

# The Other Side Of Sanctification

## Table of Contents

[Dedication](#)

[About The Author](#)

[Foreword](#)

[Comments On These Messages](#)

[Introduction](#)

[CHAPTER I - How Are The Sanctified Tempted?](#)

[CHAPTER II - The Why of Temptation](#)

[CHAPTER III - The Why of Temptation \(continued\)](#)

[CHAPTER IV - The Seven Differences Between The Carnal and The Human Element In Temptation](#)

[CHAPTER V - Are The Temptations of The Sanctified Without?](#)

[CHAPTER VI - What Is The Difference Between Sins and Mistakes?](#)

[CHAPTER VII - What Are Differences Between Evil Thoughts And Thoughts of Evil?](#)

[CHAPTER VIII - What Are Differences Between The Accusations Of Satan And  
The Reproofs Of The Holy Spirit?](#)

[CHAPTER IX - Temptation Over Changeableness Of Feelings](#)

[CHAPTER X - Other Temptations Peculiar To The Sanctified](#)

[CHAPTER XI - Other Temptations Peculiar To The Sanctified \(Continued\)](#)

[CHAPTER XII - How The Holy Conquer](#)

# The Other Side of Sanctification

## Dedication

To all honest struggling souls everywhere who are earnestly seeking to attain or to retain that "Holiness Without Which No Man Shall See the Lord", I prayerfully dedicate these messages.

# The Other Side of Sanctification

## About The Author

Evangelist B. N. Wire has spent over 40 years preaching holiness from coast to coast in America, in Canada and other parts of the world. Converted at the age of eight, later called to preach, he began his ministry at age seventeen. He just closed 46 years of ministry - sixteen years as evangelist and thirty years as pastor. He has seen thousands of souls seek salvation and sanctification at his altars and has helped to organize twelve new churches.

God has given Rev. Wire some very unusual messages on Sanctification for both the young and the old. He answers the questions on temptations after sanctification that has often been neglected. His emphasis on holiness as more properly associated with youth than adulthood or old age, is most refreshing. Now that he has retired (doctor's orders due to a chronic heart condition) he hopes to give most of his limited energy to writing.

If these messages help you, recommend our book to your friends, especially to our youth and to those young in the Christian way. Any pastor or youth group who order as many as ten at a time may have them at cost, plus postage. Help spread true holiness by the printed page!

# The Other Side of Sanctification

## Foreword

Thousands have been helped in their Christian experience by these messages as delivered by Rev. B. N. Wire in various parts of the United States and Canada and now that he is putting them in permanent form they will become available to thousands more who need the spiritual assistance which may be found here.

Young people especially are sorely troubled by the looseness of holiness teaching which they many times receive and on the other hand thrown into confusion by the fury of the temptations which the human element makes inevitable. The author is true not only to old time Wesleyan theology but is also sympathetically true to human experience which makes his writing such a rich source of enlightenment to those who find themselves the object of Satanic attack.

If a copy of this volume could be placed in the hands of all young converts it would go far towards leading them into heart purity and assuring them continuous victory in that rich experience.

The reading and study of this book, will, we feel certain, save many a soul from defeat, bring steadiness and poise to Christian living and help create a company of spiritual unconquerable.

*B. H. Pearson*

*PS: Dr. B. H. Pearson, author of several books, one time General Secretary of the Free Methodist Youth Movement, later Missionary to South America and President of the National Holiness Bible College there. He is now retired.*

# The Other Side of Sanctification

## Comments On These Messages

- I preached 40 years but never could help others on the question of Differences between the Carnal and the Human. Today you cleared that up for me.

*Retired Pilgrim Holiness Minister Columbus, Indiana*

- If I could have heard these messages when a young Christian, how much more joyful and less frustrating my life would have been.

*Elsie Aker, Bethany, Oklahoma*

- Chapters I and IV are worth a thousand times the price of the whole Book.

*H. B. L., Young Pastor*

- I have been over the same road of mental agony and struggle. How much sooner would I have learned my lesson If I had had such helps as these.

*Evangelist, Colorado*

- My husband says that maybe your illness was in God's plan so that more people could hear your practical messages in print.

*Evangelist Neta Snlledenberger Loveland, Colorado*

- I was Sanctified tonight while you preached. You answered the question that had blocked my faith for so long.

*R. E. J., Plymouth, Iowa*

- I could have done a much better job preaching Holiness if I had heard this truth 40 years ago. I surely messed a lot of things up. It's a wonder the seekers came out as well as they did.

*Retired Minister, Texas*

- I heard you preach some of these truths 35 years ago. Many of us urged they be printed then. Why all this delay?

It's too long a story to answer this question here.

*B. N. Wire*



# The Other Side of Sanctification

## Introduction

I believe most of us will agree that Satan has won his greatest victories over the Christian Church across the centuries in getting it to take a wrong perspective of Pentecost or Christian Holiness. It seems easy for us to see the error of Catholicism in putting sanctification in purgatory after death; and Calvinism in placing this great experience at death. We also know that there is no evidence in or out of the Bible that men grow into the grace of heart holiness after regeneration. There can be little doubt but that these false perceptions of Pentecost have sent millions into a dark eternity.

But what about the evidence all about us to the effect that we, the holiness denominations, have also been off balance concerning this potential doctrine of the New Testament and the Christian faith. While others have practically denied the possibility of holiness in this life, we in a sense have perpetuated the opposite error. In our sincere endeavor to exalt we have exaggerated holiness. We have not exaggerated it in our statement of doctrine, but when we preach mostly on what holiness is and does for the heart and life of man and neglect to clarify what it does not do, we leave a false or exaggerated emphasis. In this sense and to a real degree we are fanatics when we preach holiness as if it solved all our problems and hence leave the impression that sanctification is practically an end in itself.

"Saved and Sanctified" has been too often the beginning and the end of our preaching. This, I believe, accounts in a large measure for the fact that we lose about eight out of ten of those that pray through at our altars to the world or other churches. Thousands, I believe, as sincere as you and I have prayed through but have lost their faith in holiness because they were not warned or taught of the coming conflict with Satan after sanctification. We have been hesitant to acknowledge this battle ground. God grant us an awakening! We must have a better program after Pentecost. Why not more classes in our colleges and seminaries to prepare our preachers to answer the questions, help solve the problems and generally aid in the growth and progress of the sanctified? Why do many keep on acting and preaching as if all our problems are solved if we get people sanctified when we know better?

The messages of the following pages, I have discovered across forty years of my own personal spiritual battles and in my endeavor to help others under my care, find the answer to their problems. I count not myself to have comprehended or exhausted the field. However, thousands of the older saints, as well as the youth, in my revival services across the nation have rejoiced over these truths and shown a great hunger for such preaching. Over 3000 have written or asked me personally to please put these messages in print. It is our prayer that this series of messages will not only help thousands personally in their spiritual problems, but we pray that God will put it upon the hearts of those with greater ability, vision and authority to see to it that all our ministers have more thorough training in those truths that will give our churches more of a program after Pentecost. We feel certain that much of the vacillation among us is due to our making holiness too much an end in itself and hence failing to teach and feed and lead the saints beyond and after Pentecost.

## Meaning Of The Title

We take the title "The Other Side of Sanctification" for two reasons. First, to show *what sanctification does not do* for the Christian (or what is left after heart purity that not only makes temptation possible but sure and

even purposeful). Second, to show the main *problems to be solved* and the *peculiar temptations* which are to be *endured and overcome* by the sanctified.

# The Other Side of Sanctification

## CHAPTER I

### How Are The Sanctified Tempted? The Fourfold Basis Of Temptation

My early teaching left me and many others with the impression that sanctification was a finality, a finishing touch of Christian experience. The older saints seemed to always talk about victories and didn't share their private struggles and battles much with the younger Christians. So we got the false idea that sanctified people should be happy all the time and seldom if ever be tempted.

My severest temptation right after I was sanctified was over the reality of temptation itself. Satan said, "How could you be tempted if you loved God with all your heart as you profess?" Because I could not answer this question, and because of great heaviness (bad feeling), I doubted and lost the witness of the Spirit. However, in every time of such distress and defeat, I went to prayer and regained the witness that all was well. However, this sad experience would be repeated in a few days. It took me a long time to discover that it is always the Devil that asks one to judge his spiritual standing by his feelings.

I did not confide in my pastor or the older Christians about these battles because they had not acknowledged such battles in their experience, and I feared that I might be considered a freak or they would doubt my experience, if I told them.

Some months later, while on my knees down in the woods near my home at North Vernon, Indiana, God revealed to me the following outline on how the holy are tempted. This had been the heart of my problem. God showed me that there are four reasons why it is hard to go to heaven and easy to go to hell. There are four reasons why man will be tempted and only one of these is removed even in the experience of the sanctified.

The four causes of temptation are:

- I. [Satan The Tempter](#)
- II. [The Free Will of Man](#)
- III. [The Human Element](#)
- IV. [The Carnal Element](#)

This last element, the old man, a dirty heart, is the only one of these four causes of temptation that the highest grace offered in this life will remove. This leaves three very definite reasons why the holy, not may, but will be tempted.

#### [I. Satan The Tempter](#)

The first and greatest reason or cause of temptation is the existence of the Devil. There is no promise in all the Bible of a grace that will immunize anyone from satanic attacks. Satan is the opposite of the holiness of God, and hence he hates God. Therefore, the more holy men become, the more Satan hates them. Holiness certainly is not

the end of the fight but only the putting on the whole armor in preparation for the battle . How is it that we look for greater victories after Pentecost, but neglect to warn those young in the way that greater victories of necessity mean greater battles?

Most men do not realize that there is a personal devil. They are led captive in blindness by Satan at his will. People that run with Satan don't run into him. Satan also overcomes weak Christians with small things, but naturally becomes enraged when men fortify themselves in the holiness of God . Only those that are sanctified do much damage to the kingdom, so why shouldn't he turn his heavy artillery upon them? Yes, holy people will not only be tempted, but it is evident that man's temptations are severe in direct proportion to the degree of holiness which he attains.

Yes, Satan hates the holy more than others. Of necessity, he focuses his greatest powers and most subtle deception upon the sanctified. Neither does being filled with the Spirit give us power or authority to defy or dare the Devil. He is a defeated foe, but only as we keep hid behind the Cross and under The Blood of Christ. Satan will exhaust all his supernatural wisdom and powers to wage this war against the Church clear down to the river of death. His chief strategy is to accuse and confuse the saints. Thus he robs them of joy and certainty, which destroys the effectiveness of their witnessing to the world.

## II. Man's Free Will Makes For Temptation!

There is both dignity and danger in our God given freedom. It is well to remind all that no degree of grace given in this life will ever take away this freedom. "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:17. Here is revealed the main key to both salvation and sanctification -- **THE WILL!** Both spiritual crisis are hours of definite decisions of the will. No one is ever sanctified except he who chooses to meet the demands of God which qualify him for such an experience. He willingly takes a vow of separation and dedication which involves all his attitudes and acts for all life to come. It is one thing to make these vows and promises, and get the infilling of the Spirit, but it is another thing to execute or keep these vows across a lifetime.

