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**TEMPTATION AND THE SANCTIFIED LIFE**  
**Chester D. Plummer**

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## BACK COVER TEXT

A strong, Bible-supported treatment of a pertinent theme. Temptation is universal and the temptations faced by those who are Spirit-filled deserve a special treatment. Evangelist Chester D. Plummer has done this very thing in a warm, understanding, careful manner.

He gives special attention to the following areas of misunderstanding:

- (1) The Difference Between Suggestion and temptation
- (2) The Difference Between Temptation and the Stirring of the Carnal Nature
- (3) The Difference Between Carnal and Human Characteristics
- (4) The Difference Between Sin and Mistakes
- (5) The Difference Between Condemnation and Chastisement

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## DEDICATION

To Ruth Marie Plummer, my wife, whose many sacrifices have enabled me to do God's work in the field of evangelism, this book is dedicated.

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## FOREWORD

The challenge to consider the importance of the theme TEMPTATION came to me when asked by a fellow minister, "What theme in your preaching in the field of evangelism brings the most comment from your congregations?" Since that question was a new one, time for consideration was requested before giving an answer. After a brief review of the expressions in recent meetings, the theme TEMPTATION was the definite reply to his question.

The message dealing with various phases of temptation was first given, not to be classed as a revival sermon, but to be considered as a heart-to-heart talk on practical lines to motivate Christian stability. The content of this book follows that message outline.

Although I have read on this subject after a number of capable authors to whom I am indebted, much of the material of this manuscript comes from experiences, both personal and from earnest seekers of the whole will of God.

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## INTRODUCTION

A passion for souls has burned on the heart of the author of this book since he was a lad. One evening, while praying desperately down in the woods near his boyhood farm home, he received a marvelous call from God through a vision of the lost literally slipping into hell. It was only shortly before this time that he had been clearly converted and wholly sanctified.

He began preaching in the churches of his own and surrounding communities, and his friends and neighbors, youth and adults alike, came weeping their way to the altar to find Christ in His saving and sanctifying power. His message had zeal, and his ministry soon began to reach out in ever-widening circles.

His call led him through college, where he earned a baccalaureate degree; through sixteen years of teaching in the public schools, while at the same time he was holding revival meetings and filling pulpits on Sundays; through a series of pastorates, which were blessed through the salvation of many souls; and into the field of evangelism, where he has passionately proclaimed the message of full salvation for the past seventeen years.

These many avenues of life through which he has traveled have brought him face to face with the kinds of troubles and problems and temptations that are confronting children and youth and adults, as they endeavor to live the victorious Christian life.

Hearing the desperate cry for help from so many people in their trying hours of temptation and feeling their urgent need for instruction and guidance in meeting the onslaught of the tempter, he has written this clear-cut message on the subject of temptation.

This is a timely message which is couched in words that come ringing sound and clear. It is enlivened with a number of homely illustrations that have come out of his own experiences. This message strikes right at the heart of the difficulties that arise through temptation. Surely this book is the answer to many of the questions that are arising in the minds of those sincere Christian people who are troubled by temptation.

Vernal H. Carmichael  
Olivet Nazarene College  
Kankakee, Illinois

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## SCRIPTURES

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:3-9).

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles [cunning deception-beguiling tricks] of the devil" (Eph. 6:10-11).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

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## 01 -- LACK OF UNDERSTANDING

In one of our pastorates there were two members of the congregation, father and son, who owned an electrical appliance store. One day the son delivered into a lady's home her first electric refrigerator. When it was properly hooked up and checked, the young man went on his way. Soon a call came to the office from the lady reporting that her refrigerator was not working. A return trip was made to the home. When the man made inquiry concerning the nature of the trouble, the purchaser quickly replied, "The motor stopped running." Although the refrigerator was working perfectly, one could not condemn the lady. The blame had to be placed on the young man who installed it for failing to explain that the thermostatically controlled motor went on and off as the inside temperature changed.

Many folk are similarly confused about sanctification. We preachers of the doctrine know the glorious results of experiencing sanctification and have rightly spent much time in getting folk to accept it, but we have failed to tell them how the experience works. Since it did not work as some had expected, they cast away their confidence in God. They think on the same line as the woman who purchased the refrigerator and exclaim, "It does not work!"

\* \* \*

## 02 -- CRUCIFIXION OF THE CARNAL NATURE

The crucifixion of the carnal nature is taught by almost all religious bodies embracing the Wesleyan doctrine of receiving sanctification subsequent to regeneration.

The Church of the Nazarene Manual (1960) states in the Articles of Faith, Number V, "Original Sin, or Depravity," "We believe . . . that original sin continues to exist . . . until eradicated by the baptism with the Holy Spirit"; and Number X, "Entire Sanctification," "We believe that entire sanctification is the act of God, subsequent to regeneration, by which the believers are made free from original sin, or depravity...."

The Free Methodist church Discipline (1959) on Articles of Religion, Number XIII, "Entire Sanctification" states, "Justified persons . . . feel a natural tendency to evil, a proneness to depart from God and cleave to the things of earth. Those who are sanctified wholly are saved from all inward sin. . . . all their thoughts, words, and actions are governed by pure love."

The Manual of the Pilgrim Holiness church (1958) under General Statements of Belief states in Article 9, "It [sanctification] cleanses the heart of the recipient from all sin."

The late H. Orton Wiley, one of the most highly recognized authorities in the holiness movement, states in his Christian Theology, Volume II, Chapter XXV, entitled "The Person and Work of the Holy Spirit," under the topic "The Baptism with the Spirit," the following, "The baptism with the Spirit . . . must be considered under a twofold aspect: first, as a death to the carnal nature; and second, as the fullness of life in the Spirit. Since entire sanctification is effected by the baptism with the Spirit, it likewise has a twofold aspect-the cleansing from sin and full devotement to God."

The doctrine of crucifixion is backed by the Word of God. "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" (Rom. 6:6). The words "crucified" and "destroyed" emphasize a death; thus they are not in line with a suppression theory.

"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" (I Thess. 5:23). The expression "sanctify you wholly" means that a complete work is done by God. Then "your whole spirit and soul and body" includes every part of man; thus there is no avenue left for the devil. In the expression "I pray" it is evident that the apostle's fervent prayer coincides with the high priestly intercession made by Jesus Christ to the Father, "Sanctify them" (John 17:17).

In another Epistle, Paul writes, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "They . . . have crucified the flesh" means that all dictates of the flesh have been nailed to the cross and left there until sensual appetites, evil affections, carnal lusts, etc., have expired. "Flesh" refers not only to the physical but to the moral condition, contrasting "flesh" and "spirit."

As a result of the emphasis placed on the crucifixion of the carnal nature, the holiness movement is misunderstood and often misquoted. It is said that we say, "We are sanctified and cannot sin." This is a false accusation, for no sane promoter of sanctification would make such a

claim. However, some good folk have abused the doctrine at this point by careless statements. For example, one man testified that when he thought he was sanctified, he tested the experience by trying to get angry; and when he did not, he saw that he had the blessing. Now if some earnest Christians took the testimony literally, they would think if they were tempted to get angry they were not sanctified; but the fact remains that the devil can tempt us on any line at any time he chooses.

John Bunyan draws a vivid word picture of his immortal pilgrim, Christian, standing in the light of day at the edge of the Valley of the Shadow of Death, through which he had passed in the darkness of the past night. He stood astonished as he viewed the quagmire on both sides of the narrow path over which he had just come. Also, in the distance were the fiends of hell ready to reach forth to grasp him if given the slightest opportunity.

This picture of Bunyan's imagination was not the vision of a demented man, but it depicts the Biblical truth of the subtlety of Satan in his plan to destroy the soul of each of us. He will never let us rest from the power of temptation to do evil until the gates of heaven close behind us.

Paul was very positive in his dealing with the subject of crucifixion when he wrote to the Romans, "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" (Rom. 6:6). Yet in his First Epistle to the brethren in Corinth he cautioned them to guard the physical side of life. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). So the body with its legitimate appetites and desires must not enslave the soul, but after the infilling of the Holy Ghost and crucifixion of the carnal nature, He (the Holy Ghost) takes the reins to guide that person into the ways of truth. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:27).

When an individual empties his soul of selfish and worldly ambitions, plans, purposes, desires, and thoughts, he is making ready for the coming of the Holy Ghost in sanctifying power. The work of the Holy Ghost is a cleansing process. "God, which knoweth the hearts, bare them witness, giving them [the Gentiles] the Holy Ghost, even as he did unto us [the Jews]; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). This truth was given by the Apostle Peter in the first council meeting of the Christian Church in reply to a sect of believing Pharisees who insisted on circumcision as essential to salvation. Through this truth Peter showed that the Holy Ghost came in a purifying process to the uncircumcised gentiles as well as to the circumcised Jews.

