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## **SCRIPTURAL HOLINESS**

**By Leo L. Lawrence**

4110 N. Donald  
Bethany, Oklahoma

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## **FOREWORD**

St. Paul charged his son Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). Jesus exhorted His followers: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 17:17).

The purpose in writing this book is to help the honest-hearted seeker understand the nature of sin, and find the way out in deliverance through Christ. When God created man "and breathed into his nostrils the breath of life... man became a living soul" (Genesis 2:7). Then the Word tells us: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). It is plain to see from these statements that the first man (Adam) had soul, spirit and body; but he was free from sin (the carnal nature) before he fell.

Christ came into the world, "took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:7-8). Truly, "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16). Jesus Christ had soul, spirit and a physical body; but He could testify, "the prince of this world cometh, and hath nothing in me" (John 14:30).

There was nothing inside the Son of God which would respond to the attack, or appeal, of Satan. There was no seed of Satan's planting, no carnal nature, within. The carnal nature is something separate and apart from the normal plan of God for man, The Word tells us that "God saw everything he made, and, behold, it was very good" (Genesis 1:31). In speaking of the beginning of the human race, the Bible declares that "God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). St. Paul instructed the Ephesian Christians to "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).

When man chose to rebel against God, he opened the door for Satan to plant the seed of sin in his heart, thus corrupting the race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). St. Paul described this active working force in the life as something which wages war "against the law" of the mind. He goes further to describe it as the carnal mind, something which is "enmity against God" (Romans 8:7). According to this scripture, this seed of sin is not just "at enmity with God," but it is "enmity" itself. It is the very essence of sin and rebellion against God, Man is not responsible for having this seed of sin in his life, and regeneration does not remove it. Therefore, the regenerated man still has something inside after the birth of the Spirit, which is "not subject to the law of God, neither indeed can be." This active working force within causes him to do things that he vowed he would die, but never do. God does not cut him off before he has time to act upon the deed he has done; His innate mercy would forbid it.

St. Paul described this inward Struggle of the regenerated man: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Galatians 5:17). But he shows a way out in deliverance: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Romans 6:6). John the beloved said: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). The will of the regenerated man is the deciding factor as to whether this nature of sin is crucified and destroyed. While "by one man's disobedience" we were sold out to sin, even "so by the obedience of one" we can "be made righteous.. (for) where sin abounded, grace (can) much more abound" (Romans 5:19-20).

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## INTRODUCTION

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

The book takes the Pauline-Wesleyan position, and sets forth in simple yet definite form, the fundamental positions concerning entire sanctification. No creed of any of the greater denominations holds that inbred sin or the carnal mind is removed when men are converted, but that it remains even in the regenerate. Various superficial methods have been employed to explain this evil, such as the suppression theory which holds that God will give grace to suppress this evil but not remove it. This is an unworkable theory, untrue to both the Scriptures and human experience.

Another theory is known as counteraction, which holds that inbred sin is counterbalanced by the grace of God so that it does not come to expression. This is but a variation of the suppression theory, as both of these theories teach that sin must remain in the heart to be fought against until death relieves the struggle. Over against this, the Pauline-Wesleyan theory is that God by His grace removes all sin from the heart. It is based on such scriptures as I John 1:7: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

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

H. Orton Wiley  
President Emeritus  
Pasadena College

\* \* \*

"I do fully subscribe to the introduction to this book written by the late Dr. H. Orton Wiley."

Sincerely,  
G. B. Williamson

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## Chapter 1 THE NEW BIRTH

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

Only the truly born-again child of God has power to make the full and complete consecration necessary to be sanctified wholly. There are progressive steps in God's plan of salvation. This plan has never been changed.

St. Paul said: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thessalonians 2:13).

John the Baptist came as a forerunner of Jesus, or to prepare the way. Malachi introduced John: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Malachi 3:1).

"And he came into all the country. about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book 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 rugged Bible preacher. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God" (Luke 3:3-6). A preparation must be made. Repentance, as John preached it, revolutionized his converts, until every one could see the change in their lives.

Paul brought out the same thought: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). 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" (Ephesians

2:10). One can see from these statements that when one comes in by Christ, the door, (John 10:9) he comes through a workshop where the life is completely changed. It is natural for good works to follow.

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

While regeneration, or the birth of the Spirit, gives one a spiritual appetite, it also gives power to press on into the fullness of God's plan for the life. St. John said: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

Dr. G. D. Watson made this comment concerning the extent of the change conversion brings into the life: "The Scriptures teach that in conversion the believer is always sanctified or purified back to the moral cleanness of infancy. This is the exact limit of partial sanctification, which is fixed by the Saviour himself. 'Except ye be converted and become as little children. ' Just as pardon removes all guilt resulting from actual transgressions, so "the washing of regeneration" removes all the impurity acquired by actual transgression" (Perfect Love, J. A. Wood).

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

"In regeneration one passes from a state of death to a state of spiritual life; from a state of guilt to a state of forgiveness; from a state of pollution -- that is, the pollution acquired by his own acts of disobedience against the laws of God -- to a state of conscious cleansing; that is, a cleansing from acquired pollution. Thus regeneration has cleansing not from the moral corruption inherited through the fall, but cleansing from that moral pollution acquired by his own acts of disobedience. Regeneration, or conversion, used in a broad sense, may be defined, therefore, as the act of the Holy Spirit in answer to faith by which spiritual life is imparted to a dead soul, his sins are freely forgiven him, and the moral corruption accumulated through his sins taken away. The man stands as a new creature in Christ Jesus; old things have passed away and all things become new. He recognizes that he is no longer a friend to the world but God's child, separated from all that is evil and committed to obedience to God's holy commandments" (Sanctification, R. T. Williams).

Dr. John W. Goodwin, in his book, *The Living Flame*, stated: "Now we come to the question of the carnal mind in believers, It would be folly to deny there is something after regeneration that is, or has been wrong -- something deeper down and farther back; something which would not keep sweet in the heart of believers, even after regeneration. The testimony of believers to this fact has been universal, But this is also the testimony of Scripture. We study the lives of the disciples before they received the Holy Ghost. There are abundant evidences that they were converted and born again; and yet there was slowness of heart to believe, self-interest,

self-seeking ambition, unholy resentfulness, and covetousness; which things disappeared after they were filled with the Holy Spirit." Regeneration does not deliver from the carnal nature; the old man must be eradicated.

The church world would do well to reemphasize this Bible truth. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free... If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-32, 36). Regeneration, or the birth of the Spirit, gives power to continue in the Word of God. And, as one continues in the Word, it will not only reveal that there is an inward foe -- "the carnal mind (which) is enmity against God"; but it will also reveal "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (See Romans 8:7 and Zechariah 13:1).

Jesus strongly impressed this truth upon His followers: "And why call ye me, Lord, Lord, and do not the things which I say?" In other words, why waste your time calling upon Me if you are not going to obey My instructions? He revealed to them the value of obedience to His word: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" (Luke 6:46-48). This is true today. If one will follow the instructions of the Master, he can build in a way that the storms of life will not shake his building.

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## Chapter 2 SIN, WILLFUL OR CARNAL

John Wesley gave this definition for sin: "Sin is a willful transgression of a known law of God," The Scriptures tell us that "sin is the transgression of the law" (I John 3:4). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). "Sin is lawlessness" (I John 3:4, RSV). These statements plainly teach that if one is to retain his standing with God, he must live as good as he knows how to live.

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

When Adam and Eve made their decision to break down God's limitations, they opened their hearts to Satan, thus enabling him to plant in their lives the seed of sin, or his own nature, Before any holy-hearted man goes into sin, he must first consent in his own mind to break God's limitations, The decision must be made against the bar of his own conscience to do that which he knows to be forbidden, This act is the result of the union of the will with an unlawful desire; and therefore could in no case be classified as an impulsive sin. King Saul, even though he was under extreme pressure, left this testimony: "I forced myself therefore, and offered a burnt offering."

Notice God's message through Samuel, His prophet: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee" (I Samuel 13:12-13).

King David first "saw a woman washing herself; and the woman was very beautiful to look up on. And David sent and inquired after the woman. ' He became fully aware that she was "the wife of Uriah the Hittite," who was a loyal soldier away from home fighting his battles. What was David's line of procedure? He looked, then he inquired after the woman... And David sent messengers, and took her" (II Samuel 11:2-4).

Carnality made its push after his will united with his unlawful desire, Seemingly, there is no limit to the extent the carnal nature may inspire one to plunge after the will once unites with an unlawful desire. After David's initial act, the satanic nature drove him to call his faithful soldier from the battlefield in a desperate effort to cover his sin, When this plot failed, he was driven still further to murder his loyal subject and take his wife. Regardless of the depths to which one may be pushed after the will unites with the unlawful desire, this blame cannot be placed on carnality, nor can these acts be classified as impulsive sins.