### 1. Test of the Will over the Revealed Will of God.

The vows we make are the posts in the fence that we must build around our hearts and lives to keep Satan from coming in to sow again the seed of sin in the soil of our soul. Keeping these posts standing firm and strong is a matter of absolute necessity to the maintenance of a pure heart. Here is where the battle rages and here the hammer of the will must be exercised daily to keep the posts of obedience standing straight and strong.

We promise God to read the Bible and to pray in secret daily. But many a day we do not feel like it and circumstances are against us. Our only hope of victory is to use the hammer of our will (regardless of our feeling and circumstances). **I WILL PRAY! I WILL READ GOD'S WORD!** If we neglect these two corner posts of our Christian fence, Satan will soon break through our defenses. The canker worm of neglect having weakened this part of our fence (which Satan inspects so carefully) will weaken our defenses until soon he will break through and pollute again the soil of our soul with sin. Right here is where nine-tenths, if not one hundred per cent of our Christians fail. If Christians would read the Word and spend some time daily in sincere prayer, few if any, would ever back slide.

While backsliding begins with failure to pray and to read the Word, there are many other tests of obedience

where we are called upon to choose against our feelings and wants, and many seemingly impossible and unreasonable circumstances. The most prominent of these danger points are over tithing our income, keeping up the family altar, and accepting responsibility and being faithful in our local church membership. But holiness and the final crown of life is promised only to those who are **FAITHFUL UNTO DEATH!**

## 2. Another Acid Test Of The Will Is Over The Unrevealed Will of God.

The foregoing discussion pertains to the test of the will of man as it relates to the revealed will of God. But equally sore temptations may come to the sanctified over the unrevealed will of God.

After sanctification God leaves man to his own judgment and wisdom in many things. Having his heart cleansed, he senses his moral responsibility more keenly than ever before. He realizes how that not only his character and destiny, but also his influence and usefulness in the world depends upon his own will and wisdom. God has not made every detail of life clear, but He has granted us intelligence like unto His own with which we are to form judgments and make choices. Holiness does not mean perfect judgment but, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him." James 1:5. All of us will need to plead this promise again and again as long as we are in this probationary state.

The freedom to do as one pleases has been and will always be a fruitful ground out of which temptation will arise. As a sanctified man, I desire God's will always, but I do not always know His will. He may expect me to search the Word and find His will through truth revealed there. He expects me also to counsel with the brethren and find His will through advice of my leaders. If I fail to do so and am thrown back on my own resources it may be disastrous. Or God may want me to wait *patiently for His will* to be revealed. Here, again, is abundant room to become tempted in the waiting process. Sometimes the hardest test of our faith is to choose to do nothing when we don't know what to do. When we are free to act it takes strength to purpose and power of the will to "*wait for Jehovah.*"

Petencostal purity means assurance of divine guidance, but again and again guidance fails to come as soon or in the way we think it ought. Here, also is danger. We must choose to keep our wills out of the way and wait until He reveals the way. He will not fail. All of us must recognize this as one of our greatest danger points. "He that believeth shall not make haste." Isa. 28:16.

Most men are proud of their freedom and feel a thrill in having the power of self determination. Although they may be holy men, this quality of personality may be appealed to in such a way as to create a sore temptation. It often causes men to presume upon the mercy of God. Many think that because their destiny pivots back upon the decision of their wills, they can choose to sin and backslide and when they choose they can return to God and be saved. How sad it is to find many, even youth, who have thus abused their God-given freedom and now find no will to hate sin and separate therefrom. It is unspeakably awful how some of our youth trifle with the dealings of the Holy Ghost thinking they can get by and walk in the light any time later. Most of these will find their light turned to darkness and their souls given over to a hellward pull that is stronger than the urge of the Holy Spirit. We cannot abuse our freedom without paying the penalty. Had it not been for moral responsibility and freedom of will and hence possibility of failing, there could have been no temptation possible to Adam, our legal head, or to Christ, our spiritual head, for both were morally pure. The first Adam presents a drama of tragedy in presenting the facts as to how the holy may fall, while Christ, the second Adam, gives a picture of the power of the sanctified to overcome all Satanic enticements.

### III. The Human Element

The third reason, and perhaps the most fruitful ground from which arise our severest temptation is the human element. By the human element I mean the mental and physical appetites, propensities and passions. Again, I say that God does not in any state of grace remove any desire with which He endowed either the body or the mind. Every bodily appetite and passion is a God-given law of physical life, subject to God's law and the human will, beautifying character, glorifying God, and indispensable to human existence. Sin never adheres in matter, it is always a concern of the spirit. There is no sin in any physical appetite only as it is thrust there by the will of man to exercise or satisfy this appetite contrary to God's will for it. It is also a false idea that some human appetites and functions are based on a lower level than others. All human elements and passions in themselves are good in the sight of God. Many honest souls have doubted their experiences because they had found normal and proper physical propensities present and demanding attention at improper times or in unlawful circumstances. They had confused proper desire aroused in an improper circumstance with a carnal or unholy desire. *There is no sin in desire as long as that desire is proper and God given.* Sin enters only when one considers or chooses to satisfy that lawful desire in an unlawful way.

Desire is the most prominent factor in every temptation. All human desires may be in themselves termed holy and legitimate. But because these human desires are good and right, that does not make them less strong. It is through the human element that Satan makes his most successful approach to entice the holy to evil.

In concluding this most important point on the relation of our humanity in our temptations, we turn to the fall of Adam and Eve as an example of how the holy fail and Jesus in the wilderness of temptation as an example of how the holy win.

#### **A. Temptation Of Adam And Eve - How The Holy Fail!**

Surely no one could doubt that Adam and Eve were holy. They were created in the image of God, which meant moral purity. They had no carnal inclination but were tempted and failed by seeking to satisfy strong human desires contrary to the will or command of God.

##### **1. How Eve Failed in the Garden of Eden!**

1. **Attention:** The first law in learning either good or evil is attention. Satan cannot tempt us until he first gets our attention. He asked Eve if she could eat of all the fruits of the garden, and hence drew and focused her attention upon the forbidden fruit. When she told Satan why she could not eat of this certain tree, Satan deceived her and increased her temptation by telling her that she would not surely die. He inferred and impressed her that she had misunderstood God. (This doctrine of the devil that men can sin or break the commandments of God and not be lost, is still being preached by thousands in the church of today.)
2. **Appreciation:** Having gained Eve's attention, there was aroused in her appreciation. This was only the natural reaction of a normal mind. As she looked upon the tree she said, "it was pleasant to the eyes." Gen. 3:3. It may have been the shape and color or symmetry of either or both the tree and the fruit. At any rate, her being attracted to and appreciative of the forbidden fruit was no sign of evil in Eve's heart.
3. **Memory and Imagination:** Having looked upon and appreciated the forbidden fruit she said, "it was a tree to be desired to make one wise." Gen. 3:3. In this is expressed the fact that she remembered how delicious all the other fruits of the garden were, and in her imagination she felt that the forbidden fruit was "more to be desired" or better than any fruit in the garden.

4. **Desire:** While attention, appreciation, memory and imagination were working, the basis of all temptation was being set up. Desire is basic in all and every temptation. But remember these aroused desires of both mind and body were normal, legitimate and good in themselves. Eve was a pure person and sin did not enter into her heart until her will gave in or united with her desire and consented to satisfy her normal proper desires, in an unlawful way, or contrary to God's will. Sin always has its beginnings in the will of man raised against the will of God. Eve did not desire evil or sin, but she consented to seek the fulfillment of a proper, lawful desire in an unlawful way. This is the greatest danger ground of the sanctified.

## **B. Temptation Of Jesus Or How The Holy Win!**

Read again Matthew 4:1, "Jesus (Son of Man) was led up of the Spirit into the wilderness to be tempted of the Devil." He here lays aside His deity and is led as a man by the Holy Spirit. If He had acted as the Son of God, He would not have needed the leadership of the Holy Spirit.

In this text is a great revelation of the purposes of God even in the temptations of the holy. It didn't just happen, but in some more definite and purposeful way than usual, the Holy Spirit led Jesus up into the wilderness place for this forty day ordeal of fasting and Satanic attacks. It is a wonderful help to the Christians to discover that our temptations and trials are not only purposed by Satan for our destruction, but God wants a tested and tried people and His divine plan and purpose over shadows and overcomes all the evil purpose of Satan. Here again even in the attacks of the tempter, God says, "All things work together for good to them that love God." Romans 8:28.

Remember now that Jesus here in the wilderness temptation is a perfect example of how a holy man may be tempted, and also how he may win over Satan's attacks. Here Jesus is the second Adam overcoming Satan, as contrasted with Eve (the first Adam) who fell to his enticements in the Garden of Eden.

Satan's approach to Jesus in the wilderness was practically the same as to Eve in the Garden of Eden with one exception. This one exception was Satan's determined endeavor to get Jesus to quit acting as a man and acknowledge and use His divine powers. In all three temptations Satan's chief goal seemed to be to get Jesus to acknowledge His being the Son of God. He appealed first to the human element of physical hunger Jesus was a man. His body had gone un nourished for forty days and suddenly it seemed that the pangs of hunger seized Him. "He was afterward an hungered." Matt. 4:22. This desire for food was a very natural, proper, human desire. It was also time and right for Jesus to take food, but here again we see the subtlety of Satan as he tries to get Jesus to satisfy a proper human desire outside of the will of God. It was a seemingly innocent suggestion that Jesus turn the stones to bread and satisfy His hunger. But remember, Jesus was there as our example "that we should follow in His steps." I Pet. 2:21. He dare not be anything but a man determined to do the will of God in that hour. When Satan said, "If thou be the Son of God turn these stones to bread and satisfy thy hunger", Jesus retorted, "Man shall not live by bread alone but by every word of God." Luke 4:4. In other words He said, "Satan, I am a man today and I will overcome you as a man." He did not acknowledge or have to use His divine powers, but using the Sword of the Spirit, which is the Word of God, and looking always to the will of the Father in seeking to find the satisfaction in all His desires, He could overcome the tempter.

In the second and third temptation of Jesus, Satan used all his subtlety trying again to get Jesus to leave His role as a man and show himself God. He appealed to the greatest desires of the mind and heart of Christ. These desires to have all men believe on him and to rule the world in righteousness were holy and right desires which in God's plan and time will be fully satisfied. Jesus did not argue with Satan when he showed unto him all the

kingdoms of this world and the glory of them and said "All things will I give thee, if thou wilt fall down and worship me." Matt. 4:9.

Jesus in His heart and will said no to all these offers of a wrong means to a right end. He said by his actions, I will have bread but like my brethren I'll wait until I get back to the valley (probably to Mary's and Martha's house) and eat. He knew that it was in His Father's will for Him someday to rule the world in righteousness, but the road to this rulership was by way of the cross, the tomb, the resurrection and the ascension. He has not arrived yet, but today sits at the right hand of God the Father Almighty making intercession for us, the saints.

In concluding this discussion, let us emphasize this wonderful thought - Jesus never used His Divine powers to help himself while here on earth as a man. "He arose a great while before day, and went out to pray," Matthew tells us. As the Son of God this would have been unnecessary. "And when He had sent the multitudes away, he went up into a mountain apart to pray and when the evening was come he was there alone." Matt. 14:23.