The soul is never a vacuum. When man empties his soul of all things contrary to the will of God, the Holy Ghost enters that soul, takes full possession, completely subdues all, enthrones himself, and makes the soul His home. However, as we have already stated, since this glorious experience does not free one from subtle attacks by the devil, it would seem wise at this point to familiarize ourselves with the scriptural facts concerning our foe.

\* \* \*

### 03 -- SATAN

The explanation of Satan's origin is not as clearly taught in the Bible as the fact of his existence.

The Church has generally believed that Satan was created by God as one of His profitable angel-servants. He was placed in a probationary state, with power to choose right by obedience to God's plan or to choose wrong by disobedience to it.

Some Bible students believe that the prophets Ezekiel and Isaiah describe Satan in the following quotations.

"Thou hast been in Eden the garden of God; Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:13-15).

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15).

Although Ezekiel's message was addressed to the king of Tyrus and Isaiah's message was addressed to the king of Babylon, yet kings with these characteristics never existed; nor could such attributes possibly be found in a mere man. Thus reliable scholars have thought these statements refer to Satan.

If these scriptures are accepted as describing Satan, the story of his origin would be that he was created and set in the garden of God. He was a perfect being until iniquity was found in him, which iniquity seemed to be pride. He vowed that he would ascend above the clouds, the symbol of divine presence, and declared that he would be equal with God. His pride caused his downfall. "How art thou fallen from heaven, O Lucifer . . . thou shalt be brought down to hell."

Regardless of whether or not we accept some Bible students' theory on the above interpretation, we know that Satan was cast out of heaven. Jesus told the seventy, "I beheld Satan as lightning fall from heaven" (Luke 10:18).

In the minds of people, Satan has assumed many different aspects.

I was once in conversation with a cultured minister of another denomination, who was within a few weeks of taking up his assignment as an instructor in a theological seminary. Problems pertaining to the Church in this era were being discussed. The theologian asked a rather shocking question, "Does your denomination accept the idea of a personal devil?" After an immediate reply was given in the affirmative, he said, "I don't know that I can accept the idea of a personal devil."

Too often we are faced with modernistic thought concerning the devil. Some advocate that the devil symbolizes a personified principle of evil, while others choose to think he represents wicked dispositions of men. Thus both groups join with my theological friend in rejecting the theory of the existence of a personal devil.

A student needs to spend only a brief time in the study of God's Word to find the modernists' error.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). Here Satan is displayed as a person as much as God or the sons of God.

When Jesus was led of the Spirit into the wilderness to be tempted of the devil, Jesus and the devil carried on a conversation. "The tempter . . . said, If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Satan once more assumed the role of a person in the same manner as Jesus.

Throughout the Bible when a pronoun is used to mention the devil, it is always the masculine pronoun, proving that he is a person. The Bible furnishes conclusive proof that Satan is a person. As God has personality, Satan has likewise. His personality is revealed by attributes ascribed to him by his scriptural names.

The most common Biblical name given our spiritual foe is Satan, which name is used in the Scriptures fifty-two times. The word Satan is of Hebrew origin and could have been translated "the hater," "accuser," or "adversary."

The Greek word diabolos is translated "devil" and refers to Satan thirty-four times in the New Testament. Other translations of diabolos are "false accuser" and "slanderer."

References made to Satan throughout the Bible are exemplary words of his power: ("prince of this world" -- John 12:31; 14:30; 16:11) -- ("god of this world" -- II Cor. 4:4) -- ("the power of death" -- Heb. 2:14); of his evil intent: ("tempter" -- Matt. 4:3; I Thess. 3:5) -- ("sinner" -- I John 3:8) -- ("wicked one" -- Matt. 13:19) -- ("roaring lion" -- I Pet. 5:8) -- ("liar"----John 8:44); of his opposition: ("adversary" -- I Pet. 5:8; Zech. 3:1).

Satan is the archenemy of God and man. His plan is to defeat God's purpose for man. When God's creation of the earth and all therein pleased Him, Satan soon appeared to cause man to displease God. When God planned the redemption of man through His Son in the flesh, Satan put into the heart and mind of Herod the idea to destroy Him while He was yet a babe. After Jehovah had delivered the Hebrews from Babylonian captivity, they were trying to rebuild the Temple in Jerusalem. Their enemies tried to discourage them. God gave their prophet, Zechariah, a vision. The message from the vision was for their encouragement. "He shewed me Joshua the high priest [man] standing before the angel of the Lord [divine presence], and Satan [the opposer] standing at his right hand [most prominent place] to resist him" (Zech. 3:1). While their opposition was coming indirectly from Satan, divine presence was manifested to encourage them in their work.



Paul and Silas reasoned with the Jews in the synagogue at Thessalonica for three Sabbaths. Then opposers stirred the city into such an uproar that it became necessary for Paul and Silas to leave and go to Berea. The earnest listeners in Thessalonica had so endeared themselves to Paul that he writes, "We would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thess. 2:18).

As Satan stood at the right hand of Joshua to resist him and hindered Paul from returning to his friends in Thessalonica, so are his plans to remain in the business of opposing God's people throughout this era.

Satan once described his whereabouts as "going to and fro in the earth, and walking up and down in it" (Job 1:7). So he is everywhere, and no one upon the earth escapes his attacks.

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Here Peter compares him to a lion. The lion is called "the king of the forest" because it is the most vicious killer of all animals-a destroyer. Thus Satan is to be feared greatly.

Satan is transformed into "an angel of light" (II Cor. 11:14). Another translator says that he "masquerades as an angel of light." That is the time that he is so very dangerous, for he is not readily recognized in such a disguise.

"When he (the devil) speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). John tells us that Satan is the father (manufacturer) of lies; thus he has complete ability to manufacture any type of lie which will be helpful to him in his work against man and God. Also, since in the same quotation he is called a "liar," he naturally delights in telling his manufactured lies to anyone who might be injured by them.

"The accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10). Here the revelator brands him as an accuser. A subtle form of accusation comes in the form of slandering. Slandering may not come by one committing himself in a statement, but by throwing suspicion on one's character by asking a question. Satan used this method when talking to God about Job: "Doth Job fear God for nought?" (Job 1:9) -- implying he would not serve God if he did not receive much material benefit. This form of accusation may come directly from Satan, or he may use this method to hurt a Christian's influence with others through the medium of an individual asking another person a suspicious question concerning someone's character. Then, with suspicion in mind, many innocent acts may be misinterpreted and accusation may follow.

The accuser, Satan, hounds an individual by laying blame on him for unavoidable acts or by charging him with things of which he is innocent, such as--

1. Confusing the Christian concerning the difference between suggestion and temptation.
2. Confusing the sanctified person concerning the difference between the appeal of temptation and the stirring of the carnal nature.

3. Beclouding one's mind in detecting the difference between carnal and natural (human) characteristics.

4. Throwing the Christian into confusion by calling attention to mistakes and branding them as sins.

5. Confusing the conscientious follower of God concerning the difference between chastisement and condemnation.

With such combinations of evil forces as we have just studied, it is easily understood why Satan's attacks are so effective.

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#### 04 -- SUGGESTION AND TEMPTATION

Many conscientious Christians lose faith in God and themselves because they do not know how to differentiate between a suggestion and a temptation.