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

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

"The Word" is "Alpha and Omega, the beginning and the end" and is therefore final authority on all matters pertaining to life and godliness. (See Revelation 22:13.) "All scripture is given by inspiration of God, and is profitable for doctrine . . . for instruction in righteousness: That the man of God may be perfect..." (II Timothy 3:16-17). Throughout the pages of the Book of books we find pictures of the regenerated and their struggles with the carnal nature. One such picture is found in the seventh chapter of Romans.

Dr. J. B. Chapman, a former general superintendent in the Church of the Nazarene, has been recognized as an outstanding scholar and defender of the doctrine of entire sanctification as a second work of grace. He was one of the most able writers of the holiness movement. I quote from one of his books: "What is the spiritual state of a person described in the seventh chapter of Romans? Answer. The seventh chapter of Romans is a description of the conflict with sin covering all the time that sin exists in the human heart. It applies to the awakened sinner and to the justified believer, but not to the sanctified Christian, In fact the purpose of the whole passage is to show the way out in deliverance through Christ" (Ask Doctor Chapman).

St. Paul revealed this struggle for supremacy: "For the good that I would I do not: but the evil which I would not, that I do, Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Romans 7:19-20). He placed the responsibility where it belongs; he drew the

line between the carnal overthrow and a willful transgression, showing that, where there is no will to do wrong, the individual is not responsible for a carnal manifestation until he becomes conscious of it, He is responsible only when his will is involved.

St. Paul continued: "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" (Romans 7:21-23). Paul analyzed the case and went to the cause of the trouble. He found two forces working, each striving for mastery. Dr. R. T. Williams stated that his "belief is, that it is utterly impossible in the final analysis for any man with carnality in his heart to show a Christian spirit under the trying conditions and circumstances that sometimes come to us" (Sanctification).

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

In the book, Ask Doctor Chapman, we find these instructions: "Question: If sin is willful transgression of God's law, and outbreaks of carnality are against the will of the converted person, should we say the person who has had an outbreak of carnality is backslidden and must be converted again?"

"Answer. When sin rises up in a justified believer he should not cast his confidence away, but should immediately seek a place of private prayer and should confess his sin and acknowledge his weakness and definitely trust the blood of Christ to cover all, And we should instruct Christians just this way."

These leaders who have graced the twentieth-century church have had a deep concern that the regenerated man should not cast away his confidence when carnality manifests itself in his life. The Master was concerned that His own should not cast away their faith while in the devil's sifter. Notice His words: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not" (Luke 22:31-32).

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

Pulling the cover off the "old man," or exposing the traits of the carnal nature, by no means gives any place or room for a sinning religion. The least degree of grace anyone can have settles the sin question as far as the will is concerned. St. Paul gave a solemn charge: "Let everyone that nameth the name of Christ depart from iniquity" (II Timothy 2:19).



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

Many sincere, devout Christians, because of their firm stand against Calvinism, have failed to differentiate between willful sin and the carnal warfare of the regenerated child of God. J. G. Morrison cleared this thought: "Regeneration imparts a new Christ life to the soul of the candidate, but that life seems clearly to be limited and oftentimes fluctuating. Occasionally it will flow full, and then, under temptation or hardships, it will ebb and contract, until at times it will almost seem to be gone. Our divine Lord seemed to recognize this when He said, 'I am come that they might have life, and that they might have it more abundantly' (John 10:10). Here is a distinct recognition of the fact that there is such a thing as the impartation of life, and then it also recognizes that later, it is possible to have that life increased to an overflow."

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

The failure of multitudes of believers to find help and relief from this inward struggle has swept whole denominations away from the path of righteousness until today they are advocating the doctrine of a sinning religion. Instead of searching the Scriptures and their own hearts, which would have helped them to locate the trouble and find the remedy, they have shifted the blame from carnality to the physical body and ceased to look for deliverance. Therefore, they have resigned themselves to their fate.

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

"It is certainly true that the regenerated have a divine life imparted to them in conversion. Nevertheless, this new life is associated in that heart with an old sin nature, or principle of sin, or native depravity. These two natures war against each other. What one seeks to do, the other seeks to prevent. What one loves the other hates. The human soul thus becomes a battle ground between opposing forces, and while gracious ability is conferred upon the genuine Christian to win in this

contest, yet there is a strife over almost every duty that is necessary to be done, and the battle is never really ended, but is renewed over the same things week after week. Many times there is a fight over prayer... (This was true with the disciples in the garden.) . . . over the daily reading of the Bible, over attendance on prayermeeting, over the plain preaching of the pastor, over one's gifts to the Lord, over testimony, and, indeed, over practically everything almost that one is called on to do. The Christian warfare, in the regenerated life, is not so much against outside foes, as against that old carnal heart...

"There is an ever recurring disposition to yield and lapse again into the sins from which God's Spirit rescued him. This throws a cloud over much of the justified life. This, many times, keeps one confessing when he should be rejoicing. It often makes his testimonies sound like tales of woe, when they ought to be paeans of victory. . . It imprisons him inside the Seventh of Romans lamenting 'When I would do good, evil is present with me, ' and 'O wretched man that I am! who shall deliver me from the body of this death?' when he ought to be in the Eighth of Romans shouting, 'For the law of the Spirit of life. . . hath made me free from the law of sin and death.'

"There is accorded to the justified man the ability to love God, but he soon finds that this love is imperfect. Instead of consuming his soul, and chaining his whole attention to the blessed things of the kingdom and of the life hid with Christ in God, he finds that, though love for God is there in his heart, yet it allows a love for the world to bid for his attention, a love of dress and adornment to cloud the sky of his soul, and a longing after the flesh pots of Egypt to contend for his affection for heavenly things. The 'leeks' and the 'onions' and the 'garlic' of the world keep wafting their odors in his spiritual nostrils, and he finds that it is necessary to make a tremendous fight, in order to keep from following their odoriferous temptation back to where he once partook of their poisonous flavors. Temptation to peevishness, petulance, crabbedness and ill temper, constantly assail him, and he frequently finds that he has been overcome thereby, which sends him to his knees with heart cries for pardon when he bows at his bedside at night" (ibid.).

There have been a few who have contended that the work of regeneration, or the new birth, cleanses away all the stain, that there is no remaining depravity; but their number has been few. A larger group contends that the weakness is in the physical body; therefore, it can never be overcome, nor can there be deliverance from it until death. Another group contends that regeneration, or the birth of the Spirit, not only forgives every outward transgression but harnesses the carnal nature, thus bringing it under complete control. Therefore, if at any time there is any outward manifestation of the old nature, it is an evident fact that the individual is backslidden. This last position has been very destructive to the life of faith for the honest-hearted seeker after full salvation. Satan has been successful in his use of this heresy to disturb the peace of many conscientious children of God who have had one purpose, and that was to please God. He has lifted the spotlight from the real cause (the carnal, corrupt seed of his own planting) and placed it upon the individuals, thereby making it impossible for them to live up to the standards which were held up for them to live by. As a result, with every manifestation of anger, pride, or worldly ambition, (or should it develop to the doubting stage,) the only honest thing to do is to drop the profession of Christianity. They surely do not want to be hypocritical, even though they have had no other purpose or desire than to go through with Jesus. They see no possible way to make the race, Many have tried over and over again; always, it is with the same results. So they have given up the fight.

"Temptation is the battleground from which every follower of Jesus Christ comes, either defeated and humiliated, or gloriously triumphant and victorious; and consequently stronger for the next battle. . . Many start, but relatively few remain true to the end. The reason is, they go down under the severe tests of temptation, and possibly, in most cases, because they did not have a clear conception of temptation, a knowledge of its nature, and how to successfully meet it" (Temptation, R. T. Williams).

The church world is losing many of its converts by its failure to properly instruct them in how to understand themselves and the nature of temptation.

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

Here is the conflict that Satan takes advantage of, because the young convert does not understand himself. Satan says: "You have the desire to do the thing. You might just as well go ahead and commit the deed; you are already backslidden or you would not feel as you do." Many have been the victims who have listened to this subtle attack and consented in their hearts to the deed. If they had understood themselves, they would have come through victoriously with angels ministering unto them.

Every young convert should learn this truth that R. T. Williams expressed: "No act can have a moral quality till the will has entered into the act" (ibid.). "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin" (James 1:14-15). There is no sin until the will unites with the desire for the unlawful thing.

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

Regeneration does not remove the carnal nature which is responsive to that which God's holy law forbids. Therefore, when Satan attacks, the first question to ask is, did your will unite with the unlawful desire? When the will has not united with this unlawful desire, one should steadfastly resist the devil and refuse to yield to his pressure. One is never guilty of actual transgression until the will unites with an unlawful desire. Conscientious Christians must keep these truths in mind if they are to successfully resist the devil and live a victorious life.