When Jesus met others in sin and sickness, His great heart went out to them and His Divine powers were manifested to meet their every need. But when He faced His own needs and problems He prayed and suffered and leaned upon the promises and will of God like any holy man should do.

I love Him just as much for making himself of no reputation, and loving us enough to really be one of us as I do that He is the Divine Son. He could not be our example, that we should follow in His steps only as He meets life and overcomes temptation as a man, completely devoted to God.

#### [IV. The Carnal Element](#)

This treatise is not to deal with the problem of inbred sin and how we get rid of it, but we are facing the problems after its removal. The carnal element is the moral pollution of the human heart inherited from the fall. "Behold I was shapen in iniquity and in sin did my mother conceive me," Psalm 51:5. "All we like sheep have gone astray and turned every man to his own way," Isa. 53:6. Man's own way is always away from God and this can only be true because he is by nature evil and unclean. This has been proved thousands of times and in many ways. Even when men are awakened to sin and seek the mercy and find the grace of God; even when they have become new creatures and rejoiced in the love of God, they all find something within that at times rebels against the will of God. Evil tendencies still remain in the soul of the believer. These remains of sin, or roots of bitterness, or the old man (as some designate it) are recognized as being a reality in the hearts of believers.

It is worthy of note that all churches whether Protestant or Catholic, in their creeds at last, believe that this evil nature, the Carnal Element does exist after we become believers, and must be removed somehow, sometime, before we can stand in the presence of a Holy God. Some say we are purified in purgatorial fires after death, some that we are purified at death. Others say we grow into it. But we know from God's Word and the witness of thousands, that the baptism or infilling of the Holy Ghost will here and now sanctify the human heart. This means that a Christian can here and now have a clean heart, or be rid of that hell-bent, world-loving disposition. And yet his battles are only begun. He is still human and free and must face Satan, the tempter.

# The Other Side of Sanctification

## CHAPTER II

### The Why of Temptation

My early teaching as to the doctrine and experience of entire sanctification left me with the strong impression that holiness is an old age problem, an end in itself, a finishing principle, the roof on the house, or the cap sheaf on the shock. If we were sanctified wholly, I thought, one could shout and smile and sing all the time. One preacher illustrated the experience of sanctification as "The elevator to heaven", in contrast to the experience of justification as "The climb by the stairs". I longed for the experience, thinking that my battles for the most part would be over, yet I soon found, with all who enroll in the department of sanctification of the school of Christ, that there are some required courses. Among those required courses is one having for its text a large black book entitled "Temptation " .

There can be no exemptions from this course. Most of us have looked upon its lessons only as unnecessary burdens without benefit or purpose. We have often cried "Why Lord?" under the agony of the manifold heaviness of temptation. But there is a Divine plan and purpose back of it all. I have found that if we can grasp this fact it will make our temptations and trials much easier to bear. All of us must be made to understand that God not only makes temptation and affliction work for our highest good, but also he purposes them as essential to our spiritual well-being and development. According to The Bible, temptation has a two-fold meaning. First and most basic it refers to satanic enticement to sin, but it is also used to denote a test, trial, or challenge coming from God Himself in order to strengthen us and fit us for greater service. Through these tests and trials of the course of temptation, God has seven divine aims or purposes which He wishes to be accomplished .

***I. Temptations serve as monitors, reminding us continually of our own utter weakness and our necessary dependency upon the Divine.***

God is a jealous God and He will get all the glory for the victory which His people have over Satan and sin in time and eternity. If the mighty powers of satanic enticements were not loosed upon us until we sensed utter defeat and helplessness in ourselves we would become sufficient in ourselves and fail to see our strength is of God and give Him all the glory. God must teach us that "When I am weak, then am I strong." 11 Cor. 12:1. That is, the less we trust in our own strength and understanding, the more we draw upon and live in the power of God. If we were not forced to face things that were too much for us we would not learn how utterly dependent upon our Heavenly Father we are and hence would not appreciate and glorify Him as we ought. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works least any man should boast," Eph. 2:8,9. Salvation is of the Lord! To God be all the Glory!

***II. Temptations help us to keep God's commandment, "Set your affections on things above, not on things on the earth. " Col. 3:2.***

God loves us too much to let everything go too easy and ideal in our earthly life. He knows it is hard for us to grasp the reality of the unseen and spiritual and set our affections upon it. Material things, earthly ties and human affections demand most of our time and seem so real to us. It is so easy to live for and set our affections on the things we see and handle and the ones to whom we are bound by ties of human love. But God wants to detach and

wean us from this old world and human dependencies and help us to look at and live for the eternal values which are not seen. Hence it will be necessary for us to suffer sad experiences and losses to teach us that all earthly possessions are but dross, and every human tie may perish. We may possess, but we must not set our hearts upon our possessions. "If riches increase set not your heart upon them." We may love, but we must not idolize or love too much or God will allow tragedy to come to teach us to set our affections upon Him. God must have first place in the hearts of His people.

We must be taught by many dark providences that all earthly things and joys are of but little value in comparison with spiritual and eternal things. I Timothy 6:7 says, "For we brought nothing into this world, and it is certain we can carry nothing out." What a difficult lesson for God's people to learn, that it is only those spiritual values that we build into our lives that are the worthwhile and abiding realities. May God help His people to live more for spiritual and eternal things - to seek first the Kingdom of God and His righteousness, for nothing else will finally count.

### ***III. Temptations serve to develop the soul into spiritual maturity.***

The tested character of manhood is more precious in the sight of God than the innocence of a babe. The innocence of childhood is neither morality nor spirituality. But when we live a life of righteousness, in spite of Satanic enticements to evil on every hand, we exalt Christ and give moral and spiritual quality to living.

We would never develop in the iron graces of faith, patience and fidelity were it not for the temptations and trials of life's battle field. God designs to keep us from being jellyfish, spineless Christians. He takes pride in those who can "Endure hardness as good soldiers of Jesus Christ." 11 Timothy 2 3. But such soldiers are made at the battle front, facing the foe midst shot and shell, danger and death. A good soldier must learn how to take blows as well as to give them. He must learn how to hold his ground when he cannot advance, and never to retreat. He must learn by experience not to give up the fight because he is wounded. Every battle won means a stronger, more efficient soldier for the next fight.

After all it takes experience to teach us how to take the criticisms and hard things that are thrown in our path to trip us up, and make them stepping stones to higher and better Christian living. A good sailor, one says, must learn to utilize a head wind. He must be able to take that wind that would blow the ship upon the rocks and by setting the sails cause it to bring him on his desired course and to his desired destination.

Temptations are to the spiritual life of the Christian what gymnastics are to the physical life. The muscles of the athlete are developed by using them in the contest, and so the graces of the Spirit are developed in the soul by the exercise of them in the battle against temptation and trial.

### ***IV. Temptations serve to teach us of God's Divine care and glorious deliverances for His children.***

We did not learn the most about God in the camp meeting love feast but by going through the deep waters and the fiery trials. We did not learn to appreciate the unfailing promises in the sunlight of human happiness, but in the shadows of human anguish and sorrow.

God's holy people are indeed a peculiar people. Ask them to tell of the most precious experience of their Christian career and they will take you back to one of the saddest and darkest hours of their lives.

## Baby Carolyn's Death

Those who are filled with the Spirit will understand why I say that the passing of our four month old daughter, Carolyn Lois, was one of the most precious experiences of my life.

It was February 10, 1930. Our home was then in Greenville, Illinois. I was in Niagara Falls, New York in the midst of a great revival meeting. Two letters came in the morning from my sweetheart-wife, Dorothea, telling me that all were well and happy at home. Not one thought had ever entered my mind of death or sadness entering our home. While we were seated at the dinner table talking and laughing, a Western Union lad came to the door with a telegram. Smilingly, I took it and opened it thinking it to be concerning some of my future revival campaigns, but instead of that I read, "Baby Carolyn died today at noon, wire arrival." It was a thunder bolt out of a clear sky and for a moment seemed unreal and impossible. Then, the fact began to break in upon my mind and it dazed me like a blow. I arose and went to my room, dropped on my knees and tried to pray, but I could not pray with my lips. My heart seemed to be in my throat. But in this hour I learned that we pray best sometimes when we don't say a word and there will be many times when sorrow tears our heart strings and manifold temptations bring such heaviness we cannot pray with our lips. Then we can remember that

"Prayer is the burden of a sigh  
The falling of a tear  
The upward glancing of an eye,  
When none but God is near."

How precious it is dear pilgrims in the deep valley and the fiery trial to remember that God sees the sorrow of our broken hearts; He hears the faintest sigh of His saints and marks every falling tear. After all, words are such feeble things in the greatest hours of our lives.

It was such a glorious thing to feel no disposition to complain over the death of our little one. My heart still trusted perfectly and rested in God as I said, "It's all right Lord." (We gave our basics to God before they were born, and demanded that all be saved even if they had to be taken while little.) This thought came with such force, "Baby Carolyn is safe forever, but those who fill the church to hear the sermon tonight, are not. I must preach before I take my train for the funeral." I went to the pulpit and spoke for about twenty-five minutes. then the altar was filled with seekers. God so lifted me in the passion to see these souls pray through that I literally laid off my sorrow until ten o'clock that night. At ten forty I took train at Niagara Falls, changing to a Pullman at Buffalo. When I retired to my berth the sorrow of my circumstances rushed back upon me with renewed force - the revival in the background, the funeral ahead, and me speeding over the rails on the Lake-to-Shore Limited, New York Central train, sixty miles an hour. "What is Life? What has happened?" (Baby Carolyn had never been sick a day in her life and the telegram had given no explanation). "Why has this come?" These, and many other questions rushed through my mind.

There I lay with tears running down the sides of my head when the Comforter (the blessed Holy Ghost) entered and laid His healing hand upon my broken heart. His presence was just as real in that pullman berth as mother's ever was at my bedside in boyhood. He wrote out before me the verse of the fourteenth chapter of John, as I had never read it before. These words, "Let not your heart be troubled" stood out as if in letters of fire, and struck like a command, and yet brought healing comfort. At once my soul was flooded with such light and joy as I could hardly contain. In my joy I exclaimed, "I never was so glad as I am tonight that I am a Christian." Then I

fell asleep until eight o'clock the next morning.

I arrived at Greenville, Ill. Tuesday, February 11, to find the Rev. Geo. E. Kline, our pastor, and Professor Robert Woods at the station to tell me that the baby had died in her sleep on the front porch in her buggy. No one will ever know how, or why she died, but again we bow our heads in humble heart-broke submission. Baby Carolyn never knew her Daddy here, for I had been away when she was born and had only seen and held her in my arms about three times during her life. She was like a ray of sunshine that endured only for a few hours but which brightened our hearts and home with the love of the Heart that loaned her to us for a few days.

If it had not been for this sorrow in our home, I never would have known what an inexpressible comfort a spiritual pastor and his wife can be. It was also a revelation to me to see how many friends I had. No one except those who have experienced it can ever know what a comfort it is to have the saints share your sorrow in such an hour.