A suggestion from Satan does not become a temptation until it makes an appeal to the inner man. To illustrate, Satan might suggest to me to get a cigarette and take a smoke, which would make no appeal whatsoever to the inner man, for I have never taken one puff from a cigarette, cigar, or pipe. In fact, as a child I had no experience of smoking weeds, corn silks, leaves, coffee, or any substitutes for tobacco, which many children tell of using. Neither would Satan's suggestion to get some whisky and get drunk make any appeal to me, for the experience of a taste of whisky is thoroughly foreign. And it may be added that the experiences of smoking and drinking contribute in no way to the proof that a young man is grown-up when he indulges in them. Greater manliness is shown by forming no habits which lead to the weakening or wrecking of the body, which is planned of God to be the temple of the Holy Ghost. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19)

So neither smoking nor drinking develops into a temptation for me. On the other hand Satan might sit down by me on the train or in my car while leaving a city where a hard-fought revival had just closed, and say, "Revivals are pretty difficult today, aren't they?" "Yes," I respond. (Satan sometimes tells the truth. However, we do not help matters by emphasizing how difficult revivals are; but for the sake of a point, we shall use the illustration.) Then he says, "Why not return to teaching, a field where you can have a normal home life as most people do?" That suggestion, to anyone who loves home, makes an appeal. But when I am about to say, "I shall do that very thing," the Holy Spirit checks me long enough to remind me of my call to the ministry. My memory takes me back to the age of sixteen to review the evening I went down the hill, through the orchard, and to a wooded section on my father's farm for a season of prayer. It was in that session with God that my call came to enter the ministry. I, not given much to visions, had an unusual experience. While I was standing on the bank of a little brook which wended its way through the farm, there seemed to appear before me a sanctuary where people were seated awaiting the gospel message. That farm is

a sacred spot to me today, for there is where my first sermons were preached to trees, growing corn, horses, etc. So by the time the Holy Spirit brings memories of that divine call, I am ready to tell Satan to get behind me, and then tell God that I am ready for the next revival to begin as scheduled. Thus we see that the first suggestions died because of no appeal. However, the next suggestion appealed and became a temptation. But after the Holy Spirit quickened my mind, a swift turning aside from Satan's suggestion saved me from committing a sin.

\* \* \*

## 05 -- TEMPTATION AND THE STIRRING OF THE CARNAL NATURE

The next point of confusion following normally is that of the appeal of temptation being taken for the stirring of the carnal nature. When I was in the pastorate, two young ladies were saved in the regular services. After a brief lapse of time their actions revealed that they were losing the battle which Satan was waging against them. At the close of a Sunday evening's service they were called to the front of the sanctuary that I might try to help them. It was disappointing to learn that spiritual despondency had taken hold of their spirits. One young lady said, "There is no use for me to try to be a Christian; I cannot live the life." The other one said, "I have wished that I could die before I would backslide." When they were excused with no apparent help, I turned to an old, gray-haired saint and said, "I believe the reason that some young Christians have so much trouble in becoming established is that they do not understand the difference between the appeal of temptation and the stirring of the carnal nature." The dear old saint turned to me and said, "I have some trouble at that point myself." Why did she have that spiritual difficulty? The reason is because of an inner similarity of the two experiences. Before the cleansing of the soul from the carnal nature, an outside stimulus may cause a stirring of that polluted nature. And, since temptation is an inner appeal to Satan's suggestion, it is easily understood how a sanctified person might confuse the two inner reactions.

A vivid example of that type of confusion comes to my mind. As a rather young Christian I was walking from the campus of a college which I was attending to a bus line that I might ride into a nearby city. The devil suddenly thrust a temptation before me. Then with great speed he changed his disguise to that of an angel of light and approached from another angle, saying, "This would not have happened if you had been sanctified." He made his suggestion seem so real that I accepted it. Soon doubts swept away my confidence in both myself and God. The peace of mind one time known had turned into distress and burden. The thought of death overtaking me in that state so possessed my mind that any trip made from my room was made in dread and fear. One morning at college chapel time I left the campus to secure help from the godly evangelist, Rev. J. L. Thornton, who had led me into the light of sanctification. After a fifty-mile trip I located the evangelist. He was shocked to hear the confession that I had given up the fight against Satan. The seasoned minister detected the difficulty and carefully explained the power of temptation. Then he prayed, earnestly imploring God to help me in this critical time of need. Soon the burden lifted from my soul and it seemed that the battle was over. However, Satan had discovered a weak place in my faith, so he continued to harass me with doubts as to whether or not I was sanctified. God came to my rescue, as He always does, revealing through the Holy Spirit that I did not have to listen to Satan's lies and accusations that the appeal of temptation is the stirring of the carnal nature.

Now we are led to a confusing question, How will the sanctified individual know whether he has experienced temptation or the stirring of the carnal nature? It is wise to search the heart often, and especially after such experiences, for we want to know the worst of our spiritual condition while there is an opportunity to remedy it. So it is necessary at this point to go back to our consecration for sanctification to see that all had been placed on the altar, where we had waited until God had witnessed to us that the work was done. Then we must make a careful check to see that no part of that consecration has been removed. If we are clear on these points, and we have not knowingly disobeyed God, we are still sanctified. "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" (I John 1:7). Thus it is evident that we have merely experienced the appeal of temptation. If, on the other hand, we discover that our consecration was incomplete at the time we professed sanctification, it is evident that we have never been sanctified. Then it is our privilege and duty to complete the consecration so that God can complete the work of grace which we need. Also, if we find that anything has been taken off the altar, we are no longer in victory. Then the devil has once more put the carnal mind into operation. But why should we go on without victory because of a failure somewhere in the past? Let us stop our course in the direction of defeat, ask forgiveness for removing that thing from the altar, and tarry for the cleansing baptism of the Holy Ghost.

In answer to the question as to how we may know that the carnal nature is crucified, a bit of Bible history is helpful when studied from the standpoint of typology.

\* \* \*

## 06 -- JESUS AND BARABBAS (Typology Lesson)

When Jesus was brought before Pilate by indignant religionists, who requested His death, Pilate thought he would slip out from under the responsibility of making a decision by permitting the people to decide whether or not Jesus would be crucified. Pilate reminded them of the Roman custom to release a prisoner to the Jews at the Passover season. Since he wanted Jesus released, he made it difficult for them to do otherwise. He gave them the choice of releasing Jesus or Barabbas. Barabbas was being held in the lowest cell of a Roman dungeon upon the charges of robbery, of murder, and of being the instigator of an insurrection. The insurrection led to bloodshed. Intelligent people would know the danger of turning such a criminal loose into public life. Since Jesus had done nothing but good deeds, it would seem very logical that a few religious disagreements would not stand in the way of releasing Jesus in preference to a dangerous character such as Barabbas. So the governor put the question, "Whom will ye that I release unto you? Barabbas, or Jesus?" (Matt. 27:17) To his amazement they cried enthusiastically, "Barabbas" (Matt. 27:21). Then came Pilate's solemn question, "What shall I do with Jesus which is called Christ?" (Matt. 27:22) To which question "they all say unto him, Let him be crucified" (Matt. 27:22).

Now let us turn from the historical side to that of typology; Jesus is the type of the spiritual mind, so Barabbas then would represent the carnal mind. We are now ready to dismiss the Jews, who made the wrong decision, and to bring before us the converted individuals who have received light on sanctification. They must choose the carnal mind or the spiritual mind. Some say that it

costs too much to go all out for Christ, so in that decision they choose the carnal mind to lead them. The same decision automatically calls for the crucifixion of the spiritual mind.

Since to be carnally minded calls for the same penalty, death (Rom. 8:6), as the wages of sin (Rom. 6:23), it seems proper at this time to face the common question, Does the converted man go to hell? The answer is, "No." Yet without holiness no man shall see the Lord, according to Heb. 12:14. On the surface each truth in the above statement seems to contradict the other, but with a more careful study we discover that there is no contradiction. The carnal mind stands, as it were, on the sidetrack ready to switch the converted person from righteousness to this sidetrack which soon hits the switch to the main line of sin. So the carnal mind has led that one back into the old sinful way of life. He follows the leadings of the carnal mind to the end of life and there finds that he faces hell as his doom. So he does not go to hell as a converted man, but he goes there as a backslider.

Not all converted folk make the same choice. In contrast to the person who would not go all out for Christ, there are some who sincerely say, "I'd rather have Jesus than anything this world affords today." They make a complete consecration to God and are sanctified wholly. In that act the carnal mind is crucified, and the spiritual mind is liberated to lead those Christians in "paths of righteousness" to the end of life, when they are led to the "habitation of God" (Eph. 2:22).

So the answer to the problem of knowing whether or not the carnal mind is dead rests upon our choice of which mind we choose to be released as our leader, for in that decision we automatically select the other mind to be crucified as truly as the decision of the Jews to release Barabbas meant the crucifixion of Jesus. On the other hand if they had chosen to release Jesus, Barabbas would have been crucified; both could not live.

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## 07 -- IMPORTANCE OF CRUCIFIXION

"Why is the doctrine of crucifixion so important?" someone may ask. The death of carnal self always brings a more abundant life. The uncrucified Christian cannot effectively do the work of the crucified Christ.