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## THE CHRISTIAN'S STRUGGLE WITH INBRED SIN

"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" (Isaiah 28:20).

It is never very long after the birth of the Spirit until the born-again child of God, who presses on to live for God, finds that, while there is a spiritual appetite with a desire for all that is uplifting, high and holy, there is also something within which hinders the activities and development of this life he longs to live. There is an undercurrent of perplexity. Many times, there is even a spirit which not only retards his progress and development but actually defeats his best aims.

When one is truly regenerated, the Sun of Righteousness pours His light upon the darkened soul and divine love is planted in the heart. "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). "But, it is certainly true, also, that there is a sinful nature left in that heart, and that nature. will exude its sinful stench into that Christian heart until that nature is cast out . . . It is this heart corruption that is the wail of the regenerate. Indeed, it is frankly admitted and bemoaned by practically all denominations. 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). (Our Lost Estate, J. G. Morrison).

In regard to sin in the believers, Rev. John Wesley, the founder of Methodism, said: "Let no one imagine this to be a question of mere curiosity; or, that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness.

"And yet I do not know that ever it was controverted in the primitive church. Indeed there was no room for disputing concerning it, as all Christians were agreed. And so far as I have ever observed, the whole body of ancient Christians, who have left us any thing in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and in the power of his might, have need to 'wrestle with flesh and blood, ' with an evil nature...

"Indeed this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the Spirit, runs through all the epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein, are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers, And they are continually exhorted to fight with and conquer these...

"And as this position, there is no sin in a believer, no carnal mind no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in their heart, pride, self will, unbelief; and of sin cleaving to all they speak and do, even their best actions and holiest duties. Yet at the same time they 'know that they are of God;' they cannot doubt of it for a moment. They feel his Spirit clearly 'witnessing with their spirit, that they are the children of God. They 'rejoice in God

through Christ Jesus, by whom they have now received the atonement.' So that they are equally assured, that sin is in them, and that 'Christ is in them the hope of glory.'

"But can Christ be in the same heart where sin is? 'Undoubtedly he can. Otherwise it never could be saved therefrom. Where the sickness is, there is the physician, 'Carrying on his work within, striving till he cast out sin.' Christ indeed cannot reign, where sin reigns; neither will he dwell where any sin is allowed. But he is and dwells in the heart of every believer, who is fighting against all sin; although it be not yet purified, according to the purification of the sanctuary" (Wesley's Sermons, Volume I, Sermon XIII).

St. Paul said: "Work out your own salvation with fear and trembling, For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12- 13).

John the Baptist foretold the mission of Christ when he introduced Him: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He saw Jesus Christ as "the Lamb slain from the foundation of the world" (Revelation 13:8). whose purpose was to destroy this inward foe (carnality); thus bringing deliverance to His children, so that they might worship Him in the beauty of holiness, Jesus needed not that any should testify of man: for he knew what was in man" (John 2:25).

"Implanting carnality was the devil's master stroke. . . Personal sins can be forgiven, but carnality is not susceptible to forgiveness, nor to control, nor to law, nor to custom, but breaks out anywhere, and anytime, and harks back at once to its mighty satanic progenitor, and the deeds of its father will it do. By inoculating the soul-stuff of our first parents with the virus of carnality, Satan insured the perpetuation of sin. By this means, he pledged the sinfulness of even a godly parent's offspring. He defiled the race to be.

"The deadliness of carnality has not been sufficiently emphasized even by the holiness people. . . Often times, its presence is difficult to detect. At lies silent and unfelt sometimes in the soul, Only when the test comes; does its presence become known, Then it reveals itself with terror... It produces a strange languor in prayer, a weakness in testimony, a hesitance in service, a disposition to look for something other than the fiery Spirit of God with which to operate the activities of the Church. It creates a stingy attitude toward giving, and a longing for the comforts and flesh pots of this world...

"To be free from carnality is the greatest cleansing fact that a holy Christianity can know... There can be no greater joy than to know to a certainty, that at last it is all gone. Then, the last citadel of the old enemy who ruined Eden is overthrown, and the soul is ready, as far as the sin question is concerned, to meet God.

"We fear that even the holiness ministry has not studied with sufficient care, into this dread inheritance, this moral corruption, called 'inbred sin,' This is what makes the Adamic fall such a calamity, such an amazing catastrophe, When the sin principle was generated in the hearts of the guilty pair in the garden, it entered into the very fabric of the soul, and became an item for transmission to posterity. Then began the serpent's trail.

"Why do not preachers preach against it more? They often mention it, but seem for the most part to give it a semi-harmless caste, 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" (Our Lost Estate, J. G. Morrison).

The New Testament, as well as the Old, clearly brings to light the struggles of the regenerated soul with the principle, or nature, of sin, Jesus recognized the carnal nature as something more than a perversion of the will, or just a warp in man's nature. He recognized it as the seed of Satan's planting, the offspring of the devil, and was very careful to reveal this traitor, this treacherous foe, in the lives of His own followers,

The disease of sin is deeper than appears on the surface. 'As 'little children' or new converts, if we deny the inbeing of sin it will be evidence of self deception and the absence of truth... Therefore the conclusion is inevitable: Babyhood in spiritual life includes both spirituality and carnality, and therefore sin in believers" (On To Perfection, B. F. Neely).

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

Let us look at a scene near the coasts of Caesarea Philippi. Jesus asked His disciples a question: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, And I say also 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" (Matthew 16:15-19).

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

Notice the reaction of the chief of the apostles as Jesus unfolded the deeper truths of the atonement, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from

thee, Lord: this shall not be unto thee" (Matthew 16:21-22). In his weakness, and blinded by carnality, Peter could not grasp the full import of what he was saying. He could only see the suffering -- the human side of it all. Jesus replied, "Thou savourest not the things that be of God, but those that be of men."

Jesus recognized the voice as coming from the seed which Satan planted, his own child -- the carnal nature. "He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me" (Matthew 16:23).

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

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

According to the statement of Jesus, Peter was not yet conscious of this inward foe, for He said unto him, "Thou savourest not..." That is, "dost not relish, or, thou dost not understand or discern the things of God -- thou art wholly taken up with the vain thought that my kingdom is of this world" (Clarke's Commentary, Volume V). No one could accuse Peter of sinning and still be in harmony with the New Testament, or with the founders of the present-day holiness movement. This struggle with inbred sin has been universal in the Christian church. Peter had something within his temple which Satan could use; there was a traitor within. Jesus could say, "The prince of this world cometh, and hath nothing in me (John 14:30). In his book, *Inbred Sin*, Rev. G. A. McLaughlin stated, "Inbred sin had no place in Him." Peter could not yet make this statement; he was still carnal.

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

Notice the reaction of the ten: upon hearing this selfish request, "they were moved with indignation" (Matthew 20:20-22, 24). Webster defines indignation as being "wrathful or exasperated because of unworthy or unjust treatment... treating with indignity or regarding as not worth notice; disdain; contempt." This political maneuver revealed something in the lives of all the disciples which was akin to the nature of Satan. "This devil nature and the carnal mind are identical. Hence the carnal mind is the essence of the devil's nature" (*On To Perfection*, B. F. Neely).

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

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

In regard to the verse, "Ye know not what manner of spirit ye are of," Adam Clarke said: "Ye do not consider that the present is a dispensation of infinite mercy and love; and that the design of God is not to destroy sinners, but to give them space to repent, that he may save them unto eternal life. And ye do not consider that the zeal which you feel springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ who died for his enemies should never think of avenging themselves on their persecutors" (Clarke's Commentary, Volume V).

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

Let us consider some of the instructions and warnings Jesus gave to His disciples and His prayer for them. Notice the condition of the apostles just before the dark hours of Gethsemane and the trial before Caiaphas and Pilate, then Golgotha. Jesus promised them that, if they would love Him and keep His commandments, He would pray to the Father who would give them another Comforter who would abide with them forever, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." They were acquainted with Him and 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" (John 14:17-18). Praise God, He moves into the temple as an abiding Presence.

Listen to Jesus' prayer for them: "I have manifested thy name unto the men which thou gayest me out of the world: thine they were, and thou gayest them me; and they have kept thy word. . . I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Thank God, restraining grace had kept them -- the marvelous grace of God. They belonged to Him. Then He changed His 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.

Whom had the Father given Him? Those eleven apostles definitely belonged to Him, and He now commended them into the hands of the Father, "While I was with them in the world, I kept them in thy name. . . none of them is lost, but the son of perdition (the apostate).. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, I



have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world," Thank God, there was not a worldling in this group! "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:6, 9, 11-15). What was the burden of this prayer? He wanted His disciples to be kept from evil. Jesus made this statement in John 11:42: "And I knew that thou hearest me always."