When we stood the next afternoon on that snow-covered hillside and lowered that little white casket - the hope of the resurrection and the fact that we shall know each other on eternal shores thrilled my heart. As a result of this experience the Bible became more a book of God, the staff of the promises held sure and became more precious, even heaven drew nearer and earth receded.

We turned from the cemetery and in a few hours with wife and our older daughter, June, boarded a fast train for Buffalo, arriving the next day in Niagara Falls to continue the revival services. Some said they did not see how we could do it, but we did not see how we could do otherwise for we knew "That all things work together for good to them that love God We have never once felt like complaining over our loss because 'He doeth all things well.'"

It is hard for us to learn and not forget that:

- "From our greatest sorrows come our best blessings."
- "God's sweetest love letters are often edged in black."
- "The Great Teacher writes some of His brightest lessons on the blackboard of affliction."
- "From the darkest caverns, men mine the brightest gems."
- "From among prickly thorns we pluck the most lovely roses."
- "The bitter cold sweetens the ground."

It is certain we should not worry over life's sorrows and troubles. If we keep faith in God, all is well. A little want should teach us to live more on the Bread of Life. Sickness should send us to the Great Physician. The loss of friends should cause us to cling more closely to the Friend of Sinners. The hymn writer ably expressed it thus:

"Judge not the Lord by feeble sense,  
But trust Him for His grace  
Behind each frowning providence  
He hides a smiling face.  
Ye fearful saints fresh courage take  
The clouds ye so much dread  
Are big with mercy and will break  
In blessing on your head."

## Please Note!

*There are several repetitions of certain truths and scripture. There are two reasons for this. 1. These messages were often given at different times and places. Each one has a special point in it separate from the other, but many truths in other messages are related and necessary to the full clarification of the point. 2. Some scriptures and truths are repeated purely for emphasis sake. Repetition is one of the laws of learning.*

*I have not quoted anyone knowingly without acknowledgment. These three Minister's writings have helped me most. Rev. C. W. Ruth, H. A. Baldwin and General Superintendent R. T. William's little book on "A Neglected Theme".*

*B. N. Wire*

# The Other Side of Sanctification

## CHAPTER III

### The Why of Temptation (continued)

#### ***V. Temptations, trials and troubles often prevent our backsliding because of too much self-reliance and self-sufficiency.***

Very few people can enjoy continual prosperity and keep humble and blessed. Many a mighty man of God has lost his power and become a weakling by riding upon the tide of his own popularity. It is easy to forget in the hour of success and victory that "My strength is made perfect in weakness." 11 Corinthians 12:9. If men are continually prosperous and popular they almost always trust too much in self and do not depend wholly upon God. This is manifested also in nations as well as in individuals. Riches, luxury and ease lead to sin and licentiousness. "But Jeshurun waxed fat and kicked - then he forsook God which made him -and lightly esteemed the Rock of his salvation." Deut. 32:15; and again in Psalm 78:34, "They that would be rich fall into temptation and snares. When He slew them, then they sought Him, and they returned and inquired early after God."

No doubt God would allow many of us to have more material wealth and health and everything else if He could trust us with it. Hence we must submit to His Divine love and wisdom and desire to get through to heaven at any cost. Poverty or sickness may be a providence. One man said, "I want God to keep me humble and get me into heaven if He has to spank me in with patches on my trousers." Many a thorn in the flesh such as Paul suffered, is allowed to prick God's saint to keep him from being exalted above measure in his own strength. We must keep weak in ourselves if we are to be strong in the Lord.

Having fallen heir to a small amount of wealth, many good and spiritual people that I have known, have bought a fine automobile and gone speeding over the country, spending money and neglecting the house of God. The result was that they not only lost their own souls but also led their children astray.

#### ***VI. Temptations serve to prepare us to help our fellow strugglers.***

II Cor. 1:3-4 states, "Blessed Be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." "For in that He Himself had suffered being tempted He is able to succor them that are tempted." Heb. 2:12. Our coming to Christ in our troubles is with much more boldness and confidence because we know "We have not an high priest that cannot be touched with the feelings of our infirmities but one who has been tempted in all points like as we are and yet without sin." Heb. 4:15. It was necessary for Jesus to come and go through the storms and temptations of life to make clear to us that He does understand and to set an example for us to follow.

The word sympathize in the Greek means "To have the same feeling," so it remains to the one who has gone through the most battles and temptations to have the greatest sympathy, and hence the greatest ability to encourage and lift his fellow strugglers on life's battle field.

A few years ago I passed through a period of darkness and confusion in my Christian experience for which I

could find no earthly reason. I had not neglected my duty, nor had I done any questionable thing. At last I struggled through to the light again, but it was years afterward before I understood the why of that time of confusion.

One day I found a dear brother discouraged unto death. He refused to talk about it and said, "There's no use--no one understands and you cannot help me--there is no way out."

"Well", I said, "If it is that bad you cannot hurt anything by telling me about it." Finally he began describing his trouble and darkness. He had not gone far until I recognized that he was in the same old brush pile of confusion that I had been in some time ago, and my heart leaped for joy as the Spirit said, "This is why I allowed you to experience that battle."

When he had finished telling of his hopeless condition I just smiled and said, "I was in that very place one time myself

Immediately the light of hope sprang up in his face and rather astonished he said, "You were, and you got out?"

"Yes."

"Well there must be a way out for me."

I told him my experience, then we bowed in prayer and the clouds departed - the light of victory came again to his heart. Afterward I went my way with a glad heart, rejoicing and thanking God that I had gone through that awful experience a few years before.

It is the Devil's business to get each of us to feel that our troubles or temptations are harder than and our case different from and more hopeless than that of any others. But no matter what your weakness or battle just "Think it not strange concerning the fiery trial which is to try you, as though some strange thing has happened unto you." I Peter 4:12. "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 to bear, but will with the temptation also make a way to escape that ye may be able to bear it. I Corinthians 10:13.

## ***VII. Finally, Temptations give us opportunity to demonstrate to others the reality of God 's grace.***

Through temptation we may prove Him and show to others the power of God.

The world is not watching us in the prayer meeting or the testimony meeting, but they are critical to see how we live and what spirit we manifest when under pressure and trial. Hence God allows things to happen to tempt and try us just to show the sinner what His grace can do in the human heart.

The experience of the three Hebrew children clearly illustrates this point. Oh, for more christians with fidelity and faithfulness like these young men! The test was on; if they failed to bow down and worship the image of the king, their lives were at stake for they were to be cast into the fiery furnace. They did not have even a promise of

deliverance that they could cling to. But the three Hebrews said, "Our God is able to deliver us, but whether He deliver us or no, we will not bow down." Dan. 3:17. (How many of our modern holiness people would have failed and compromised from lack of feeling and lack of promised deliverance?) They were taken and thrown into the furnace heated seven times hotter than ever before, but, to the astonishment of all, the fire burned off only their bands. When the king came down to see the affair he exclaimed, "There is the form of the fourth and His is like unto the Son of God." Daniel 3:25.

What did that old heathen king know about the Son of God? Nothing! But all know Him when they see Him walking with His children through the fiery trials and deep waters of life. If these Hebrews had not been willing to suffer the fiery furnace these poor heathen would not have witnessed the glorious power of the true God. Remember Christians, that your children and friends, neighbors and enemies are watching you when you are under temptation and trial. Here is your opportunity to witness and shine the brightest for Christ. If you fail here, no amount of noise and shout at church will ever make up for it. God has keeping grace, let's keep in touch with Him continually and be able in our temptations and battles to fill His divine purpose.

# The Other Side of Sanctification

## CHAPTER IV

### The Seven Differences Between The Carnal and The Human Element In Temptation

Many people are afraid to claim the experience of perfect love because they are not able to distinguish between the human and the carnal elements in their own experiences. Also, a large number of Thos. who have received entire sanctification have cast away their confidence during temptations because of confusing the carnal and the human. Since an understanding of the differences between these is vital to the attaining and the retaining of heart purity I have prepared a chart followed by a detailed explanation in order that my readers may see more vividly the contrast between these two factors in Christian experience. The following will set forth seven fundamental differences between the carnal and the human.

In the following chart and the following discussion of the chart, I am aware that there is much dove-tailing and overlapping of truth, but each division presents a distinct phase of the differences between the carnal and the human and is necessary to an understanding of the problem involved.

<b>CONTRASTING CARNALITY AND HUMANITY</b>		
<b>The Carnal Element Is</b>		<b>The Human Element Is</b>
The Imposition of Satan	1	The Gift of God
Law of Sin and Death	2	Laws of Mental and physical Life.
Not Subject to the Laws of God "Neither indeed Can Be"	3	Subject to the Laws of God "By Grace of God or Will of Man."
Enmity Against God	4	Works With and For God
Always Degrading to Character	5	Always (in itself) Beautifying and Ennobling to Character
Must be Destroyed (Eradicated)	6	Must be Guided, Suppressed, Directed (Subjected)
Abnormal Condition of Soul. Improper and Unclean Passions Unnecessary to Human Existence	7	Normal Condition and Functioning of the Mind and the Body. Proper, Pure, and Indispensable Passions necessary to Human Existence

We shall first consider numbers one and two on the chart, namely, *The Imposition of Satan vs The Gift of God* and *The Law of Sin and Death vs The Laws of Physical and Mental Life*.

As we said in the proceeding chapter, through the subtlety of Satan our first parent was enticed into evil when

she chose to transgress God's laws to satisfy human desires. Thereby, full grown in the heart of Eve, sin leaped into the world. It was the imposition of Satan upon the human family. This transgression of God's law admitted the carnal element that has polluted the seed of woman ever since the fall. This element is from the resister of God and deceiver of man, and came into human experience only because God's warning was not heeded nor His commandment kept. "For as in Adam all die." I Cor. 15:22. "Soon as we draw our infant breath the seed of sin grows up for death", wrote the poet Pope. Paul called this imposition of hell upon his soul, "The law of sin and death" warring against the law of God in his conscience and causing him to do evil when he would do good. The apostle says that "It is not I (that is the proper and human self) but sin (the carnal element or self) that dwelleth in me causing me to do that that I would not". Romans 7:20. Hence the carnal man is spoken of as the natural man since "We are all by nature the children of wrath" Eph. 2:3. "Behold I was shapen in iniquity and in sin did my mother conceive me." Psalm 9:6. There is one thing to remember. While this carnal element is imposed upon every son born of Adam's race by natural generation *it is not the normal condition in which God plans man's soul should be*: that is, the natural man is not the normal man.

In the beginning God made man a normal human being and endowed him with physical and mental passions, appetites and varied physical functions, and told him to exercise these God-given powers to replenish the earth and rule over and make use of all other creatures and things. "And God saw everything that He had made, and behold it was very good." Gen. 1:31. The Creator and Father of us all is still saying that about every human element. These physical and mental powers and propensities are proper and indispensable to personality and normal human existence.

Now let us discuss Numbers Three and Four on our chart. Namely, *Carnality not subject to God's Law while the Human Element Is* and *Carnality Working Against God While the Human is Working For God*.