Years ago Evangelist Graves told of a few Free Methodist women who were attending meetings conducted by Dwight L. Moody. One night after the close of his service he made a request of them to pray for sinners to be converted. He was shocked when they replied, "Mr. Moody, we are praying for you." Upon inquiry as to why they were praying for him, they said, "That you might receive the Holy Ghost." Later he made a second request for them to pray for sinners, but they replied, "Mr. Moody, we are still praying for you." Later he testified how piteously he prayed for power. Then one day this power came upon him while in New York. He said, "I don't know that I have preached a sermon since without a soul being saved." It is said that he won thousands to God after the deeper work of grace was wrought in his heart in contrast to hundreds before that experience.

The way to learn more about the crucified Christ is to be crucified with Him and to sink into His protecting love. The moment that carnal self dies, the believing soul is thoroughly identified with his crucified Lord in a very definite way. An inexplicably deep union of love is experienced which will deliver the soul from a self-infatuated life.

It was a privilege to hear my friend and the great religious leader, Bishop H. H. Fout, tell the story of a minister who was failing because of an ungovernable disposition which caused him to offend people by his expressions. One day he came into the parsonage and told his wife that he was going to his room, instructing her not to allow anyone to disturb him. Upon entering the room and closing the door, he looked to God and said, "Crucify me." Then he stretched out his arms and cried, "Drive the nails." He stayed until victory was won. Soon his people began to ask, "What has happened to our pastor?" Yes, when carnal self is crucified, it tells in our lives.

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## 08 -- CARNAL AND NATIVE (HUMAN) CHARACTERISTICS

There are certain characteristics which are inherited and which follow pretty generally through the family line. Some of these are not sinful in themselves, but they are weak points upon which Satan may work to defeat one in a successful Christian life.

For example, it is natural for some folk to be careless about their clothes, car, house, farm, etc. If the car runs, they drive it. Why worry about points, plugs, grease, oil, etc.? If it misses firing a few times and "lopes" a little, it does not bother them. It may also be easy for such a person to get careless about the work of the Lord. If he is a Sunday school teacher, he may put off preparing his lesson until Saturday night; or if he does not make any preparation at all, he reasons that someone will likely know the answers to the questions which may arise. If he gets to any church service ten minutes late, he is not embarrassed. Defeat could come through this avenue.

It may be natural for another to be hasty about his work and decisions. The devil may use this characteristic to hinder God's work by causing that one to run ahead of the Spirit's leadings.

It is quite natural for some to be industrious. God is pleased with that type of folk. However, the devil may use industriousness as a battleground in influencing such a person to become so interested in his own affairs that he will neglect the work of God.

Another natural characteristic may be a "quick spoken" quality. A certain type of individual is quite ready with his answers. It may be that he will be weakened spiritually by failing to weigh his answers or statements in conversation, which offend and cut his associates.

These few points should show us the need for knowing ourselves better by studying our constitutions, family weaknesses, dispositions, etc. Then we should exert all our own powers to overcome our failures, and then call upon God, who will give strength to the weak.

While treating the subject of characteristics, it is necessary to give attention to some dangerous carnal characteristics and then to mention some human similarities, for there is a human

parallel to many carnal traits. A clarification of human and carnal characteristics will strengthen the sanctified person, because Satan attempts to confuse the conscientious sanctified soul over these manifestations. Also, such clarification tends greatly to reduce prejudice against the true doctrine of sanctification.

Anger and wrath are dangerous traits of carnality. Webster defines anger as an evil passion and wrath as extreme anger. However, before sounding the warning signal on carnal anger, we must understand that there is a holy anger. "He [Jesus] . . . looked round about on them [the Pharisees] with anger, being grieved for the hardness of their hearts" (Mark 3:5). The emotional stir of holy anger came from the Master when He observed how the Pharisees were trying to thwart His plan of healing a man with a withered hand. They were making it appear that such an act of mercy on the Sabbath day would be a violation of God's Sabbatical law. The fact that Jesus was righteously indignant over their blindness and unbelief showed that His love for God was supreme, thus creating in Him a righteous zeal to honor the Father. So when He saw sinners (hypocrites) standing at attention ready to block holy progress, He was angered. The holiness back of the Master's anger is shown in the next phrase, "being grieved." Despite all their attempts to harass Him, their inordinate acts still distressed His spirit because of that holy love which motivated all His thoughts, words, and acts.

What a contrast between Christ's holy anger and man's carnal anger!

Carnal anger is an evil manifestation which eats away the very heart of righteousness and makes attacks on the physical body by causing indigestion, loss of appetite, headaches, heart strain, and poor circulation of the blood. Carnal anger springs from self-love when man wants to retaliate or "even the score" with someone who has, in his opinion, treated him unjustly. He may retaliate by harsh words or by a refusal to talk at all by "going into a pout"; he may do violent acts against the offender or just walk away and refuse any act of fellowship.

Carnal anger is condemned in God's Word. David exhorts, "Cease from anger, and forsake wrath" (Ps. 37:8). Jesus said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:22). In the preceding verse the Master said, "Whosoever shall kill shall be in danger of the judgment." It is startling to note that Jesus attached the same penalty to both sins, "anger" and "murder"; why? Anger is a step toward murder. It is the stirring of a brutish passion, which, unless checked, is so apt to inflame the individual to violence and may lead to murder. The first account we have of anger in man is found in the history of Cain. Cain and Abel brought offerings to God. God accepted Abel's sacrifice but had no respect for the one brought by Cain. As a result of God's rejection, "Cain was very wroth, and his countenance fell" (Gen. 4:5). After that wrathful feeling possessed him, "Cain rose up against Abel his brother, and slew him" (Gen. 4:8). Is it therefore any wonder that God warns man of the danger of carnal anger?

Paul sounds a warning on this line in his letter to the church at Galatia as he enumerates the manifestations of the flesh. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Wrath (extreme anger) is one of the evil manifestations,

mentioned by the apostle in the above quotation, which will keep man from "the kingdom of God." Paul also tenderly exhorts the brethren in Ephesus and Colosse, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31). "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8).

Although God condemns carnal anger, there are human or natural demonstrations with some degree of similarity, such as righteous indignation or holy anger (already explained), recognition of injustice, a wounded spirit or a "hurt" feeling, and nervousness.

For an example of recognition of injustice, let us assume that a Christian sees a "bully" mistreating a smaller lad. He naturally resents that act to the extent that he may stop the procedure. The Christian need not be guilty of a wrong act or of a wrong feeling.

A "hurt" feeling may come to the sanctified person, leaving him in a depressed mood, as he does not find himself beyond recognition of sharp words, of being slighted, or of being otherwise mistreated. Sanctification furthermore does not insure one's spirit from being wounded. These things are not carnal evidences. The tender-spirited person, who never wants to hurt anyone, is more easily injured than a person who is very plain spoken.

Sanctification, however, does free a person from any desire to cease working for God because he has been wounded in spirit; it clarifies his vision, enabling him to see that his loyalty to God does not depend upon the treatment by his fellow men. Also, the more a person is absorbed in the Spirit, the less he notices inattentions and offending expressions of others.

Nervousness, also, could be mistaken for carnal demonstrations, but it may be entirely separated from one's spiritual condition. It is a physical condition which is one of the most difficult ailments to cure. Doctors advise nervous patients that they must try to help themselves by positive thinking. One can allow nervousness to go unrestrained, and through neglect of his duty on this line he can weaken his spiritual condition; but nervousness in itself is not carnal.

Envy is carnal according to St. Paul: "Ye are yet carnal: for whereas there is among you envying . . ." (I Cor. 3:3). Envy and jealousy are carnal co-workers, whose business it is to give out the type of poison that changed Lucifer into a devil by creating in him a desire to be like the Most High, the sin which caused his fall. A soul poisoned by envy and jealousy shows a distrust in certain of his fellow men; thus the eyes of suspicion are cast here and there. Then a spirit of faultfinding follows; so, in his mind, anyone doing the job he wants to do is always wrong. Thus he goes about stirring up trouble among his associates.

While a victorious Christian will never submit to envy and jealousy, there are the normal human parallels of expecting proper recognition and anticipating reasonable remuneration. So the desire of due recognition for accomplishments and the hope of reasonable remuneration for services rendered in any field are in line with Christian principles. However, just dues do not always follow worthy labors. The advantage that the truly sanctified person has over the less victorious individual is that he can go on working for God regardless of who gets the credit for his efforts.



A victorious Christian will recognize acts of injustice, but he must not let his mind dwell for long periods on them or a wrong spirit may grip his soul, thus robbing him of victory.

Hatred is carnal and bitterly condemned by John. "Whosoever hateth his brother is a murderer" (I John 3:15). Hatred is the seed from which, many times, murder springs. Thus, a rushed trip to the secret place of prayer is necessary at the slightest attack by Satan on this line, even in one's thought life.