We find these words in I John 5:14-15: "And this is the confidence that we have in him, that, if we ask any thing 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 Him; the petition went through, and the answer was assured.

When Jesus was praying that the Father would keep His disciples in this dark and testing time, He knew the outward force of the enemy that was going to be closing in upon them, He also knew the deceitful carnal heart and how it would react under pressure.

"And the Lord said, 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" (Luke 22:31-32). Now, what was the outlined program? Satan desired to sift Peter as wheat. What was the purpose of Jesus' prayer? That Peter's faith line would hold -- that his faith would not fail.

When does an individual become a backslider? St. Paul said, in Hebrews 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 one of faith. To paraphrase the Biblical record, Jesus presented this lesson to His disciples: He said, Simon, the thing I am concerned about is that your faith holds. I am not praying that you be delivered from the devil's sifter; you will get some schooling there. I have been trying to get the truth to you, Peter, but carnality has deadened your senses to the deceitfulness of your nature. I am going to let you see yourself as you really are. But, I am praying that your faith will not break when you see the corruption of your carnal heart, And when you get your lesson, "when thou art converted, strengthen thy brethren."

He summed it up this way: Simon, this is going to be a dark night. "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." In spite of this warning, 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" (Matthew 26:31, 33-35).

One minister said, "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 the disciples are the sheep of His pasture.

Let us take a little review of Peter's life. He came into the world with a nature that was prone to sin; he was conceived in sin. That is, he came into the world with the carnal nature, but he was not responsible for having it, as this nature is inherited, "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Peter had accepted Christ as his Saviour. All the sinful deeds of his life had been forgiven; he had experienced the new birth, and the old life was in the background. His allegiance had been transferred to Christ.

He had accepted the words of Jesus, "I have given unto them the words which thou gavest me; and they have received them" (John 17:8). He was definitely not of the world; he was living in fellowship with Christ, and the world hated him. He had walked in all the light that had been given to him.

As Peter was facing the darkness of the night, Christ told him that he would do something that he had vowed in his heart he would not do. He was not conscious of the traitor within; but Christ was fully aware of it. "for he knew what was in man" (John 2:25). Peter had given up all, including his fishing business, to follow Jesus. "Then answered Peter and said unto him. Behold, we have forsaken all, and followed thee" (Matthew 19:27).

One thing is sure: Peter had no intention, or desire, to fail his Christ. Yet the darkness of the night was settling down; Satan was working at top speed; Judas was on his dark mission. Jesus exhorted the disciples to watch and pray, but they were exhausted. The spirit was willing, but the flesh was weak. (See Matthew 26:41.) Unstableness was there; their eyes were heavy; carnal humanity had reached the crisis.

While an angel from heaven was strengthening the Shepherd, the sheep were asleep. The satanic sifter was opening for them; divine providence was drawing them into it; the mob was approaching. Jesus led the disciples, saying, "Rise, let us be going: behold, he is at hand that doth betray me" (Matthew 26:46). Jesus had approved of the sword which was at Peter's side: "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" (Luke 22:36, 38). To paraphrase it, He was saying: Brethren, I am not arming you to fight with swords, but I am preparing you for your schooling.

The mob was upon them, "When they which were about him saw what would follow, they said unto him, 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 said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26:52).

Many would condemn Peter for following Him "afar off unto the high priest's palace," but he "went in, and sat with the servants, to see the end" (Matthew 26:58). These same people, while holding Peter up to ridicule, have said nothing of the nine who followed not at all. They have failed to realize the full import of these words of the Master: "Then asked he them again, Whom

seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way" (John 18:7-8). Jesus released His disciples; the mob led Him away.

What were they to do? Where were they to go? Peter's attitude was the same as when he said, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). Excitement was high. Some would brand them as cowards, but that is an insult to Jesus. Nobler characters have never been found than Peter, James and John. Jesus placed Peter at the head of the number: "When thou art converted, strengthen thy brethren." "Strengthen" (sterizo) means to confirm, or establish. Notice the statement in Revelation 3:2: "Be watchful, and strengthen the things which remain, that are ready to die." This was a dark picture, but they were not ready for the undertaker. Although they sorely needed help, they were still alive.

"And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 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 they warmed themselves: and Peter stood with them, and warmed himself" (John 18:15-18). John was concerned enough about having company to go out and help Peter get inside, but apparently he was so stirred by the prevailing spirit that he failed to correct Peter as he denied his relationship to the Master. Jesus said, "All ye shall be offended because of me this night" (Matthew 26:31).

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

What dealt the staggering blow to the faith of the disciples and threw them off guard so that the carnal nature gained temporary control in their lives? Their Shepherd was in the hands of their enemies and about to be delivered to death, thus fulfilling the Scripture: "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matthew 26:31).

Many have criticized Peter for his failure to identify himself with the Master in this trying hour, but it would be much better to be fair with his case. His Christ, the One who had just cleansed the temple, showing His power and authority over His own house, was now seemingly helpless and hopeless in the hands of the angry mob which was rushing Him to His doom. Peter's earthly kingdom was falling.

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#### CHAPTER 4 THE REVELATION OF THE HUMANITY OF CHRIST

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

"God (sent) his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). Peter had received the divine revelation that Jesus was "the Christ, the Son of the living God"; but never before had he seen Him as just a man: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:7-8).

Peter was reacting to a staggering blow. Never before had he seen the humanity of Christ as he saw it then, and it evidently caused him to lose sight of His divinity for a time. He had given up his fishing business, his friends, his all to follow Jesus.

Peter was expecting Christ to restore the kingdom to Israel. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28).

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

As Peter sat with the servants to see the end, he saw only a man -- a prisoner. His divine Christ had vanished; the case looked hopeless. Notice his words: "I know not the man" (Matthew 26:74).

Mary, at the sepulcher, saw not her risen Lord, but only a man, perhaps the gardener, who might lead her to the lifeless body of Jesus -- until He called her by name. The two disciples on the road to Emmaus saw not the resurrected Christ, but only a man to whom they might pour out the disappointment and sorrow of their hearts over the end of the One whom they had "trusted that it had been he which should have redeemed Israel" (Luke 24:21). Then, suddenly, He revealed Himself to them.

So it was with Peter: as he sat with the servants, to see the end." (Matthew 26:58). he did not see the Christ who had triumphed over every situation, but only a man who was seemingly helpless in the hands of his enemies. His carnally inspired reaction was: know not the man." He was not awakened to the reality of what had transpired until Christ, his Lord, turned and looked at him.

Peter, as well as the rest of the disciples, had not been able to grasp the significance of what was taking place. It was staggering to their faith. Carnal fear gripped their hearts; Peter was bewildered. Then, "one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did 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."

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

"He fell into the sin by surprise, not as Judas, with design; his heart was against it; he spoke very ill, but it was unadvisedly, and before he was aware" (Matthew Henry's Commentary, Volume V).

Grace had transformed the fisherman, but the "old man" had shown himself in all his ugliness! "And the Lord turned, and looked upon Peter" (Luke 22:61). To paraphrase it, their conversation might have been this: "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." Luke 22:32 says: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

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

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

"The union of the will with a desire constitutes a motive. As the will can not unite with two opposing desires, but can unite with only one of them, it becomes clear that there can be but one motive resulting. Therefore, one can not have two conflicting motives in the mind at the same time. The will can not and does not take sides against itself. This would be suicidal" (Temptation, R. T. Williams).

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

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

When Peter came to himself, his will which was fully set to be true settled the question. The struggle had been terrific, but he did not give up his Christ; nor did Christ release His hold upon Peter. The Scriptures prove these assertions. To teach otherwise is to cast reflection upon the keeping power of Christ, not on the disciples. It would exalt Satan as one who was more than a match for the Son of God in this crucial test.

Jesus could say: "While I was with them... I kept them in thy name ... and none of them is lost, but the son of perdition" (John 17:12). The first recorded message that Jesus sent after His resurrection was: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). This set forth a very close fellowship and relationship.

Note the results of the look from his Christ: "And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice" (Luke 22:61).

One might ask, "Isn't that cruel?" Oh, no! One will never seek the crucifixion of the old nature until he sees the need. Multitudes have profited by the experience of others and have not had to suffer the awful agony the apostles had to endure.

Hear the Apostle Paul: "O wretched man that I am! who shall deliver me from the body of this death?" Surely Peter had a similar revelation, for he went out and wept bitterly. He fled to the Rock. It was the same with Paul. He followed his cry of despair with this declaration of deliverance: "I thank God through Jesus Christ our Lord" (Romans 7:24-25).

The beloved disciple recognized the possibility of the carnal overthrow when he wrote: "My little children, these things write I unto you, that ye sin not, And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2).