Having seen that the carnal element is the law of Sin and Death, a Satanic imposed corruption upon the human spirit, we shall not be surprised to hear Paul say that the carnal mind "is not subject to the law of God". Romans 8:7. It is pictured as such an outlaw against God's law that it is not only not subject to God's law but "neither indeed can be." (It is an element that is diametrically and eternally opposed to the righteousness and holiness of God). Carnality is the Dillinger (Public Enemy No. 1) in the kingdom of the soul. It refuses to be subject to law. These are the orders we must give to all those who desire assurance of safety and perfect soul peace: Don't let the "Old Man" get the drop on you! Get rid of the "Carnal Mind" or it will get rid of you. Paul tells us in Romans 8:6 "To be carnally minded is death." Even regeneration does not subject the carnal element to the laws of God. It is only the first blow toward its crucifixion and eradication. Here in the soul the "old man" wars against the law of the spirit of life imparted by regeneration. Even now he is not subject to God's law but only bound and restricted by both divine law and grace.

On the other side we see the human element capable not only of being subject to the laws of God but also capable of glorifying God. There is no law or propensity in the body or mind of a normal man that is not good and perfectly in harmony with God. These human desires, unlike the carnal element, can be brought into subjection to the will of God by the power of the will of man as well as by the grace of God. Many are the people who adjust most of their human relations and desires to the moral law of God even without saving grace. I am sure you know people upon whose lives you could hardly lay a finger with the exception that they do not take their stand definitely for Christ. They bring their human appetites and passions into subjection to divine law and are admirable and noble, morally speaking. However, until grace enters the heart, even the human element cannot be fully subject to the will of God. The great difference between the carnal and the human elements is that there is no place in God's will or law for the carnal for it is of the kingdom of Satan and cannot be subject to any good purpose, either by the human or the divine will, whereas there is a place in the divine will and plan for the human

element in working with and for God. It pleases and glorifies God to have all mankind exercise and satisfy each and every human propensity as long as such is exercised and satisfied within the limits of his divine purpose and will: Therefore, He gives us a touchstone in our Christian living, "Whether ye eat or drink, or whatsoever ye do do all to the glory of God." I Cor. 20:31. I believe that the physical passion for food and drink represents all human appetites and desires. In this, the only true scriptural standard for Christian conduct is plainly expressed the fact that all human elements glorify God when directed by the human will to that end. Let us never be disturbed or afraid of any human desire which may surge in our minds or bodies, only let us keep watch with our will to find God's will for the satisfying of these desires. Let the body crave food and drink but give it the proper kind in temperate quantities. Let the mind crave knowledge but guide it into worthy, wholesome, helpful fields of learning. Let the affections cry for human love, let that love be sought and found, and let such culminate in marriage, a home and children. It is all beautifully working together with God, ennobling to all characters concerned, and bringing new personalities into being who are to become God's partners, world without end. These are the pure functions of the human elements apart from the pollution and perversion of the carnal element.

In the fifth place we consider how the *sin element always degrades character while the human passions and propensities in themselves are beautifying and uplifting* For another definite distinction let us note the difference in effect of these two elements upon character and usefulness in human living. The carnal element always degrades character. It does not lift. Its pull is always downward. It is the root of selfishness, greed, malice, envy, jealousy and every other characteristic that makes men unlovely and a burden to society and friends. The carnal element is always negative and destructive to the virtues that make noble men and women.

With the human element in life it is different. The more human one is the more happy he may be and the more useful he may become to his fellow strugglers in life's way. He must be one subject to like passions as his fellows if he is to sympathize fully and help them in their hard fought battles. The more intensely human a man is (when his humanity is guided by human will and divine grace into proper channels, bringing true happiness and reserve force of character) the more he will be able to influence those his fellows to follow his example in doing the will of God. Passion is power to enable and beautify manhood and womanhood when directed properly. It is also power to dam and degrade personality if not directed in lawful channels. Remember that any human element exercised in its rightful place to its purposed end always uplifts, strengthens and builds character. There is nothing degrading about the lawful and temperate exercise of any human passion but it is always degrading to give place to any carnal passion or propensity. There are no exceptions to the foregoing statement.

Finally, we discuss the sixth and seventh divisions of the chart. The main difference we desire to emphasize is that *the carnal element must be eradicated while the human element is to be suppressed or directed*. There can be only one logical and successful way to deal with carnality and that is by eradication. Since carnality is the imposition of the Devil and the corruption of the human soul and always destructive to character it must be destroyed. Paul said, "I (the carnal self) am crucified with Christ nevertheless I (the human self) live--yet not I but Christ liveth in me." It would be tragic beyond words to think of the crucifixion of the human self that would put an end to mortal life. Paul had experienced death to the carnal self and thus enthroned Christ to rule without a rival over his human self. Again we hear Paul ring the bell of hope and certainty: "Knowing this that our old man is crucified with him that the body of sin might be destroyed (for the purpose) that henceforth we should not serve sin." Romans 6:6. Our old man in this passage is the same as the carnal "I" in Galatians 2:20. It is absurdly false to teach that this chapter deals only with regeneration and the old life or deeds of the old man. It is true that it can be made to mean the old life, but the clear emphasis is a revelation of the fact that in Christ on the cross is atonement for that inbred sin principle that cannot be forgiven or pardoned and always prevents stability in Christian living. Christ gave Himself for the church and "Our old man is crucified with him" (not forgiven but crucified) that the body of sin might be destroyed. The emphasis not upon the old sinful life and pardon but upon

the crucifixion and destruction of the BODY OF SIN. Again in the last clause "that henceforth we should not sin" is the same note sounded by the Apostle Paul in all of his epistles as he calls the church to holiness. I Thess. 3:13 states "To the end that He may establish your hearts unblamable in holiness--for this is the will of God even your sanctification--that you might abstain from (backsliding) falling." "That you may prove what is that good, and acceptable, and perfect will of God." Then we hear John cry: "Behold the Lamb of God which taketh away the *sin* of the world". 1:29. This is sin singular number--sin principle inbred and outlawed. Then again in I John 1:7 we read "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*. "

Without eradication of the carnal element such a promise would be a lie. There can be no cleansing from all sin as long as sin is suppressed. Those who try to teach or believe counteraction or suppression as a way to deal with inbred sin do not teach or believe in entire sanctification at all as a present attainment. The heart is never pure or holy if sin in any degree is being suppressed or counteracted. There is no sense in quibbling over some peculiar manifestations of human emotions that cause us to question whether people are holy or not. This kind of critical attitude on the part of some manifests and proves only that they do not enjoy this grace of "Charity that covers a multitude of sins."

Since sin cannot adhere in matter and God demands a perfect heart, and since the holiest of men are still just men, and subject to temptation, and human errors due to lack of knowledge, power and judgment, it behooves us all to leave the judgment seat, dare to believe God's word, expect more of ourselves than our brethren and "Above all have fervent charity among yourselves." I Cor. 9:27.

For us to teach that entire sanctification or eradication of sin from the soul is impossible in this life would be to deny the Bible and brand the greatest and holiest saints and soul winners of all time as badly deceived souls if not dangerous liars. May God help us ministers to have these problems clear in our own minds and experiences and teach the people so. The fault is with us, the ministers, not with the pew.

Of course, we are human after holiness and to destroy or eradicate these physical and mental faculties and functions would lead to the cemetery. It is a sort of cursed spiritual pride that makes folks ashamed and afraid to confess that they are tempted after sanctification. We must be truthful, frank and humble - only then can we understand and have charity one for another.

Paul said, "I keep my body under and bring it into subjection," I Cor. 9:27. This is suppression, subjection or direction of the proper physical and mental passions and powers indispensable to personality and normal human existence. This clearly expresses God's desire for the human element in contrast with His plan for the destruction of the unnecessary carnal element corrupting the unsanctified heart

# The Other Side of Sanctification

## CHAPTER V

### Are The Temptations of The Sanctified Without?

I have often heard old time holiness preachers say, "When you are sanctified your temptations are on the outside." This statement or its equivalent has caused most of us a lot of grief. When temptation came we had to acknowledge inner arousings of strong desires. This we feared was carnality and thus doubt entered and defeat followed. How much stumbling and falling away could have been avoided had the ministers had these problems more clearly solved in their own minds and experiences and presented such more clearly to the people.

The SOURCE of the temptation of the sanctified is always outside of the spirit in the sense that no inclination to evil can exist there. However, it is dangerous and often disastrous for spiritual leaders to speak of the temptations of the sanctified as being without unless they take care to clarify their meaning. To open this discussion I wish to state three facts pertaining to the theme at hand.

- I. *All temptations of the holy originate entirely outside of the spirit for it is cleansed from all carnal affections and sinful inclinations.*
- II. *Many temptations arise within natural human possibilities, or normal physical and mental desires.*
- III. *All temptation has in it the element of Satanic enticement or provocation to sin. (If we interpret temptation in its chief meaning).*
- IV. *All temptations in order to be temptations must necessarily be within the body or the mind since desire is the basis of temptation, and desire is never without the man.*

Since Christ's temptation in the wilderness is fundamentally typical of the experience of all of His purified ones, we shall use His temptation again to help clarify the problem before us. Some one may ask what we are going to do with the fifteenth verse of the fourth chapter of Hebrews which reads: "For we have not an high priest which cannot be touched with the feelings of our infirmities (our human weaknesses, not carnal lust); but was in all points tempted like as WE ARE YET without sin." In the original Greek this reads: "He was tempted in all points like as without sin." We know that Christ was never drawn away of His own lusts or enticed by an unholy self such as carnal men. If the translators who inserted the three words, "we are" and "yet", meant that Christ was tempted in all points like as the wholly sanctified are tempted then the translation may be permissible. But to say that Christ was tempted as all men are tempted would admit the carnal element in the experience of Jesus; This is contrary to all evidence both scriptural and otherwise, and would break down the whole system of Christian theology. The message, that "Christ is an high priest touched with the feelings of our infirmities" is without doubt to the most spiritual of the church. However, we must say here that Jesus is fully able to sympathize with and succor those who are drawn away by self enticement or the "Old Man" within. He is able although He has never experienced such Himself.

In the account of the temptation of Christ in the wilderness we read that He was "tempted of the Devil." This points to Satan as the source of the temptation of Christ. At that time Christ was suffering severely because of intense desires and inner emotions of the mind and body. Through these cravings Satan forced himself in upon Christ to tempt Him. In Christ's heart there was nothing that would consider for a moment the violating of the law of God by seeking unlawfully that which was proper. The Master said, "When Satan cometh he findeth nothing in

Me." That is, there was no carnal inclination in His soul to which Satan could appeal in his endeavor to overthrow the *Holy Son of Man*.