A human parallel to hatred is a dislike for certain types of characteristics in individuals with whom we must come in contact. An example of extreme contrasts in personalities crossed our path as pastor. A cultured and dignified young lady was thrown, with no choice of her own, into close contact with a person who was very boresome. After some time of battling this situation, she came to the altar in a Sunday morning service. Since she was apparently an established Christian, it was somewhat of a shock to me. As I knelt to offer assistance, the seeker made mention of the boresome person, saying, "I love him, but--"; no more needed to be said. She was advised that her problem was not a religious one but a sociological one. She was soon on her way with victory in her soul.

Personality clashes are common to all, whether sinners or Christians, but they provide a good seedbed for Satan to plant his seed of hatred. If we are to be victorious Christians, we must try to remove such barriers.

Carnal pride is another evil manifestation: ". . . the pride of life, is not of the Father, but is of the world" (I John 2:16).

Jesus condemned pride on different occasions. While He was exhorting His disciples concerning inner defilement, He mentioned some of the things which defile a person: ". . . out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). Jesus also condemned the ecclesiastical pride of the Pharisees through the parable of the Pharisee and the publican. The Pharisee boasted of his acts of tithing and fasting. The publican had no merits to mention, but acknowledged that he was a sinner. Jesus said of the two men, "I tell you, this man [the publican] went down to his house justified rather than the other [the Pharisee]: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

The wise man, Solomon, treated the subject of pride thus: "Everyone that is proud in heart is an abomination to the Lord . . ." (Prov. 16:5). "Pride goeth before destruction . . ." (Prov. 16:18). "A man's pride shall bring him low..." (Prov. 29:23).

Pride creates a feeling of importance, leads one to congratulate himself often over his accomplishments, and makes him feel superior to his associates. In order for pride to thrive in a life, it must receive attention. So anything that places a person above others in qualifications, job, wealth, etc., will focus attention on him and may cause pride to trip him to a spiritual fall. An

individual can strut over his church standing and accomplishments as well as over worldly successes, and thereby lose his soul.

Although carnal pride is condemned in the Bible, there is the human parallel of self-respect. The Christian must not confuse the two points. Self-respect is not only innocent but desirable. Our great leader, the late Dr. R. T. Williams, once referred to self-respect as a God-given dignity. It causes God's people to want to be clean and neat, so they can be the best possible representatives of God. So let us thank God for self-respect, but let us abhor carnal pride.

Carnal fear leads to defeat. Many folk will not stand for the right if it brings disapproval of the crowd around them; rather, they participate in the wrong activities many times. In so doing they deny Christ as much as Peter denied Him in the presence of the damsel at His ecclesiastical trial. God expects us to stand for the principle of righteousness regardless of the type of folk with whom we are associated, whether we are with that crowd by choice or by force through position.

Timidity is a natural characteristic and not necessarily associated with carnality; yet the timid person could be defeated in his experience by not overriding his natural timidity to witness for God. However, I fear that some Christians confuse natural timidity and carnal fear. A person who is timid in society, business, etc., may be timid in religious circles. While there are exceptional cases, folk generally who are naturally quiet in matters not pertaining to religion are quiet Christians. Sanctification does not necessarily change a person's individuality or personality.

Strife and division are carnal: ". . . there is among you envying, and strife, and divisions, are ye not carnal?" (I Cor. 3:3) Paul, in writing to the church at Corinth, was likely trying to block a satanic attempt to bring defeat to the church there. Strife and division do more to wreck our holiness churches than all the combined opposition from without. At the slightest sign of strife and division in a church, much prayer should be made. Sometimes prayer should be made privately on that line, because calling attention of others to such signs may magnify them in the minds of the congregation.

Disagreement and misunderstanding are human parallels which must not be confused with strife and division. We do not have to agree with everyone to remain sanctified. Paul and Barnabas did a commendable work among the brethren in Antioch. Then Paul suggested that they visit every city where they had preached the gospel and see how the converts were progressing. Barnabas was willing to go, but he wanted to take John Mark with them. Paul did not want John Mark to accompany them since he had started on a previous occasion and then turned back. The disagreement over this matter continued until "the contention was so sharp between them, that they departed asunder one from the other" (Acts 15:39). However, each chose a new partner and went on doing the work of the Lord. So disagreement must not cause the work of God to cease in its progress. Neither must disagreement and misunderstanding be harbored until they create a wrong spirit within us.

Disobedience and rebellion against God's known will are closely related carnal traits which work in opposition to the earnest desire of the writer of the Epistle to the Hebrews. "Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight" (Heb. 13:20-21). Disobedience to and rebellion against the

will of God bring about a progressive disease of the soul that will prove fatal unless it is healed by the Great Physician. The symptoms of this malady are: (1) disregard of light which God has given; (2) willful neglect of religious duties; (3) stubborn resistance to the will of God. Light is that revelation from God concerning right and wrong generally given when a person is in the most direct contact with Him. When an individual ignores light, willful neglect of religious duties normally follows. That is when it is easy to stay at home from Sunday school, prayer meeting, morning worship, and evangelistic services. With shocking speed comes the next step of stubborn resistance to the will of God. Then a full-scale war is on against God. "Rebellion is as the sin of witchcraft" (I Sam. 15:23). Witchcraft is dealing with magic tricks for the purpose of deceiving. So rebellion to the will of God creates a deception which blinds an individual to his own sins and destruction, explained by Paul as follows: "And for this cause" (the cause explained in the preceding verse, ". . . they received not the love of the truth . . .") "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth" (II Thess. 2:11-12).

Human parallels to disobedience and rebellion are the hesitancy to act when we are not sure of the will of God and to refrain from suffering. A Christian who is not sure of the will of God concerning a matter is not disobedient or rebellious but wise to await clarification before acting. Furthermore, it is natural for any of us to avoid that which brings about human suffering. Then, if we see we will be wounded in spirit by opposing some act or program, it is natural to draw back from participation. However, if God impresses us to take a stand in defense of right, the truly sanctified person is ready to obey God, regardless of the suffering that the obedience may bring.

The discussion of carnal traits and human parallels could go on and on, but it seems that sufficient space has been taken to enlighten the young sanctified Christian concerning these matters. Although there is a definite distinction between carnal traits and natural characteristics, we observe from each human parallel to a carnal trait that there is an avenue of danger in that natural characteristic through which we may be weakened spiritually. So it is our duty to be on guard constantly at this point. However, we do not have to fight these battles alone, for the Holy Ghost is always on duty teaching, guiding, impelling, and restraining us. It is by conscientiously following Him that we may be victorious.

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## 09 -- SIN

An important phase of a victorious sanctified life is one's ability to differentiate between a sin and a mistake.

No one can understand the doctrine of sanctification without familiarizing himself with the scriptural meaning of sin. Without this knowledge the conscientious Christian attempting to live a sanctified life would find himself in bewilderment.

Theologians differ on their definitions of sin. One group holds to the theory that any act that does not conform to an absolute standard of perfection of behavior patterns is sin, whether it be voluntary or involuntary or whether it be a known or an unknown violation of the law of God. This

theory is the outgrowth of the belief that limited knowledge is a cause for committing sin. Since man is definitely limited in knowledge, he would be committing sin often -- constantly exposed to the possibility -- although his will would in no way be involved. Viewing the sin problem from this perspective, it would be an ever-invading curse on man from which he could never be liberated in this life; yet, when we turn to the Bible, we find that God clearly condemns sin.

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## 10 -- SIN OF ANGELS

Long before the creation of man, God must have enjoyed His created beings, the angels. He placed them in a probationary state, which made them capable of choosing evil (that which was contrary to the will of God) or good (that which was in harmony with the will of God). God gave them every inducement for good while they were undergoing their probation. They were beings of remarkable power and amazing intelligence. Yet they fell into the sin of disobedience to the will of God. "... angels ... kept not their first estate" (Jude 6).

So great was God's condemnation of their sin that a hell of "everlasting fire" was prepared for the devil and his angels" (Matt. 25:41). "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

God gave the fallen angels neither a Saviour nor the gospel. He gave them no "space to repent." They were never offered free grace and dying love. The Holy Ghost never struggled with their consciences. God immediately shut the gate of opportunity on these noble beings. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Then they shall be cast into the "lake of fire" to be punished forever.

God's severity with sin in this act shows how bitterly He condemns it.