The carnal nature within Peter had truly manifested itself. All unrighteousness is a manifestation of sin; but not every manifestation of carnality is premeditated and willful. Paul stated: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Romans 7:20).

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

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

When Jesus turned and looked at him, Peter became fully aware of the unstableness of a double-minded man. There could have been nothing but a look of pity, mercy and love from Jesus

as He saw His own in the devil's sifter. It broke Peter's heart. He saw the corruption of his own nature as he became suddenly conscious of the enormity of what had happened. He went out and wept bitterly.

A premeditated, willful transgression always brings death to the soul. "The soul that sinneth, it shall die" (Ezekiel 18:4). One must have an honest purpose and desire in order to deal with God. According to the Scriptures, Peter did not premeditate this.

As Matthew Henry said: "He fell into this sin by surprise . . ." Calvinism recognized this inward struggle of the regenerated man, but failed in its attempt to locate the source of the trouble; thus enabling the carnal nature to remain hidden by shifting the blame to the natural body, or corporal flesh.

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

Jesus forewarned them, "All ye shall be offended..." Strong's Exhaustive Concordance says: "Scandalize, to entrap, to trip up (fig. stumble... or entice to sin, apostasy or displeasure)." Their ears were dull of hearing, nor could they see. They never dreamed, according to their own testimony, that they would all deny their Lord. (See Matthew 26:35.)

The Master not only knew what carnality would cause them to do, but He foretold their actions. (See Matthew 26:31.) There is no record that He tried to check Peter until he had denied three times, as He had foretold. No doubt He knew that this experience would be sufficient for him to see himself. Future events reveal that Peter learned his lesson well.

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

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

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

Multitudes of converts who have been saved around holiness altars have thrown away their faith in Christ with the first outburst of carnality. Many could have been saved for the cause of Christ if they had understood themselves. While the devil was telling them, if they had really been saved, they would not have acted like they did; no doubt someone helped Satan by saying: "If you had really been saved like I was, this would not have happened." Instead of helping new converts, such people are used of Satan to discourage and defeat them.

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

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

The need today is for preachers like Paul and Wesley, to help people understand themselves. Jesus, the great Teacher, was leading His disciples to the remedy. Peter was just a man -- like men are today. He did not understand himself, nor did he recognize the power of the inward foe. This has been the condition of the human family throughout the ages. One thing is certain from the Scriptures: Peter had no will, or desire, to fail the Master.

As we study the lives and testimonies of the children of God, we find that when the carnal nature suddenly manifests itself, there has always been a consciousness of the disapproval of the Master, a realization that the All-Seeing Eye is watching. This always brings a sense of remorse and condemnation for the failure, and a consciousness of the danger of the foe lurking within the breast. Carnality is a dangerous foe: one with which to be reckoned. Happy is the Christian who awakens to this fact soon after conversion and goes on immediately for the remedy.

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

God has been faithful in His dealings with the human family from the beginning. This was true in His dealings with Cain. Notice the revelation and warning He gave: "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Genesis 4:6-7).

This warning is given in Galatians 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Cain failed to take heed to the warning; therefore, it led to backsliding, then murder, with his own brother's blood on his hands. "And Cain went out from the presence of the Lord" (Genesis 4:16).

When God reveals the carnal condition of the heart, and also the remedy, the individual will either walk in the light that is given and get complete deliverance, or the "old nature" will dominate his life and bring utter destruction to his soul. It is a war unto death, but, thank God, there is One who is able not only to bind the strong man but also to destroy his goods.



Inspired writers have recognized this heart condition. Notice these instructions: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked" (Deuteronomy 10:16). Then we get a glimpse of the heart cry of God for His people: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deuteronomy 5:29).

As soon as Peter became conscious of the deed he had done, his heart broke. He realized that he had failed in the supreme test. He must have felt like a traitor, unworthy of the confidence of the Master. Shame and remorse gripped his soul. Every carnal manifestation must be thus dealt with, or it will lead to separation from God. When any carnal trait is manifested in the regenerated life, and reproof comes from the Master, the attitude of the awakened individual determines whether or not he becomes a backslider or presses on toward deliverance from this inward foe.

The Psalmist gave this warning: "If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me" (Psalm 66:18-19). Why did the Lord hear him? He answered this question by confessing his condition: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Then he cried out: "Create in me a clean heart, O God; and renew a right (or constant) spirit within me" (Psalm 51:5, 10).

John the beloved states that, as confession of sins brings forgiveness to the sinner, confession of unrighteousness brings cleansing to the regenerated heart. (See I John 1:9.)

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## Chapter 5 TESTIMONIES FROM GOD 'S CHILDREN

According to Holiness In Doctrine And Experience, printed by the Nazarene Publishing House, 1951, the fact of the struggle of the regenerated soul with the nature of sin is, of itself, revelation and proof of the need of a second work of grace in the heart of the believer. It was the struggle with the "old man," or the carnal nature -- the believer's inability to live up to the standards and teachings which are clearly revealed in God's Holy Word -- which caused man to press into the deeper experience of grace.

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

Dr. W. B. Godbey, one of the outstanding Bible scholars of his day, had this to say of his struggle with the "old man." At the age of sixteen, he was graciously converted. His experience

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

Today, thousands are wandering in the wilderness, searching for a ray of light, and hope for deliverance. They do not understand themselves, with so much of the present-day teaching robbing them of their faith and hope in God. If Dr. Godbey had been under some of this teaching, while going through this struggle, he would have been a constant seeker around the altar, thinking that every struggle with the fallen nature was sure evidence that he was backslidden. According to this false teaching, if he had been born of the Spirit, this struggle would not have been going on. As it was, he knew he was a regenerated man who loved God and was working for the advancement of His kingdom, though he had not yet found a solution for his inward condition.

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

Dr. Godbey testified again: "The Lord gloriously baptized me with the Holy Ghost and fire, burning up the Free Mason, the Odd Fellow, the College President, the Southern Methodist preacher, the candidate for the Episcopacy, making me a cyclone of fire, so I had a sweeping knock-down revival everywhere I went: thus giving me the experience fifteen years before the holiness movement reached Dixie Land."

Uncle Bud Robinson, who is as widely known among the holiness people as any man of the twentieth century, gave his testimony of his struggle with the "old man" -- or what is called the "ups and downs" of the Christian life without the fullness of Christ. "I was converted in August, 1880. I received the blessing of a clean heart in 1890. Getting wholly sanctified does not mean getting religion over again, or reclamation from a state of backsliding. A regenerated man is a Christian, and a Christian is a child of God, but with all that there is something in the heart of an unsanctified man that causes him a world of trouble. It would be for our good and God's glory for us to confess up and go down before God and get the old man crucified... there (was) something in my heart that conversion did not cure... and I struggled with this something for ten years."

Uncle Bud faced himself and was honest with his soul. "After my conversion I ran on for three months without a break in my religious experience, and the same grace that flowed through

my heart that night under the old wagon, seemed to flow up and down through my soul, but one night I went to sleep, praying, and slept off my religion. When I woke up the next morning it was gone, and I did not know what to do about it. When I woke up I had the blues. I tried to pray and the skies over my head were brass, and the Lord wouldn't listen to me."

This has been typical of the experience of multitudes. Uncle Bud continued: "I got on my old pony and rode across the country four or five miles, and told one of the stewards of the church that I was ruined, that I had lost my religion. He said, 'Well, how in the world did you lose it?' I said, 'I slept it off last night.' He said, 'When did you have it last?' I told him I had it when I went to sleep last night. He said, 'How in the world did you get rid of it?' I told him it was gone when I woke up this morning. He said, 'Have you been praying?' I said, 'Yes, and the Lord has been a hearing me when I talked, but he quit today, and I don't know what to do about it.' 'Well,' he said, 'Brother Bud you are having your doubts now.' I said, 'What on earth are they?' I didn't know a religious fellow had anything like them. He then said, 'When you were converted you didn't get the Old Adam took out and he's in there, and will stay there till you die, and you can't get him out, but if you live faithful till death the Lord will give you a crown of life.'

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

How true this is to life. Israel's journey through the wilderness was the same old story. They sang and shouted the victory in the first part of Exodus 15. God had saved them with a mighty hand. They were happy until they came to Marah, and "they could not drink of the waters of Marah, for they were bitter. . . And the people murmured against Moses, saying, What shall we drink?" (Exodus 15:23-24). Moses, the man of God, prayed them out of their difficulty.

Next we find them in the wilderness of Sin. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." Notice the seriousness of this revolt: "And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exodus 16:2-3). Of course, some will immediately say that we cannot compare them with the church world of today as we are living in an altogether different age and have more light. That may be true, but humanity is the same, and carnality has never improved .