Although Christ was Divine, it is well to remember that He conquered Satan as a man, not as God. Satan's main attempt was to get Christ to acknowledge His Deity. "If thou be the Son of God?" says he, "Turn those . stones to bread." But Jesus refusing to acknowledge or claim deity answered, "It is written **MAN** shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Matthew 4:4. He refused to use His divine powers or even recognize His divinity in the battle with Satan. Had He acknowledged or exercised His deity in this hour, He would have broken down His ministry as our example. But having conquered as a man he set an example to show us how that we, as men, could overcome Satan's attacks. Just as Christ had nothing within His spirit that responded to the wiles of Satan, so may it be a tremendous assistance to us in the hour of temptation to have nothing within that will agree with Satan. The will of God, when clearly known, will be done without debate when the carnal element is destroyed from the human spirit. The source of the temptation will be from without, but to be temptation there must be an appeal to human desires within there is an appeal but there is no drawing away of unholy desire in the heart. Bread would have satisfied the hunger of Christ. Rulership of the nations would have realized His longing to gather all men unto Him. Exercising His miraculous powers would have been enjoyable for the sake of demanding the faith of the multitude. Although Satan made appeal to the strongest desires of Jesus, Christ refused to consider his suggestions for the satisfaction of His desires. His will was to do the will of Him who sent Him into the world.

Thus, it remains just as it was with Christ, that the most severe temptations of the pure in heart may come from the inner emotions of the body and from the desires of the intellect. Aroused human emotions and desires are not connected with sinful tendencies when the spirit keeps utterly opposed to the unlawful. It does not seem proper to say that there is no inner source of temptation to the holy since lawful human propensities often seem to be sources of temptation even when the Satanic presence is not necessarily involved. Especially may this be true when one is tempted to excessive indulgence of any proper appetite. The issue here is usually not a matter of right or wrong, but a matter left to human judgment and wisdom. There is no law or commandment as to how much fried chicken I may eat at one time - some may eat twice as much as others and not injure their body. I must try to be wise and not injure my health by the over exercise of any appetite, but I cannot set the standard for others. Where no law is involved we will be free and happy if we can tell God we used the best judgment we had.

This is a delicate differentiation, and every man must know his own heart by the revelation of the Holy Ghost and win his own battle. When problems of his own conflicting emotions arise and he finds it impossible to understand himself he may cast the whole problem at the feet of Jesus and trust the blood and the Holy Spirit to make it plain. After all we fight by faith, stand by faith, and conquer by faith. In many confusing problems when we cannot reason them out or feel as we think we should, the battle can be won only by claiming victory through faith. "According to your faith be it unto you." Matt. 9:29.

A sane, clear view of the problems of living a holy, sanctified life, plus help from the Lord, will enable the soul to withstand all temptation from without and also from within his human limitations. Neglect of and carelessness in secret prayer life, family altar, Bible reading, tithing, attending church, the keeping of vows, will weaken the soul and encourage Satan to attack the soul. We must nourish and keep up our faith. Only through obedience to every known duty shall we be able to keep an unfaltering and conquering faith.

# The Other Side of Sanctification

## CHAPTER VI

### What Is The Difference Between Sins and Mistakes?

The very common and dangerous teaching of a "sinning religion" held by some church groups is many times due to a failure to distinguish between mistakes and sins. Everyone knows that it is impossible for any human to keep to the full the perfect and holy law of God. Therefore, if every transgression against the perfect law of God is sin, then we must have a "sinning Christianity" to have any at all.

However, the Bible is clear at this point and it is very disastrous for any to teach a doctrine that tries to reconcile sinning with Christian living. When people do not believe that they can or are expected to live without sin they will tend to excuse sin in themselves and others, and live less carefully. The scripture teaches plainly that many mistakes and imperfections are compatible with holy living, whereas sin incurs guilt and always throws the soul out of fellowship with God. There is no such creature as a "sinning Christian" any more than there is a "sainted Devil" for "He that sinneth is of the Devil." I John 3:8. It is so far from being impossible to live without sin that God demands that the sinner cease his sinning before he can be pardoned. "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy and He will abundantly pardon." Isaiah 55:7. Every Christian is promised cleansing from all sin if he will walk in the light. I John 1:7. Every Christian is also commanded to be made perfect in love. But, no where does it infer that this state of perfect love and cleansing from all sin included or means absolute, intellectual, physical, Adamic or angelic perfection. It does not mean freedom from errors due to imperfect knowledge and wisdom.

The six cities of refuge in the Old Testament clearly testify to the attitude of God toward unwitting transgressions against His law. Joshua 20:3. God emphasizes that it is the motive that prompts the act that determines its morality. "And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not before time." Joshua 20:5. An unwitting transgression of God's law is compatible with holiness of heart and incurs no guilt upon the soul of man.

As long as we are limited in knowledge and imperfect in judgment and wisdom we can never be saved from making mistakes. Ignorance and fallibility of the human intellect cause all - even the holiest men - to do unwise and hurtful things although their motives are perfectly holy. All of us will have to keep the two hardest words to pronounce "forgive me" or "I am sorry" - on our lips all the journey of this mortal existence. We will do the wrong thing ignorantly many times and perhaps cause others to stumble and do more harm than good. The test of our holiness and heart motive is our perfect willingness to confess our faults, acknowledge our blunders, and learn our lessons from such mistakes.

We cannot hope to be free from mistakes, but we can and must be saved from all sin. Sin is a thing of the heart whereas a mistake is a thing of the head. A sin is something you do when you know better, while a mistake is something you do when you do not know better. For the sake of encouraging faith in victorious Christian living we must not term sin any act which is not imputed to man bringing guilt upon his soul and separating him from the favor of God. God is angry with the sinner everyday; but He is our refuge and strength, comfort and joy. He smiles upon us and delights in us if we are doing *all we know* to be in His holy will.

# The Other Side of Sanctification

## CHAPTER VII

# What Are Differences Between Evil Thoughts And Thoughts of Evil?

Oh, the shameful defeats that the tempter has wrought upon so many dear people because they have lacked ability to make the delicate differentiation between evil thoughts and thoughts of evil. No doubt all of us have sometimes experienced bondage and condemnation because of failure to make proper distinction here. Once again it was more our doubting and questioning the purity of our hearts that had defeated us than it was that we really had evil thoughts. We have fallen into condemnation more for doubting and listening to the accusations of Satan than for professing what we did not possess.

## Evil Thoughts

Jesus said, "From within, out of the heart of men, proceed evil thoughts and defile the man." Mark 7:21. Evil thoughts indicate an evil and corrupt heart for they can only spring from an impure fountain. "As a man thinketh (meditateth) in his heart, so is he." Prov. 23:7. We cannot prevent thoughts of evil in the head but we can have a pure affectionate nature that repulses and refuses to give these thoughts any place in our meditations.

"The sin of thought is just as open to God as the sin of word or deed and just as certainly needs to be repented of and forgiven," says Rev. C. W. Ruth. "Repent therefore, of this thy wickedness, and pray God, if perhaps *the thought of thine heart* may be forgiven thee." Acts 8:22. An evil heart is the generator of evil thoughts and deeds, and the basic cause of almost all of the horrible crimes of humanity. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6 5.

## Thoughts Of Evil

Thoughts of the evils of sin and its blight and curse upon mankind is ever before the eyes of one who is holy, becoming one of his strongest motivating powers to hate evil and save men out of it at any cost. The more holy one becomes the more will he be painfully conscious of the presence of evil within and without the church. He will think of evil more than the unholy, but he will think of it with utter abhorrence.

But, you say, that is not my problem. I am harassed by the returning suggestions of evil thoughts and habits practiced while in sin. Well, dear heart, it is the portion of every Christian who in youth sowed his wild oats and stained his soul, mind and body with low thinking and living, to suffer frequent depressions because of the memory of the old sins which have left their scars upon his body and mind. Yes, God will forgive and sanctify, but sin will leave its marks and scars upon human bodies and lives until the resurrection morning. It's so much better to be saved from sin than out of it. Once the life is stained and blighted, that soul can never be what it would have been had it never been stained.

No matter how holy the soul becomes there may be times when he will find himself Prometheus-like bound to

some cold summit of an evil past while the vulture of some youthful lust returns with cruel beak and claw to pick and tear at his bleeding heart. He must reap some of the consequences of sin here and now even if it has been covered by the blood of Christ.

This old world is no friend to pure and beautiful thinking and refuses to let us forget the old and wrong habits of thinking and living. There are suggestions on every side to encourage evil thinking. We cannot escape these suggestions that force us at times to think of evil and thinking of evil often depresses the spirit, but we can keep these thoughts of evil from becoming evil thoughts.

Rev. C. W. Ruth has said, "Thoughts of evil are suggested from without and to the pure soul are always repugnant and offensive." We cannot help thinking of the evil we see and hear anymore than we can help the airplanes from flying over our property or the birds over our heads. Neither can we keep the dogs from running through our yards and across our front porches, but we can keep the house closed and the door barred against the intruders. The all important thing is to have no place or inclination within the heart to entertain thoughts of evil.

If a thought of evil is entertained it becomes an evil thought and this denotes a dirty heart. Thoughts of evil are never evil thoughts until we allow them a place in our meditations. If we find within something that takes pleasure in the imagination of suggested evil, we can be assured that we have a carnal heart. If we allow our minds to feast upon and entertain thoughts of evil we are corrupted by evil thinking which involves the heart life and leaves us condemned before God as sinners. Yielding to or entertaining thoughts of evil makes them evil thoughts.

# The Other Side of Sanctification

## CHAPTER VIII

### What Are Differences Between The Accusations Of Satan And The Reproofs Of The Holy Spirit?

Inability to answer the above question has caused many a saint to cast away his confidence. A short time ago a lady asked me to tell her how to try the spirits and see whether they be of God or not. She wondered if God always spoke in a still small voice or how we could be sure we were listening to the voice of God or of the Devil. I do not think it is profitable to discuss the matter of voices or impressions and dreams, etc. This matter can be clarified by calling attention as to how Satan's accusations and their effect upon the human spirit differ so widely from the reproofs and warnings of the Holy Spirit.

Satan has always been known as the resister of God and the accuser of the brethren. Therefore, we can rest assured that any spirit that accuses is always of the evil one. The reproofs of the Spirit never come in forms of accusations.

Again, we can be assured that every spirit that torments the soul and tends to discouragement is of the Devil. The Holy Spirit never discourages, never torments, never suggests to us to give up any spark of faith or grace we may have, even to get more. Satan is always trying to get us to judge our standing in grace by our feelings, while the Holy Spirit is always calling us to have faith and face the facts.

Finally, Satan defeats many by getting them to measure their experience by the experiences of others. This again is contrary to the operation of the Holy Spirit. God never asks us to measure our grace or judge our experiences by how He has dealt or is dealing with others.

Briefly we have stated how one may determine whether Satan is accusing, or the Holy Spirit reproofing. Now let us discuss some of these points a little further. Many would be saved from stumblings and defeats if they would only keep in mind that every time a spirit of discouragement begins to settle down upon the soul, that it is always the work of the Devil. No matter the circumstances or trials and temptations, we will never become discouraged only as we listen to the discouraging suggestions of Satan. Let God's people learn the tactics of the tempter at this point. Do not entertain, but resist every depressing, discouraging thought or suggestion as from the evil one. Declare your faith in God and claim your rightful possessions in His grace. Demand in the name of Jesus that you be freed from such torments and soon Satan will flee from you.