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## 11 -- SIN OF MAN

God placed Adam and Eve in Eden, with access to everything except "the tree of the knowledge of good and evil," with the restriction, "Thou shalt not eat of it." Since they had full knowledge of the command of God, He warned them that violation would bring the condemnation of death. "The day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

Adam and Eve sinned by breaking the command of God. They died-hope and peace died (they were afraid); innocence died (they saw they were naked). Death was the curse God placed, not only on them, but upon the whole human race. Every day we go speeding through life, but death is gaining on us. Thus once more we see that God condemns sin.

His warnings are placed here and there through the Word.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). It threatens the national security of many parts of the world today.

"The wages of sin is death" (Rom. 6:23). Death is the salary for the individual who toils long and hard for Satan. If sin is one's commander, death is his ration. His punishment in eternity will agree perfectly with his work here.

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). God here mentions certain types of sinners and then He reads their doom, condemning them to death-final death. As physical death separates body and soul, so spiritual death brings separation of man and God.

Yes, God condemns sin!

Paul warns, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11).

Now if sin is an act which does not meet a pattern of absolute perfection, whether known or unknown (earlier defined in this topic), God has condemned us for something which we cannot help but commit. This is not characteristic of God.

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## 12 -- GOD'S PROMISE

God promises man forgiveness and deliverance from sin.

"He was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed" (Isa. 53:5).

"In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zech. 13:1).

Isaiah and Zechariah both spoke prophetically in the Old Testament era of Christ and His power to deliver from sin.

The wise man, Solomon, said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). God here offers pardon and gives the formula for receiving it -- confess and forsake. Forgiveness comes to the penitent only, and true penitence is shown by one's admission of guilt -- "confesseth" and then, turning away from unlawful acts, "forsaketh." Pardon is offered, not to a select few, but to all -- "whoso."

The prophetic message of deliverance given to Joseph in a dream by the angel of the Lord was, "She [Mary] shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

John, the forerunner of Christ, announced Him as "the Lamb of God, which taketh away the sin of the world" (John 1:29).

While here on earth, Jesus forgave sin. When four enthusiastic hearers of His teaching brought a palsied man to Him, He said, "Man, thy sins are forgiven thee" (Luke 5:20).

John, the apostle, tells of God's promise to forgive and cleanse: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The same apostle tells us of a promised power, "As many as received him, to them gave he power to become the sons of God" (John 1:12).

Through the sacrificial death of Jesus we have the promise of deliverance.... we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). ". . . Jesus . . . delivered us from the wrath to come" (I Thess. 1:10).

Again we must say, If the theory of sin earlier explained be correct, God has promised something in His Word which He has never fulfilled. A broken promise would not be a part of the God represented in the Bible.

Thus the sin theory mentioned is basically wrong. So we turn to another theory.

To have the proper view of sin, it is well for the believer of the Wesleyan doctrine of sanctification to check some of Wesley's references to sin, which contain his definition of it. He states, "Not only sin properly so called -- that is, a voluntary transgression of a known law, but sin improperly so called-that is, an involuntary transgression of divine law, known or unknown, needs the atoning blood." Also he declares, "Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God."

Susanna Wesley, mother of John Wesley, stated, "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin, however innocent it may seem in itself" (a willful act).

The first sin of the human family was a voluntary act upon the part of Eve first and then of Adam. Both were influenced by a superhuman power. Their wills were involved; they wanted to partake of the fruit which God had forbidden.

As the Israelites were nearing the end of their seventy years of Assyrian and Babylonian captivity, Daniel earnestly prayed to Jehovah, confessing the waywardness of his people: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:5). This part of Daniel's prayer reveals a willingness of the people to do wrong. The word "rebelled" shows stubborn resistance to God's known plan for them; but despite such knowledge, Daniel states that they "have sinned, and have committed iniquity, and have done wickedly."

"To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). The person who does wrong with the knowledge of right must necessarily do wrong because he wills to do so. So it is the involvement of the will of man which brings his acts under the condemnation of sin

Paul is more cautious in his warning: ". . . whatsoever is not of faith is sin" (Rom. 14:23). When a person does anything without a full persuasion of its legality in God's sight, that act (not of faith) is sin. We are obligated to have the approval of God in our activities. To protect us God has put a vicegerent in the breast of every human being -- conscience, whose duty is twofold: (1) to check us when we are in danger of doing evil, and (2) to urge us on in whatsoever is pleasing to God. To override the truth of the above warning is soon to silence the voice of conscience. When a person willingly goes past this caution signal, he is tampering with his convictions, and that in itself is sin. It is ignoring God's authority and taking a light view of evil or wrong conduct.

Thus we see that Wesley's definition of sin as a voluntary transgression (willful act) is a scriptural definition.

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### 13 -- MISTAKES

After God's wonderful deliverance from sin, man is still subject to mistakes. James revealed that truth in his command, "Confess your faults one to another" (Jas. 5:16).

A mistake is that thing which does not honor and glorify God, yet without any intentional violation on the part of a believer.

The believer's heart is instantaneously cleansed when he is sanctified, but the head sometimes is slow in catching up with the heart. For an example, in one of our California revivals one of God's most faithful servants in the church was a man who had not been a Christian very long. It was a bit shocking to learn that he raised grapes for the winery. But one day God showed him that it was wrong, so he declared that year's crop would be the last for such purpose. It took him a while to detect this wrong practice, but upon such discovery he was willing to quit. It was a mistake until the evil of the act was seen, but it would have been a sin thereafter.

In the rush of life a Christian may in haste make the wrong decision, which the Spirit will rebuke as a mistake and not a sin. Furthermore, the weight of the many pressures of life, so common in this era, makes the child of God more vulnerable to subtle attacks from Satan, causing him to speak quickly or sharply, for which the Spirit is cautious to check him immediately and reprove the individual. Many times the Christian has to retrace his steps and offer an apology.

All of these mentioned mistakes need to be taken to God in prayer, acknowledged penitently, and followed by an earnest request for the Blood to cover them. Too often mistakes are taken too lightly, which makes a good seedbed for Satan to plant seeds of sin.

However, unknown or unwilling errors have not been acts of stubborn disobedience to God's will; therefore they do not sever one's relationship with Him.

God is always faithful to point out evil to His children before charging them with guilt.

Illustration -- Our first revival in South Dakota was in the area known as the heart of the pheasant country. The time was in the open hunting season. The pastor, with whom it was our privilege to work, was a high school teacher. His school principal, a single man, roomed in the parsonage. The pastor's wife's father and mother from Indiana were there. The father had planned the visit during the hunting season. Since the pastor and the school principal were in the schoolroom five days a week, Saturday was the first opportunity to go hunting for pheasants. Although I had no license (cost to an out-of-state hunter was \$20.25), the three hunters permitted me to go. What a thrill to one who had his first opportunity for such a trip! When evening came, several birds were brought to the parsonage for roasting. Indeed we enjoyed a wonderful pheasant dinner. Those enjoyable experiences satisfied me so well that I was ready to go to my studies again, leaving the pheasant hunting to others. However, on Monday morning the elderly Hoosier informed me that we were going hunting again. Every attempt to decline was rejected by him, so we went again and again. Since I had no hunting license, my task was to walk through the weeds, swamp grass, etc., and scare up birds, and then run to get them after the hunter shot them. Sometimes the shot would cripple a wing only, causing the bird to fall, but it was still able to run into the tall grass and weeds and hide itself. One day I let one such bird get away, which caused the hunter to be much displeased. On another day he had good luck in finding and shooting pheasants, so that in about two hours' time I had carried seven birds back to him (eight was the limit that season). I did not let a single one get away. Upon arrival at the parsonage, he told his wife and daughter that he had the best "bird dog" in the country. So since I could not be a hunter, I had to be a "dog."

One day we hunted successfully for a while in a corn field enclosed by a wire fence. Soon a car drove up and stopped near the end of the rows between which we were walking. As we neared the car, the driver asked, "Who gave you permission to hunt here?" The elderly Hoosier was afflicted with impaired hearing; it would have been convenient if I had been at that moment. When nothing was said for so long a period that it became embarrassing I replied, "I'm not the hunter." (I did not say, "I'm a 'dog.'") I turned to the elderly gentleman and said, "I think he wants to talk with you." He went to the car and talked for some time with the man, who was the owner of the farm. It was a violation to hunt behind a wire fence without permission, the same as it was to hunt on a posted farm. However, the owner of the farm granted us permission to continue, provided the hunter did not shoot in the direction of his livestock, which were grazing in the adjoining field. Instruction concerning that violation was on the back of the hunting license, but I had no knowledge of it.