In his book *The Potter's Vessel*, Dr. C. A. McConnell stated: "I think, if one told me during my first two and a half years of Christian life that I had, hidden in my heart, a principle of evil which the Bible calls 'the carnal mind'.., something 'not subject to the law of God,'... I would have vigorously denied it, I walked with God. But then, it seems that God, for a moment, withdrew His protecting hand; that I might know myself in order to have the provided healing applied, and I be saved from a more serious disaster.

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

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

Dr. McConnell wrote in a personal letter: "I know I was regenerated. I had never heard there was such a thing as carnality, but it was there; God tries to get truth to every honest heart. So far as I know, there was no one in my part of Texas who was able to teach me. God had to send men clear to Joppa to get some one to tell come tell us about it.

"All I can say is that it seems that God, in His great love and mercy, let the Old Man show himself. I DID NOT WILL TO SIN, but immediately I repented, though it took some time for faith to lay hold for my restoration. Here is my teaching: If one suddenly becomes conscious that he has done wrong, if at once he will ask forgiveness and put it under the blood, he does not lose his relationship with God. Nothing but willful sin will sever that relationship in any state of grace."

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

This has been the attitude of every sincere, devoted child of God who has been faced with like circumstances, whose mind has not been poisoned with a false philosophy of life. This surely seems to be the attitude Peter had when "the Lord turned, and looked upon (him). And Peter remembered the word of the Lord. . . and (he) went out, and wept bitterly" (Luke 22:61-62).

J. A. Wood brought out this thought in his book Perfect Love: "If a state of entire sanctification is consistent with the struggle of pride, unbelief, impatience, jealousy, and anger (the common experience of newly justified believers), must we not infer that these must go with us to heaven? as it must be admitted that entire sanctification fits the soul for heaven... If all that are regenerate are wholly sanctified, then, whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy, if received, perplex and harass with perpetual difficulties and discouragements the very members of the church who are most deeply concerned to possess all the mind that was in Christ."

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

Scriptures. J. A. Wood concluded: "A system involving such difficulties can not be received as the truth of God, and should be regarded as antiscritptural, and avoided as dangerous heresy."

The apostles were only regenerated men the night of the betrayal and mock trial of Jesus. At that time they had not yet seen the depths of depravity. The church world should be able to clear this ground for the honest-hearted seeker after truth. There is nothing to be gained by swinging from one extreme to the other. Every evangelical denomination has given recognition to the fact that sin remains in the life of the believer after regeneration. It has been the universal testimony of the true Christian of every church age.

In his comments on Romans 7, Matthew Henry said: "That there are remainders of indwelling corruption, even where there is a living principle of grace, is past dispute. . .Such was the strength of corruption, that he could not attain that perfection in holiness which he desired and breathed after." Then he explained the corrupt nature which he called flesh: "As the new nature, as far as that goes, cannot commit sin (I John 3:9). so the flesh, the old nature, as far as that goes, cannot perform a good duty" (Matthew Henry's Commentary, Volume VI). Calvinism found the trouble, but it failed to find the cure.

If Uncle Bud Robinson had been indoctrinated with this teaching (that the regenerated man is free from any outward manifestation of the carnal nature). he would not have fought through the first of the ten years between his conversion and the time he was baptized with the Holy Ghost, He testified: "Just a week or two before I was sanctified I was going to preach one Sunday morning and studied my sermon as I was riding along. My pony stumbled and I grabbed the bridle reins and jerked it, and hit him over the head with my fist. By the time I had cooled off up came the devil and said, 'Well, what subject are you going to preach on today?' I had to tie up my pony and hunt another place to pray, and get right with the Lord before I could go on to meet the crowd awaiting me at the school house.

"One trouble I had... was with jealousy. I sent for a young man to help me hold a meeting at one of my preaching places where I had built up a nice little church. . . I loved him tenderly and we were like brothers. While we were holding the meetings, because he could preach better than I could, the devil came up and said, 'If you let this man preach a better sermon than you can preach, the people will want him to preach here instead of you,' and I became so jealous of him that before the meeting was over, I nearly hated him in my heart."

After this meeting, he said: "I went home and wrote out a sermon and memorized it, and went back to my next monthly appointment to preach a sermon as well as my friend, and to show the people that I could sermonize too. When I went back to preach my sermon I got up and gave out my hymn; I then stepped up from behind a little table that was in the middle of the room in the old school house and undertook to say my speech, and by the time I had talked five minutes I had forgotten the whole thing and could not remember any of it at all.

"And then I thought I would preach a sermon like I had been preaching and I couldn't think of anything to say, and I saw that I had lost the whole thing and the only thing was to dismiss the congregation. As I had forgotten the benediction, I finally had to tell them just to go home." Then he said: "I rode out a mile or two from the school house, rode off into a thicket. . . and asked God to

forgive me for being the biggest fool on earth and that if he would forgive me I never would do that any more. I prayed there for at least two hours and I had a fearful struggle with the 'old man.'"

There are many today who have gone over this road many times, and every time they have gone back to the altar to get saved again. They have almost lost hope that they will ever be able to get an experience that will keep them. Their minds have been poisoned by high-pressured evangelism in which the standard of absolute perfection has been held as the normal plane of living for the regenerated life. Satan has applied this heresy to their minds until they believe that if they were really regenerated, these carnal manifestations would not have appeared in their lives.

Rev. John Wesley dealt very ably with this heresy. He said: "One argument more against this new, unscriptural doctrine, may be drawn from the dreadful consequences of it. One says: 'I felt anger today.' Must I reply, 'Then you have no faith?' Another says, 'I know what you advise is good, but my will is quite adverse to it.' Must I tell him, 'Then you are an unbeliever, under the wrath and curse of God?' What will be the natural consequences of this? Why, if he believe what I say, his soul will not only be grieved and wounded, but perhaps utterly destroyed; inasmuch as he will 'cast away' that 'confidence which hath great recompence of reward' (Hebrews 10:35); and having cast away his shield, how shall he 'quench the fiery darts of the wicked one?' 'How shall he overcome the world?' -- seeing 'this is the victory that overcometh the world, even our faith.' (Sec Ephesians 6:16, and I John 5:4.)

"He stands disarmed in the midst of his enemies, open to all their assaults. What wonder then if he be utterly overthrown; if they take him captive at their will; yea, if he fall from one wickedness to another, and never see good any more? I cannot therefore by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; -- secondly, because it is contrary to the experience of the children of God; -- thirdly, because it is absolutely new, never heard of in the world till yesterday; -- and, lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition " (Wesley's Sermons, Volume I, Sermon XIII).

Finally, under deep conviction for holiness, Uncle Bud Robinson fell on his knees between two rows of corn. He gave his experience as follows: "God began to kindle the fire in my heart... When my heart was empty a river of peace . . . flowed into my empty heart until. . . my heart was full and overflowing. . . A tree of perfect love sprang up from the bottom of my soul with sanctification written all over it... and the peace that passeth understanding flowed into my heart."

Dr. P. F. Bresee, one of the pioneers of the present-day holiness movement and a general superintendent in the Church of the Nazarene, gave this testimony: "I had a big load of carnality on hand always, but it had taken the form of pride, anger and worldly ambition. At last, however, it took the form of doubt. It seems as though I doubted everything. I thought it was intellectual and undertook to answer it. I thought that probably I had gone into the ministry so early in life that I had never answered the great question of the being of God, of destiny, of the atonement, and I undertook to answer these great questions. I studied hard to answer them; to settle the problems which filled my mind with doubts.

"Over and over again, I suppose a thousand times, I built and rebuilt the system of faith, and laid the foundation of revelation, the atonement, the new birth, destiny, and all that, and tried to assure myself of their truth, I would build a pyramid, and walk around it and say: 'It is so. And I do not question it,' And I would not get through the assertions of my certainty, before the devil or something would say, 'Suppose it isn't so after all,' and my doubts would not be any nearer settled than they were before."

According to this testimony, his will was striving to win in the battle for certainty. There was no will, or desire, to be in this condition; on the contrary, he was doing everything in his power to overcome this inward foe. It is the age-old struggle which every regenerated soul has had with carnality. Something underneath, out of reach of his mental capacity, was undermining his building. He did not yet understand the workings of the satanic nature. The prophet had a clear vision when he said: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

In the fall of 1866, Dr. and Mrs. Bresee went to Chariton, Iowa, the county seat of Lucas County, to pastor the Methodist Church. This was a strong church in the town, having a wealthy congregation and quite a lot of worldliness. In narrating his experiences there, Dr. Bresee said that he kept about one-fourth of the congregation angry at him all the time, but not the same ones, as they took turns. He preached about their worldliness and other needs. And, to put it in his words, "They seemed peculiarly adapted to not liking it very well."