When God comes to reprove us He will show us our need and uncover our sin, but when He shows us the swamps of the wilderness in which we have been wandering, He will turn the searchlight on Caanan and reveal to us the better country which is for us if we will go up and possess it. The Holy Spirit never causes us to be discouraged and quit or keep still, because we see how much more grace others have and how much better they can pray, testify, sing and preach. He will always encourage us with a hungering to have more grace and experience so we can more efficiently and powerfully serve the Lord.

It seems so hard for the holiness peoples to really believe that the Holy Ghost never asks us to look at or judge

our standing with God by our feelings. Any old time religion people who believe in the witness, freedom and the demonstration of the Spirit will naturally be tempted at this point. Please remember that it is always the Devil and never the Holy Spirit that tries to get you to measure your grace by your changing tide of emotions. The Spirit calls us to keep our eyes upon the facts not the feelings in our relationship with God. Following feeling is like riding the thermometer. It can mean nothing but an up and down Christian experience. To hear most testimonies one would think that "we are kept by the power of God through 'feeling' instead of faith". But the facts are that the word feeling is found only once in the Bible (and here it refers to a class who were past feeling) Eph. 4:19; while the word faith is found three hundred times. Nothing can defeat a soul quicker than to have his attention turned from the unchanging and unfailing facts of God and His promises, to the changing and failing things of time and sense. I wish to make it clear to all my readers, that I am not opposed, nor would I discourage, the old time manifestations and demonstrations of the Spirit either in private life or public service. No one ever enjoys the old time camp meeting shouts more than I. However, I firmly believe that we would have more of the freedom and outward manifestations of the Spirit in our services if we would keep our attention off of our feelings and revel more in the glorious facts of our holy religion. We would at least have more stable emotions and live lives of greater spiritual power.

After all, the office of the Holy Spirit in relation to the Church is not to reprove, so much as to comfort, teach and guide. He is come to reprove the world, but to be the Comforter of His people. However, it seems that the main office of the Holy Ghost has often been turned aside by the sin of the church, which has called forth His reproof, when He should have been showing forth His power in them to conquer the world for Christ.

# The Other Side of Sanctification

## CHAPTER IX

### Temptation Over Changeableness Of Feelings

Ninety nine out of every one hundred sanctified persons stumble over the temptation from changing emotions, especially in their early experiences. Much of this stumbling is due to an inability to distinguish between the accusations of Satan and the reproofs of the Holy Spirit.

The Christian life from beginning to end is a life of faith, not a life of feeling. It is interesting to note that the word "feeling" is found only once in the Bible, whereas the word "faith" appears three hundred times. We are kept by the power of God "through faith". Following feeling is like riding the thermometer. Doing such means nothing but an up and down Christian experience.

The one great sin of looking at the waning, changeableness of our feelings is that it destroys faith and diverts our attention from the cross, the blood, and the unfailing promise of God to our puny, failing human self. There is only one way to look and keep the victory by this act. Rev. F. Lincicome expresses it tersely: "Look within and be discouraged; look behind and be defeated; look around and be distressed; look ahead and be dismayed; look at others and be perplexed; look to Jesus and be happy." How wonderful it is to look to Jesus, the "author and finisher of our faith!" Satan, through the channel of the emotions, attempts to discourage God's people and side track them from the faith.

Not only does Satan urge us to look at our feelings, but also he tempts us by comparing our experience with that of others. Through this channel he brings in many doubts. The temptation to doubt must be resisted as any other temptation. We often hear people make the statement, "I want an experience beyond a shadow of a doubt." But such is an impossibility. No man ever had an experience beyond the temptation to doubt and such temptation is indeed the shadow of doubt. But why be alarmed at Satan's buzzards of doubt floating over our heads? The sin of doubt like all other sin must come from yielding our wills. But some will persist, "I do not doubt God, I only doubt my experience." Satan causes many to stumble by pointing out how differently God deals with them from the way He does with their brethren, as they give their experience.

There is no question that God deals very differently with different individuals as to the time and way in which He allows light to shine upon many things. For this reason we should, as the apostle said, "Above all have fervent charity among yourselves." I Peter 4:8. Some have received light upon some things when they were seeking forgiveness, which others did not receive until, and even after, they were sanctified. No doubt many of these things depend upon the training which one has received in the home and through the church. However, such is not always the case. God deals with each individual according to the power that worketh in him and these mysteries are hidden in His own infinite wisdom. Here are a few of the things upon which light may fall, even after one has attained the experience of holiness: new duties and responsibilities, greater sacrifices in order to render greater service and to have a closer walk with God. Light on restitution, on tithing, fasting and abstinence, reading the secular papers on the Lord's Day, taking joy rides and having the milk delivered unnecessarily on the Sabbath Day. There may also come light on doubtful habits and amusements.

Another characteristic of Satan's attacks is that he may torment and urge us to give up any favor or grace that

we may have in God in order to obtain more.

Now, the Holy Spirit never calls attention to the feelings, but always to the facts in the case. He bids us keep our eyes upon the cross, the blood, and the promises of God that we may be "steadfast, unmovable, always abounding in the work of the Lord." I Cor. 15:58. These glorious facts are as unchanging and certain as God Himself, and as long as we look to them with well grounded faith, we cannot fall.

Again, the Holy Spirit does not call us to look at and to measure our experience by how others feel or have felt. If it is a fact that our consecration is complete, there is no room for reasonable doubt concerning our own experience. The Holy Spirit never causes us to be discouraged because we see how much more grace others have and how much better than we do they pray, sing, testify, or preach. He encourages us with a hungering for more grace so that we may serve our Lord more efficiently.

Also, the Holy Spirit never torments, accuses, or discourages. He may show us our need and uncover our sin. However, after revealing the swamps of the wilderness through which we are wandering He will turn the search light upon the hills of Canaan and tell us to go up and possess the land.

The office of the Holy Spirit in relation to the sanctified is to comfort, teach, and to guide. He is come to reprove the world and be the Comforter of His people. However, it seems that the main office of the Holy Ghost has often been turned aside by the sin of His people so that He has been called to reprove when He should have been comforting and teaching them.

# The Other Side of Sanctification

## CHAPTER X

### Other Temptations Peculiar To The Sanctified

It is quite generally agreed that the temptations of the sanctified differ in many respects from the temptations of the unsanctified and the sinner. Hence we desire to warn and prepare all sanctified saints against all the peculiar temptations that may befall them, with the exceptions of those discussed in previous chapters.

#### ***1. The Temptation over Temptation Itself, is no doubt one of the first and strongest temptations that attack sanctified souls.***

Why am I tempted and how could I be tempted if I loved God with all my heart, mind, soul and strength, and my neighbor as myself, as sanctified people do? This question as to the how and why of temptation after sanctification is fully answered in chapters one and two, but here we desire to discuss more specifically the difference between temptation and sin.

The presence and severity of temptation cause many to fall because they allow Satan to make them believe that this heaviness comes from carnality or a drawing away by inner impurity. When doubt enters, defeat is certain for "*Whatsoever is not of faith is sin* " Rom. 14:23. It is not at all necessary that the most severe temptation that may produce soul agony and manifold heaviness denotes sin even within as a condition. Always remember how the Holy Christ was sorely tempted though He never possessed the carnal nature. It is not necessarily a sign of carnality for one to be tempted, but sin is never committed no matter what state the soul is in until the human will chooses wrongly. Sin is from the choice of the individual. "*Yield not to temptation, for yielding is sin.*" Temptation is never sin. It has only the possibility of leading one into sin. Everything depends upon our attitude and decision.

#### ***II. The Temptation to Spiritual Pride is one of the first to present itself to the sanctified.***

Immediately after one is filled with the Spirit one has clearer insight in spiritual matters than those who have not the fullness of the Spirit. His convictions are also finer and the deadness of some in the church is more evident. There is also more freedom and power in prayer and testimony. All these abundant revelations become a source of temptation to spiritual pride.

Paul had great natural, educated and redeemed powers. After he had found God's will and said "This one thing I do," Phil. 3 13, he became the chief of all apostles and did greater things than any of his contemporaries. Almost everywhere he went he stirred hell, made converts, and organized Christian churches. Paul certainly knew that he was doing greater things than others. In the midst of his marvelous ministry he found a distressing infirmity seemingly hindering him from being a greater man and doing more for Christ. Three times he prayed to God to remove this "thorn in his flesh". Finally, God answered his prayer by saying "NO!" Then he was informed that this thorn was divinely allowed to keep him from having spiritual pride. Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in

weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." II Cor. 12:7-10.

One has said that there are four main kinds of pride. They are: *Face pride, Race pride, Place pride* and *Grace pride*. The last is perhaps the most deadly and dangerous of them all. Beware of the suggestion of the enemy that you are a superior sort of a Christian, especially favored of God. Even though you are more blessed and see things more clearly and have finer convictions do not allow any or all of this to cause you to feel superior and beyond the need of reproof and advice lest, "Ye being lifted up with pride fall into the condemnation of the Devil." I Tim. 3:6.

This tendency to spiritual pride is evident in such testimonies as we often hear. "When I got saved, I really got it right." "I'm glad I got saved in the days when they really prayed through." Inferring that in these days they don't pray through - exalting self at the expense of the younger members of the church. "*I tell you that since I got sanctified I have never had to ask anyone to forgive me.*" There is only one reason why we don't ask someone's forgiveness once in a while and that is because we are too carnally stubborn to do it. "Well I'm blessed if some folks do have it in for me." No one is truly blessed who makes such a statement unless he has been to those who have ought against him and has been reconciled according to Matthew 5 :23-24, "*Therefore if thou bring thy gift to the altar and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*" The highest place in the kingdom of grace is low on your face at the foot of the cross. The first and last evidence of deep spirituality is **HUMILITY.**

### ***III. The Temptation over changing emotions has caused about ninety-nine out of every one hundred to stumble after sanctification.***

This is because when we entertain suggestions relative to feelings we are entertaining the suggestions of the Devil. The Holy Ghost would always suggest that we look at the unchanging facts and not the changing feelings. If "naked faith" is faith stripped of emotion then some times we have to live on naked faith. The Christian life from beginning to end is a life of faith.

The one great sin of looking at the waning changeableness of our feelings is that it destroys faith and diverts our attention from the cross, the blood, and the unfailing promise of God to our puny, failing human self. There is only one way to keep victorious. Rev. F. Lincicome says, "Look within and be discouraged; look behind and be defeated; look around and be distressed; look ahead and be dismayed; look at others and be perplexed; look to Jesus and be happy." "Looking unto Jesus the Author and Finisher of our faith." Hebrews 12:2.

The spirit of heaviness is not only compatible with the spirit of holiness but essential to our best spiritual welfare. Note carefully the following scriptures: "*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.*" I Peter 1:5,6,7.

### ***IV. The Temptation to be Indefinite in Testimony overcomes multiplied thousands of those who have received the Holy Ghost.***

Satan always attacks us at the highest point of our profession and possession. If he can break us down here he will soon rob us of all we possess. He urges us to be silent about sanctification and show it through our lives. How plausible all this emphasis upon living holy! How interested the Devil is in anyone living holiness before his neighbors! We must remember that "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Romans 10:10. **M-O-U-T-H** does not spell life. We cannot live what we do not possess and we cannot possess what we do not confess.