After leaving the cornfield, we walked down the highway for a short distance; then my friend said, "Let us go over into that field and hunt." It too was enclosed by a wire fence, so I said, "No, we don't." We now had knowledge that it would be a violation. So when the hunter could not get his "dog" over the fence, he abandoned the idea.

With no knowledge on my part of the offense of hunting in that cornfield, the farmer was considerate and did not call for an arrest. The maximum sentence for such violation was a \$500 fine and a year's imprisonment, we were told. If the farmer had found us in violation a second time,



he would have been reasonable in asking for an arrest and payment of the penalty for the offense, as we now were aware of the disobedience to the law.

God is more reasonable and understanding than any man, so He notifies us of incorrect things (mistakes) before He severs our relationship with Him. After He shows us a wrong in our lives, if we continue doing that thing, it is then that He charges us with sin.

Now we find ourselves at the next perplexing point for the conscientious sanctified person-that of distinguishing between condemnation and chastisement.

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#### 14 -- THE DIFFERENCE BETWEEN CONDEMNATION AND CHASTISEMENT

Willful transgressions (sin) severs one's connection with God, for "he that committeth sin is of the devil" (not of God) (I John 3:8). James rebukes sin, "lest ye fall into condemnation" (Jas. 5:12). So we see that condemnation is the result of sin. Condemnation means "not in favor."

While sin brings condemnation, mistakes are not passed by without divine disapproval. Thus God chastises His children. "For whom the Lord loveth he chasteneth. .." (Heb. 12:6). When the child of God goes under the chastening rod of the loving Father, it is an unpleasant experience, because "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Chastening results in a heavy burden on the soul, but it is God's way of teaching His children some important lessons on obedience to His will. We must be alert and eager to learn these lessons.

Chastisement of children by earthly parentage is never pleasant. But what if we had never been chastised! I remember well an occasion in childhood at our southern Indiana farm home. My sister and I had received permission from our mother to go with some neighbor children to another neighbor's home to play with their granddaughter, Marie, who was spending a little time there. They lived on a hill quite a distance from our house, which was located on a similar hill. In making this trip it was necessary to pass along a brook which flowed through another neighbor's farm. This neighbor often kept dangerous animals in his possession. When we were about one-third of the way to our destination, we met Marie coming to play with us, so we decided to play along the brook. After sufficient time had elapsed for our stay, Mother called the neighbor where Marie was staying, requesting her to tell the children to come home. The surprised neighbor shocked Mother by telling her that we had not been there, but that Marie had started to our house a long time ago. Mother, being easily excited, soon figured out the whole story in her mind: One of Neighbor Dan's vicious animals had got loose, entered the field, and killed all the children; so they were lying along the brook -- dead. She notified Father, who called for us with his strong voice. We heard him and answered. Since we answered, he assumed that we were still alive, so he said, "Come home." We stopped playing and went home.

Father was in the front yard to greet us upon arrival. He had in his hand a limber tree limb about five feet long. He first gave my sister, four years to the day older than I, an application of the long switch. His arm was well limbered when my turn came to step forward for a similar application. I was wearing, as was customary in that day for small boys, knee-length breeches. (It seems that they are back in style today, even shorter than I wore, and for a wider range of ages.) Father applied the correcting rod to the calves of my bare legs. The strokes were so painful that I went into the house and cried for possibly twenty minutes. Mother bathed my legs with some kind of ointment. I guess she should not have done that, but I was the baby of the family. Folk in some congregations laugh heartily when this incident is related, but it was not funny -- "no chastening for the present seemeth to be joyous." However, Father wanted to teach his children that he or Mother wanted to know where they were when they were away from home.

Later Father testified to a neighbor that his son had learned that lesson. The neighbor complained because he did not know where his son, Russell, was many times. Russell and I, both teen-agers, spent some time together. Father replied, "We always know where Chester is." Both of us teen-agers had girl friends. My practice was to see the young lady with whom I kept company every Sunday night-seldom oftener. The neighbor's son went much oftener to see his sweetheart. If Father wanted to get in touch with me up to nine o'clock on my courting night, he could send a messenger to the church near the home of the young lady's father. From a few minutes after nine o'clock until eleven he could have contacted me at her father's home. You may ask, "What was your idea of leaving at eleven o'clock?" Well, you are wrong -- it was not my idea. "What was her idea?" you then ask; wrong again-it was not her idea. It was an idea which her father had; all boys who came to see his four daughters were to leave at eleven o'clock. From eleven o'clock until I reached home, Father could have judged my speed and distance, thus knowing where to have me contacted in case of emergency.

This incident shows that Father was successful in teaching his children that he wanted to know where they were when they were away from home. However, the chastisement in learning the lesson was quite uncomfortable.

Before leaving this story, there is another important lesson we must learn. When Father finished chastising my sister and me for improper conduct, he put down the chastening rod. The neighbor boys, with whom we started on the trip, and Marie, whom we met on the way, were just as guilty as we. In fact Marie's mother said, "You should have given Marie the same."

Question: Do you know why he did not?

Answer: He chastened only his own children.

So when we are under the chastening rod of God, we should be on shouting ground to know that we are still the children of God, for He chastises only His own children. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:7-8).

However, many times the Christian is in bewilderment because he does not know whether the grievous burden is from chastisement or condemnation. To clarify, he must go back to the act which caused the depressing feeling and examine the motive and intention of the act.

Did he know before the incident that he would do wrong if he did it?

Did the Holy Spirit check him? Then did he walk over the check of the Spirit to do the act?

If so, he sinned, His relationship with God was broken, and he is under condemnation. Oh, how quickly should such a person fall before God and repent! "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

On the other hand, if the act was not a known and willful transgression, it was a mistake. God's way to let the Christian know of the error of his conduct is to chastise him. Thus the burden must, in that case, be from chastisement.

Chastisement is so important in living a Christian life that we should welcome times of disciplining. If we are to enjoy the richest of God's grace, we must accept discipline. Discipline is a part of any successful phase of life whether in the natural or in the spiritual realm.

After a Christian is able to distinguish between chastisement and condemnation, his faith is stronger in God. "Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3:21). The testimony of a clear conscience brings a glorious, calm satisfaction to the soul.

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## 15 -- WHAT SANCTIFICATION DOES FOR MAN

One of the greatest evidences of sanctification is freedom from carnal demonstrations.

Sanctification does not demonstrate itself in stubbornness. That does not mean that you cannot stand for your convictions and ideas. In fact, if it is a matter of conviction, you must stand your ground firmly. Nor is it wrong to advocate your ideas. However, others may have their ideas too. Consequently, many times the most Christian thing may be to let the other person use his idea if it is not a matter of conviction for which you are standing. If you have real victory, you can keep it if you do not get your way, whereas the person with little victory may cause an undesirable scene if he does not get his way. He may even break his church connection or, at least, become irregular in attendance.

Sanctification delivers one from the spirit of indifference about lost souls. A story was once told by a man who highly opposed the doctrine of sanctification as a second work of grace. The story was that a woman once testified that she was saved, sanctified, and satisfied. Then her neighbor's comment was that she must be satisfied, because she did not seem to care if souls went to hell. The sad thing about the story is that it fits too well the attitude of many folk who profess to be sanctified. If one really has the experience of sanctification, he will demonstrate a concern for lost souls. Sanctification truly increases the burden for the unsaved. It also increases our capacity

of love for lost humanity. I was once entertained during a revival in the home of a member of the congregation who professed a high state of grace. One day he came in from his place of business telling of a conversation with a customer. He said, "I told him that he was going to hell." A few days later he returned from a grocery store saying, "I told the grocer that he was going to hell." The truth of the man's statement was not questioned, but the remark seemed unwise. I mentioned the incident to the pastor. He just smiled and replied, "The neighbors say that Brother A. tells us that we are going to hell and acts as if he is glad of it." The thought of a lost soul crushes the heart of the truly sanctified Christian, rather than leaving the impression that he does not care or that he is glad to see a person lost.

Sanctification is supposed to set us free". . . the truth shall make you free" (John 8:32). But many professors of the experience are in such bondage to people that real freedom is entirely foreign to them. They fear that they will not act or dress like some folk think they should. It is only natural to prefer to please folk rather than to displease them, but it is impossible to please everyone. Live to please God. Take your freedom by shaking off the bondage of men's opinions.

Sanctification, furthermore, does not demonstrate itself in pride, anger, envy, jealousy, egotism, covetousness, selfishness, greediness, self-will, wrong attitudes, ill will, and unforgiveness.