Winter came on and they were in the midst of a protracted meeting, but the terrible doubt which tortured Dr. Bresee during his presiding eldership continued to plague him, "There came one of those awful, snowy, windy nights, such as blow across the Western Plains occasionally, with the thermometer twenty degrees below zero. Not many were out to church that night." But it was God's time, He preached that night and tried in vain to lead someone to the Lord. He said: "I turned toward the altar. In some way it seemed to me this was my time, and I threw myself across the altar and began to pray for myself. I had come to the point where I seemingly could not go on. My religion did not meet my needs." His experience is described in Isaiah 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."

"It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. I was ignorant of my own condition. I did not understand in reference to carnality and the provision of the atonement. I neither knew what was the matter with me nor what would help me. But in my ignorance the Lord helped me, drew me and impelled me, and as I cried to Him that night. He seemed to open heaven upon me and gave me the baptism of the Holy Ghost, though I did not know either what I needed or what I prayed for. But it not only took away my tendency to worldliness, anger and pride, but it also removed the doubt. For the first time I apprehended the conditions of doubt were moral rather than intellectual, and that doubt was a part of carnality that could only be removed, as the works of the flesh are removed."

We can see from these statements that Dr. Bresee became aware of the fact that it was a carnal condition within that had been causing his trouble. When the cause was eliminated, the outward manifestations were gone. This has been the testimony of the Spirit-filled since the day of

Pentecost. Carnality is more than a nonentity. Webster's Dictionary defines nonentity as follows: "1. Quality or state of not existing; non-existence; negation of being. 2. A thing not existing, or existing only in the imagination."

Rev. E. O. Chalfant, one of the outstanding district leaders in the Church of the Nazarene in previous years, gave his testimony in the book, *Forty Years On The Firing Line*: "In desperation I told the Lord that I wanted to be saved and that I was willing to go through with Him. . . My past life rose and passed before me like a panorama. I saw every wrongdoing of childhood; I saw the watermelon patch I had helped to ruin; I saw the old buggy that I helped put on top of the blacksmith shop; I saw the difference I had with a childhood friend...

"While I was promising God to take care of all these things, He came into my heart, my burden rolled away. . . and all things had become new. I was a new creature in Christ Jesus. I went down praying, but I came up shouting; I remember rising and shouting all over the house. . . I remember there were crying and shouting all over the house because a sinner had come home. May I say here, I have never gotten over it to this day." He wrote this in 1951, and the revival in which he was converted, born of the Spirit of God, was held in 1899.

He continued with an account of his experience: "I began to engage in all kinds of Christian work. I remember during March in 1902 that I went to a rural community over in Rush County to do some Christian work. I had finished my classes at Huntington the first of the year, and had begun to do personal work in various meetings, not only in Rush County but also in Brookville and Liberty and Oak Forest, Indiana. This personal work was unconsciously leading me to the blessing.

"In May, 1902, I attended the great Cincinnati camp meeting. This was really my first contact with what may be called the modern holiness movement. This was the greatest meeting I had attended up to that time. Professor McNeill led the singing and the glory fell on the people. The preachers were Seth Rees, Charles Stalker, and Andrew Dalbo. . . During the camp meeting I remember Brother Andy Dalbo had me stand and testify. I did the best I could and told the people I was fully surrendered, but I had not yet received the blessing.

"In the ensuing summer months, my father decided that he would help me get some more education. He wanted me to make some extra money to help in the expenses that would be incurred, so he bought me a fine bunch of hogs. There were a number of fine shoats and one big four-hundred-pound hog. I kept them in a clover patch, pumped the water for them to wallow in, and fed them yellow corn. One day I had pumped the water hole full and climbed on the wagon bed to shovel the corn down to the ground. Then I began to call the hogs. . .

"As I called, the hogs came running down the distant hills. . . for their breakfast. I climbed down from the wagon and stood at the edge of the mud-hole. The small pigs were standing at the trough. The big four-hundred pounder was very slow about reporting for the morning meal. He came when I least expected him, and he pushed me into the mud-hole. I climbed out of that mud-hole and went at him with a fence rail and beat him half to death. Suddenly I realized what I was doing, and I dropped the fence rail and said to myself, 'Now, isn't this becoming of me!' That



was another reminder of a deep need in my heart. To punish me further, five of those pigs died a short while later."

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

Rev. Chalfant continued with his experience as follows: "Sometime after that I was riding home one Saturday night. I had borrowed Memphis Joe's new rubber-tired buggy. As I drove around the turnpike that moonlit Saturday night, two young men in two buggies came racing toward me. One went to my right and the other to my left. The hub of the one going to my left collided with the outside rim of the rubber-tired buggy and pulled off the entire rim. His buggy tilted, and he fell on the ground. Before I knew what had happened, I had lifted him up and was shaking him as hard as I could. I held a closed fist before him, and if he had said a wrong word he would have gotten a right punch. I felt something in me akin to the very pit of hell."

As J. G. Morrison stated, Carnality is "the first-born and chief offspring of the devil." Carnality is in harmony with all the crimes in the catalog of crimes. Nothing but the restraining grace of God saved E. O. Chalfant from doing the young man violence. First it was the hog that received the beating, then his fellow man was in danger. He went on to say: "I knew I needed something else and decided I was going to get desperate."

"The next morning I walked into the kitchen and Mother was preparing breakfast... I announced to my mother that I didn't want anything to eat. When she asked me what was the matter, I told her I was going down to the Old United Brethren Church, and that I intended to stay there until God sanctified my soul. . . I walked down the old turnpike for about twenty rods to the church. It was about six-thirty in the morning when I arrived. I stayed all day and all night. I didn't eat, drink, or sleep, for my time was spent in seeking the blessing. I stayed the next day and the next night... On the third day about six o'clock in the evening, God opened all the windows of heaven and sent down glory and peace and joy and love something hit me on the top of my head and went to the soles of my feet like an electrical thrill. I knew that the old man of sin was crucified, for I had the witness that I was sanctified wholly. I was completely dead to this world and was fully alive unto God. That was September 15, 1902, and the blessing still holds today!" (1951).

According to these testimonies, regenerated men of the nineteenth and twentieth centuries have had the same trouble with the carnal nature as did those of the first century. It is ever the same old story: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). "A double minded man is unstable in all his ways" (James 1:8). While "Jesus Christ (is) the same yesterday, and to day, and for ever," (Hebrews 13:8). the carnal nature is ever the same. Enlightenment does not improve him. Nothing but the cleansing

blood, applied by the baptism with the Holy Ghost, will deliver man from this seed of Satan's planting.

The outstanding leaders of the holiness movement since the day of Pentecost have found that it has been the carnal condition of the heart which has caused unstableness in the lives of those whose only purpose was to live right. With one voice, they all testify that they have found that when the old man was crucified, all the outward manifestations of anger, pride, doubt and worldliness have disappeared. They could freely testify: "But now being made free from sin, and become servants to God, (we) have (our) fruit unto holiness, and (look forward to) the end (which is) everlasting life" (Romans 6:22).

Praise God for our blessed Redeemer! "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). There is no treacherous foe remaining in the heart of the sanctified, but there is the conscious abiding presence of the blessed Holy Ghost. He can testify as Peter did after Pentecost: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

Asbury Lowrey's statement should be repeated often: "What the church needs in regard to every great gospel truth is doctrine supported by experience, and experience undergirded by doctrine. . . the end of all doctrine is experience." Particularly is this so of the minister who would proclaim the doctrine of entire sanctification. He must back up his proclamation by an experiential knowledge that his own heart has been sanctified wholly. Not only must he have a clear testimony that the cleansing blood has been applied to his own heart, but he must be able to lead the one who is battling with carnality into the cleansing fountain, both with doctrinal statements and his testimony of deliverance from the unstable nature.

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## Chapter 6

### FINAL INSTRUCTIONS OF CHRIST AND THE RESULTS OF HIS BAPTISM

Jesus prepared His followers to represent Him and carry on His work of evangelizing the world. Though their schooling was rugged, it was thorough. Some might ask, "Did Jesus deal with Peter after the resurrection and restore his relationship on the shore that day after the apostles had been fishing?" John gave a record of this incident:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me?. . .And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21:15-17).

Peter was fully convinced that the Lord knew his inner nature better than he did; but, to the extent of his ability, he loved Christ. Jesus gave this final examination regarding his schooling, and

it proved to all concerned that Peter had retained his position as leader of the apostles. He was ready to follow the Master as He led them on to Pentecost, that they might be qualified to fulfill the great commission.

They were ready to follow Jesus' instructions regarding their future. "Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45- 48).

The disciples witnessed a new enlightenment regarding the Scriptures; they took on new meaning. They learned that the atonement was a necessity, the only remedy for sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22). They understood for the first time the words of the Master when he said "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" (Matthew 16:21).