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## 16 -- WHAT SANCTIFICATION DOES NOT DO FOR MAN

While the experience of sanctification gives wonderful freedom, it is necessary to keep in mind that there are certain things from which it does not free us. A failure to understand this has thrown some folk into a state of doubt.

One conscientious lady confessed that she was troubled over a wandering mind. A wandering mind is not evidence of a lack in a person's religious experience. It is a plan of the devil to lead the individual away from something God wants him to do immediately. For example, a Christian may feel the urge to pray, but the mind wanders to some important work which needs to be done. He may do that work, but after the work is done the urge to pray is gone; Satan has cheated him out of a blessing from God.

A young Christian awoke one morning, rolled out of bed, fell on his knees, and began to call on God, because he thought he had backslidden over a dream. Sanctification does not free one from dreams which trouble the mind. If the devil cannot control our thoughts when we are conscious, he delights in troubling the mind when we have no control over it.

An elderly saint once came to me so troubled over evil thoughts that he feared he was not worthy of heaven. He gave an example of an evil thought which had bothered him. He said that when someone would go on vacation he would wish he could go on vacation too. Then he said, "That is wrong." Of course it had to be explained that a desire to go on vacation was not evil unless he envied the other person who could go.

In dealing with evil thoughts we should know that they come from two sources. Firstly, they come from a wicked heart: ". . . the things which come out of him [man], those are they that defile the man" (Mark 7:15). This type of evil thought is sinful. Secondly, the devil carries evil thoughts in his basket of temptations, and he will throw them at our minds at any time he can trouble us. John Wesley is credited with the statement, "We cannot keep birds from flying over our heads, but we can keep them from building nests in our hair." We cannot keep the devil from throwing evil thoughts at us, but we can refuse to think on them. A man may pass a store window which has a display of suit materials. He will have one of two reactions. He may go into the store, contact the tailor, pick out an attractive piece of cloth, and order the tailor to make a suit after a desirable pattern. The order sheet is made out and he signs his name to it. When the suit is completed, he is notified. His earlier decision to accept it makes him fully responsible to pay the tailor the full price of the suit. Likewise, if we willfully accept the devil's evil thought pattern and think on it, we are fully responsible for committing a known sin.

Now may we suppose that the man who saw the suit materials decided it was unwise to buy a suit; therefore he goes on down the street. If the tailor makes a suit from a piece of the displayed materials which he thinks would fit the man whom he saw looking at his display, the man is in no way responsible for the payment of the suit. In like manner, if we refuse to welcome Satan's evil thought pattern and ask God to help us, we have not sinned; nor are we responsible for that thought being presented.

Satan is no respecter of persons and certainly no respecter of occasions. He may appear during our Bible study and suggest an unkind thought about someone, or he may even suggest a vulgar thought. However, the soul is kept clean so long as we refuse to accept Satan's suggestion.

One's past life may furnish a battleground for grievous occasions of thought battles. Our thoughts come from a delicate factory consisting of the brain, spinal cord, nerves, and sense organs, all of which are made up of many millions of protoplasmic cells called neurons. There are two kinds of neuron fibers called axons and dendrites, which form a relay system by allowing a nerve current to pass from the axon to the dendrite over a connection called a synapse. The passing of the nerve current over the synapse makes a path, as it were, thus causing the next current to pass over with greater ease. Consequently, a thought or an act has made a path in this delicate mechanism of man. Every thought or act is inscribed forever in the tissues of the brain. The plastic tissues of the brain are molded by use. Any nerve current affects the synapse over which it travels, leaving the tendency to repetition. The tendency of the nervous system to repeat a thought or an act of a previous experience is said to be a habit; and we are controlled greatly by habit. When a proper stimulus arises from without, the memory of some grievous thought or act may be brought to mind, but as long as we do not succumb to it, God does not hold us responsible.

Some Christians may stumble and fall into doubt over a "heaviness" of soul. That "heaviness" may come from normal sources which have no connection with a defective Christian experience. A mortgage on the home, sickness in the family, tax paying time, etc., with weekly checks insufficient to take care of all bills, may bring a depressed feeling to a good Christian for a time.

An example of inexpressible burden came from a lady who was a member of a church which we pastored. When we were in one of the most important services of a revival, there was a disturbance made by a messenger entering the sanctuary and asking for this lady and her husband to come home. They had an unsaved young married son in their home who had been ill for some time, but his case did not seem serious. His wife left his room for a few minutes and went to the kitchen. She heard a strange sound coming from the room he was occupying. She rushed to his side to find him gasping for his last breath. So the mother and father arrived home to find their unsaved son dead. After the revival service was over, some of us went to that home. There it was necessary to witness one of the saddest scenes I ever had to face. The mother looked up at me with her face drawn with almost unbearable grief and asked, "Do you suppose he made it?" The tone of her voice told the real fear of her heart-the fear that he was lost. A "heaviness" would follow that mother for a long time, although she was a wonderful Christian.

Another example of "heaviness" comes from an individual carrying a burden for a lost soul. In some services he may get blessed and shout for joy, but in other similar meetings he cannot get that lost soul off his mind long enough to get blessed. He may be as religious, or more so, under this burden than when he was shouting for joy over what God had done for him.

A different type of "heaviness" comes from a physical condition causing a nervous disorder. Some folk explain it as an apparent weight on the chest. They are unable to explain from whence it came or why it is there, yet that person may be above reproach in consistent Christian living.

Sanctification does not free one from fiery trials, which give Satan another battleground on which to defeat the child of God. So the fiery trial, through which we may be passing, is no evidence that we are not sanctified.

Let us suppose that we should attempt hunting cottontail rabbits in southern Indiana. If we nearly step on a rabbit which looks up at us and then hops a few feet away and sits down, we say, "We do not want that rabbit, for he is not healthy." On the other hand, when we are several feet away from a brush pile, a rabbit jumps out and starts to run in zigzag fashion. Our reaction is to raise the gun quickly and fire a shot. If that shot misses, another is fired, because the rabbit which tries to get away from us is a healthy one -- the one we want.

Then the fact that Satan keeps shooting fiery darts (trials) at us is evidence that we are healthy spiritually, and he is still trying to get us with one trial after another.

In ancient warfare we read of a strange weapon called "the fiery dart." It was a dart which would catch on fire as it passed through the air, and then it would be burning by the time it reached the enemy rank. Also in the Reading, Pennsylvania, museum there is another piece of war equipment which seems strange today. It is a shield made of a wood frame and closely laced vertically and horizontally with leather strips. Now let us see what effect a fiery dart would have on that type of shield, which a soldier would use to keep the fiery dart from striking him. When it stuck in the leather lace, it would catch the lace and the wood frame on fire. Then the soldier would have to throw away his shield, thus exposing him to arrows and spears of the enemy. He could expect to be destroyed on the battlefield.

Paul tells us of a shield which God provides, and he urges the use of it: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). The shield Paul mentions is a better type than the one displayed in the Reading, Pennsylvania museum, because this one will quench the fire of the dart of our enemy. However, Satan keeps tossing those darts at the sincere Christian, hoping that in time that person, in fear, will throw down the shield of faith. Then he will be exposed to Satan's deadly weapons of doubt, fear, and religious frustrations. Then it is that defeat is certain.

The proper conclusion when we are in a showering of Satan's fiery darts is that he has not captured us yet; so we should keep running from him, for God is sure to come to our rescue at the proper time.

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## 17 -- CONCLUSION

Now if we are to be victorious Christians, let us examine our hearts to see that we have genuine experiences of regeneration and sanctification; then get our eyes off people and on Christ, the perfect One, set out faces toward heaven, and never entertain the slightest thought of ever turning back to the old sinful life.

Talmage tells in his vision of heaven that an angel led him through parts of the Eternal City showing him beautiful domed mansions. Upon inquiry as to whose mansions these were, he learned that one belonged to a widow who put two mites into the Temple treasury one day when Jesus was there; another mansion was occupied by a man who was blind on earth until he met Jesus -- Bartimaeus; another one was the residence of a thief who contacted Jesus while on the Cross. Then Talmage states, "I saw those with bad background, twisted natures, and evil appetites: but laid hold of the arm of God, cried for mercy, conquered seven demons within, daily fought weaknesses and made it to heaven, commanded there to sit on elevated thrones. Their contest was terrific, and awful, and prolific, but their victory was consummate and resplendent."

After reading this, I thought, Maybe we don't want life easy after all, because the more difficult the battle ' the more glorious the victory.

All other goals seem small and insignificant when we turn our eyes toward heaven.

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THE END