They learned that the grave had been defeated. Christ could testify: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). Thank God, the plan of redemption is complete!

They were witnesses of the fact "that repentance and remission of sins should be preached in his name among all nations..." And, most important of all, they were aware of what they must do in order to be able to carry out the great commission. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

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

Then someone in the group could have replied: "In one dark night we were all offended because of our Lord. We must have a longer bed, a covering that is sufficient, for a great task is before us. We will never leave the upper room until the Comforter comes; He is our only hope. Remember how He commanded us that we should not depart from Jerusalem, but 'wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ' We are to 'receive power after that the Holy Ghost is come upon (us); and we are to represent Him 'in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:4-5, 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 this mean? There was perfect unity. They had all seen their need and were all of one mind. The awful spirit of unbelief which dominated their lives after they witnessed

the scene at Calvary had awakened them. Christ had upbraided them for their unbelief: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" What had been their trouble? "Their eyes were holden that they should not know him" (Luke 24:25-26, 16). The shock of events of the past few days had blighted their hopes until they failed to recognize Christ.

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

Praise God! The disciples now had a full-length bed; they had a covering that reached all around. They were sanctified wholly -- spirit, soul, and body. They were wholly Christ's. "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). They were now able to testify: "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" (Romans 6:6-7). They 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" (Malachi 3:3). John the Baptist preached: "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" (Matthew 3:11-12). The fire had fallen; their vessels had been purged, the chaff burned up, the dross skimmed off, and the inward foe eradicated. The Lord whom they were seeking had "suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Malachi 3:1).

The disciples had received the experience of which Ezekiel had prophesied: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:26-27).

Just as they had "received Christ Jesus the Lord," they had walked in Him: "Rooted and built up in him, and stablished in the faith, as (they had) been taught, abounding therein with thanksgiving." They had followed the same instructions as were given by the Holy Spirit through St. Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the 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" (Colossians 2:6-12).

These disciples had passed through God's operating room; their hearts had been cleansed from the essence of sin. They had something more than just a mental assent to truth; they were filled with the Holy Spirit. They were enjoying this experience: "For by one offering he hath perfected for ever 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" (Hebrews 10:14-18).

Praise God, the tree had been made good. "A good tree cannot bring forth evil fruit" (Matthew 7:18). "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22-23). This early church had the message of full salvation for all people.

The stage was set; representatives from various 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." Peter gave a message of full salvation, and the people heard it in their own language. Oh, the wonder of it all! What were some of the results? First, there was conviction; then, conversions.

Three thousand souls were ushered into the kingdom of God. 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 your daughters shall prophesy." Yes! He has come for all nations, for whosoever will "repent, and be baptized... in the name of Jesus Christ for the remission of sins... shall receive the gift of the Holy Ghost." The promise is to all, "even as many as the Lord our God shall call" (Acts 2:16-17, 38-39).

The difference in the lives of Peter and John was soon noticeable. Each of them had a full-length bed with a covering as broad as the promises of God: "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 Corinthians 10:13). "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18).

Christ had impressed this truth upon His disciples when He prayed to His Father: "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Peter and John were on duty when they "went up together into the temple at the hour of prayer, being the ninth hour, And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple. . . Who seeing Peter and John about to go into the temple asked an alms.

"And Peter, fastening his eyes upon him with John, said, Look on us, And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God" (Acts 3:1-9).

People were filled with amazement when they saw the mighty works of the Master enacted again before their eyes. Jesus had ascended back to the right hand of the Father, but His work was still going on. "And as they spake unto the people, the priests, and the captain 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" (Acts 4:1-3).

The test was on; would the anchor hold? Jesus said, "A good tree cannot bring forth evil fruit" (Matthew 7:18). No excuses had to be made for Peter and John; they were sanctified -- preserved by Power Divine. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). Though the prince of this world was making his assault upon them, he had nothing inside their temples which would respond to him.

"And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest. . . were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?" (Acts 4:5-7).

This is quite a contrast to the position Peter and John were in before Pentecost. At that time, they were only under suspicion; now, they are on trial, in the custody of their enemies, with their lives at stake. Before, they were unstable, dominated by a spirit of fear; now, they are sanctified, free from sin and delivered from fear, with their hearts filled with divine love. Notice the response: "Then Peter, filled with the Holy Ghost, said unto them..." Who was the spokesman? The blessed Holy Ghost. Jesus had said unto them: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11). Peter only furnished the channel; the Holy Ghost was reigning supremely in his life. Thank God, He is sufficient for every emergency!

Peter gave this message to them: "Ye rulers of the people, and elders of Israel, 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, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:8-13). Before Pentecost, under pressure, these disciples had failed to honor God in their testimony. What made such a marvelous change in their lives?

This scripture had been fulfilled in them: "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. . . And again, I will put my trust in him. And again, Behold I and the children which God hath given me" (Hebrews 2:11, 13).

This was the consummation of Jesus' prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). The divine image was stamped upon them, and the Jewish leaders saw the likeness of the One whom they had crucified.

Ezekiel had prophesied of this: "I will sanctify my great name. . . and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezekiel 36:23). Something in their lives anchored them to "that within the veil," and the anchor held. Jesus had promised that they would receive power after the Holy Ghost was come upon them, and "it was impossible for God to lie." Therefore, they had "a strong consolation, (having) fled for refuge to lay hold upon the hope set before (them)." (See Hebrews 6:18-19.)

Peter and John could testify: "Herein is our love made perfect, that we may have boldness in the day of judgment (or decision): because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:17-18). Thank God, deliverance was complete; the inward treacherous foe had been eradicated.

"And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." The evidence was clear; there was no question in their minds concerning this situation. They had crucified Christ, but His work was continuing. They saw the possibility of its spreading, getting away from their control. They must either confess their sin or completely stamp out this work. There was no question as to the reality of it.

"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 ceased its efforts to silence the Spirit-filled. Holiness workers faced this subtle opposition from the old-line churches near the close of the nineteenth century, as the great Wesleyan revival began to die out in the Methodist Church. This cunning attack has always been generated by those who have acquired more head knowledge than heart experience.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye . For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed."

How did Peter and John react to such treatment? "And being let go, they went to their own company . . ." First, they were bound together; this was what Jesus had prayed for, "that they all

may be one." They were bound together by cords of love. Second, they reported to the others, and third, they lifted their voices to God with one accord.

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them, And when they heard that, 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, atheist or 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: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." They prayed that they might push the battle with boldness and that the work should continue to advance in His Name. They did not ask for a truce, or a place to retreat; they were ready for marching orders.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, And the multitude of them that believed were of one heart and of one soul." Theirs was not a social gospel, nor an entertainment program, but a dynamic transforming gospel that was "mighty through God to the pulling down of strong holds" of Satan. (See II Corinthians 10:4.)

It is truly sad when the church of God, in order to draw men to His house, substitutes contests, socials, ball games, card parties and various entertainments for the blessed Holy Ghost. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:14-24, 29-33).

"And believers were the more added to the Lord, multitudes both of men and women. . . There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." God put His seal of approval upon His church; the work was going forward, reaching other cities.

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation (jealousy and malice). And laid their hands on the apostles, and put them in the common prison." The disciples, filled with the Holy Ghost, were carrying on the work of God while the high priest, the head of the supposed church, was drunk on carnality. But, thank God, there was a working power in the lives of these apostles that nothing could stop. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). And being on guard that night, "the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."

When they were wanted the next day, the disciples were on duty in the temple. This sanctified crowd was again brought into custody before the high priest who asked them: "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 5:14, 16-20, 28).

Paul must have been imbued with this spirit when he gave this charge to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). With full-length beds and sufficient covering, the apostles were preserved blameless. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." This has always been the answer of the Spirit-filled to the dominating, carnal holiness-fighter, and it always will be. It cost John the Baptist his head; it took Jesus to Calvary; the apostles died martyrs; the saints have suffered bloody persecution; but the Church of Philadelphia (Brotherly Love) has kept her garments white.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." They were true representatives of the Saviour. Obedience brought this glorious experience, and obedience retained it.

"When they heard that, they were cut to the heart, and took counsel to slay them." "For the word of God is quick, and powerful, and sharper than any twoedged 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" (Hebrews 4:12). It had truly pierced their hearts; but, instead of becoming "the savour of life unto life," it was "the savour of death unto death." (See II Corinthians 2:16.) They were ready to destroy the apostles, but Gamaliel defeated them in their wicked plot.

"And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:29-33, 40-42).

They could truly say with Paul: "If God be for us, who can be against us? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us, For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:31, 35-39). Blessed be our God who enabled them to find Him in His fullness.

"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" (I Thessalonians 5:23-24).

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THE END