The presence of critics, Satanic suggestions as to our feelings, and to how much better others feel, often destroy definiteness and lead to defeat. Again here we must stick to the facts and be definite, "holding fast the profession of our faith without wavering." Hebrews 10:23.

## Two Illustrations

1. The bells and the pomegranates hung alternately about the skirts of the high priest were symbols of the fruit and the witnessing, the experience and the testimony. The fruit and the bell must be together. If the fruit decays the bell will crack. If the bell cracks the fruit will decay. God is saying for us to ring the bells of testimony, and then to pass the fruit by living it among our neighbors.
2. When Israel came into the Promised Land God told the Israelites to "take a basket of the fruits of this Canaan and go down to the place of worship" and "*Thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord swear unto our fathers for to give us*" Deut. 26:3. I can imagine many saying "Well, Lord, what is the use of my saying anything when the priest knows I'm over in Canaan and besides I have a basket of the fruits of this country which I am offering unto him." But God told them to profess. Today, He is still demanding that we witness constantly by confessing Him before man. Public, definite, and continuous confession of our faith is the only way we can drive away the doubts of the devil and keep the witness clear in our own hearts.

### ***V. The Temptation to become impatient with others is another stumbling stone for the sanctified.***

Their vision is clearer and they have more zeal than others. Many seem so sluggish and dull of understanding - so slow in grasping the light and truth of holiness. People's dullness, carnal blindness and slowness to walk in the light make it hard not to doubt their honesty and impune their motives. But we cannot promote holiness by impatience and clubbing. "Be patient toward all men." I Thess. 5:14. The only way we can propagate holiness is to be filled with the Spirit, have many of the fruits of the Spirit in our lives (love, joy, peace, longsuffering, etc.) so that others will become hungry for what we enjoy.

### ***VI. The Temptation to Depreciate the Former Experience of justification has overcome and cursed a large portion of the holiness movement.***

We must never put regeneration in the basement in order to exalt holiness in the main auditorium. There are two great evils which I have seen in the holiness churches. One is to minimize the first work of grace, and the other is to exaggerate the second; both with an endeavor to exalt the experience of entire sanctification.

Never say, "When I was only saved", inferring that that experience did not mean much. "When they get sanctified they'll leave the world, and dress like pilgrims." No, all that has to be done in true Bible regeneration. "They are not of the world even as I am not of the world." John 17:14. Jesus also testified before Pentecost ever came that His disciples had their names written in heaven, were glorifying Him, and were keeping the Word. God grant that we shall never forget that "the grace which provides forgiveness of sins and quickens the dead soul into newness of life is a greater miracle than the cleansing of the christian", says Rev. C. W. Ruth. The great mystery of Godliness is how God maintains His justice and still becomes the justifier of the ungodly. All else is impossible without justification. If Jesus will raise Lazarus from the dead I can believe very easily that He will cleanse him from the disease that put him in the tomb. Certainly we need a revival of regeneration in many of our churches, even among the professors of the second grace.

# The Other Side of Sanctification

## CHAPTER XI

### Other Temptations Peculiar To The Sanctified (Continued)

#### ***VII. The Temptation to Indulge the Physical Appetites provides another possibility of falling for the sanctified.***

Paul said "I keep my body under and bring it into subjection, least happily after having preached to others I myself become a castaway." I Cor. 9:27.

The human element in temptation has been quite thoroughly dealt with in a proceeding chapter, however, a few things need to be re-emphasized here. Paul's language in the above quotation speaks of the suppression of the physical appetites. There is no more sin in the body of man, than in the wood of a tree. All normal physical appetites and passions are God-given and innocent, but they may become a source of temptation to the sanctified. Since our soul life and spirit nature expresses itself through the functions and faculties of the body; therefore the body may become the, occasion and instrument for the sinning of the soul. All, no doubt, are tempted to indulge their most pleasing and proper appetites to excess, and satisfy others unlawfully.

Paul in I Cor. 9:25 says, "Be temperate in all things." It seems ridiculously inconsistent for ministers to preach so vehemently against intemperance in drink and many other realms and then practice gluttony by overloading their bodies with rich foods and heavy meats. I have never read of or known a great man of prayer that was a heavy eater or who indulged his appetite to excess on any table comfort. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19-20.

#### ***VIII. The Temptation to Fanaticism and Misguided Zeal is another stumbling stone to many spiritual people.***

Zeal, not according to knowledge leads to fanaticism. Satan does not care whether you are a formalist or a fanatic. If he cannot hold one back from the highway of holiness, he will try to shove them overboard. Many of the most honest (though ignorant) people, who desire all that God has for them are the ones to be confused over false doctrines that emphasize the wrong thing. We must not only emphasize things that are Bible truths, but we must keep the emphasis where God places it. Gifts of tongues, healing, demonstrations and manifestations of power are all truths, but to put the emphasis upon them as evidences of holiness and essential to every man, is a distortion of the truth. It is like calling the tail the head. God's emphasis everlastingly is Divine love shed abroad in the heart by the Holy Ghost manifested not by gifts and demonstrations but by the fruits of the spirit - love, joy, peace, longsuffering, etc. No man has any God given right to profess the Baptism of the Holy Ghost unless he manifests the fruits under all circumstances.

Some say that the extremists and fanatics are on the safe side. But there is no safe side. The only safe place is in the middle of the road (God's emphasis). On either side is the ditch and to turn aside means sad regrets and probable ruin.

## ***IX. Finally, I hear many saying, "But What About the Temptation to Doubt?"***

Well, dear heart, if it is only a temptation to doubt, rejoice and resist it as you would any other temptation. We often hear people make the statement, "I want an experience *beyond the shadow of a doubt*." But such is an impossibility. No man ever had an experience beyond the temptation to doubt and such temptation is indeed a shadow of doubt. But why be alarmed at the shadows of Satan's buzzards of doubt floating over our heads? Temptations and shadows of doubts like all other temptations come from without the will and soul nature of the sanctified. But the sin of doubt itself like all other sin must come from the yielding will of the individual. Again we must not be deceived into believing that doubts are infirmities or human weaknesses. In Romans 14:23 we read "Whatsoever is not of faith is sin." In Hebrews we also read that doubts and unbelief are devilish denoting an evil heart. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 3 12.

We may be tempted to doubt but we must no more consent to doubt than to swear or steal or lie. Doubts and holiness can never live together in the same heart. Furthermore, there is "No seed of doubt in the soil of the sanctified soul."

But some say, "I do not doubt God, I only doubt my experience." Well then, the question hinges here. Have you met God's terms and consecrated and abandoned all to Him? If so, you must now abandon your doubts by choice as you have every other carnal trait. If you do not abandon doubt and have faith in God you are insulting Diety by doubting His faithfulness to fulfill His promises. Remember, "Without faith it is impossible to please God", and "According to your faith so be it unto you." Heb. 11 6 and Matt. 9:29.

# The Other Side of Sanctification

## CHAPTER XII How The Holy Conquer

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds, *casting down imaginations*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. II Cor. 10:4-5.

### *I. Guard the Thought Life.*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Like begets like is as true in one's thought life as elsewhere. Just as an evil heart generates evil thoughts, a pure heart generates pure thoughts. If a fountain is pure, the stream will be pure. "Doth a fountain send forth at the same place sweet water and bitter?" Jas. 3:11. But to the pure soul Satan presents and suggests evil from without. Satan can present evil but he cannot force us to think about it. Because the tempter offers evil is no reason why we should receive it and make it our own. "Resist the Devil and he will flee from you." Jas. 4:7. Eve in the garden demonstrated to us that the first step toward falling spiritually is to allow Satan to get one's attention, and hence draw out one's thoughts to the pleasability of sin. The only hope of our conquering is to go to God for a sanctified and reconstructed thought life that "Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*", that we may think on these things.

But here is the biggest battle of the Christian life. The whole world about us is organized to keep God's children from thinking on that that is true, lovely, pure and just. The newspaper, the billboard, sex appeal styles of dress, modern boldness of Satanic evils - all work together to rob the soul of spiritual meditation so essential to holy living. Sometimes when I walk the streets of our wicked cities and see nothing but the workings of sin, selfishness, greed, pleasure, lust and deceit, I return home with a sense that I have been in Satan's swine pen and my soul groans for an hour alone with God to cleanse itself of the polluted atmosphere of a wicked world. Yet God does not want us to be hermetic and monastic to keep clean from the world. Jesus said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17:15. He cried in the very next breath, "Sanctify them!" This is our need. A holy insulation, a heavenly fumigation that will keep us from contamination. They were to be in the world yet not of the world, either without or within. Yet holiness only insures against contamination in essential and necessary contacts with this worldly atmosphere and people. We must beware of any unnecessary contacts and have no intimate fellowships with the ungodly or the hidden works of darkness. We must everlastingly guard our desire for knowledge that though right and good in itself may lead us into forbidden fields because of offers of novel and new experiences and increased wisdom. Here is where the first Adam was enticed and defeated.

Keep the attention and the imagination from Satan's enticing grip. Keep them fastened only on the good and the lawful. When you see them being drawn aside by anyone or anything, pull them back by the power of your will through prayer. Change your surroundings at once if possible. If that cannot be done go to prayer, read the Word of God or some good book and by all means get your train of thought back on the right track.

## ***II. Watch and Pray.***

"Watch and pray lest ye enter into temptation." Matt. 26:41. It is just as essential to watch as it is to pray. God expects us to use our intelligence to detect the schemes and avoid the traps and snares laid for our feet. If we watch we will see Satan placing us in circumstances to break down our resistance to evil. We must flee from such associations and atmospheres. If we trifle or see how far we can go without falling we are certain to fall. Satan will give us all we can bear even if we tend to our own business and keep as far away from the dividing line between the church and the world, and between sin and righteousness as possible. God brought Daniel out of the lion's den, but He would not have done so had Daniel presumed to jump into the lion's den for an experiment, or to show off. One man said he did not comprehend what it meant to "watch and pray" until one night while he was praying with his eyes shut a boy hit him on the head with a rotten egg. After that he said he prayed with his eyes open so that he might dodge, if necessary.

Pray! "The Devil trembles when he sees the weakest saint upon his knees." In a certain consolidated school a little boy was being maltreated by his fellows at the recess hour. As quickly as possible he ran into the next room and told his big brother. When the big brother came on the scene all the trouble makers ran away and he was safe and unafraid. Just so we have a Big Brother to whom we can go. "Greater is He that is within you than he that is within the world." I John 4:4. The hymn writer wrote, "I need thee every hour, stay Thou near by. Temptations lose their power when thou art nigh." How true to Christian experience it is!

## ***III. Use the Sword of the Spirit, which is the Word of God.***

Jesus met Satan's approach with "It is written." We can follow no better example. David said, "Thy word have I hid in my heart that I might not sin against Thee. Ps. 119:11. Human arguments and wisdom fail us. But the Bible can no more fail than God can lie. We must stick to and have faith in the Word of God. "His truth shall be my shield and buckler." Ps. 91:4. A "Thus saith the Lord" is like a crushing hammer and a piercing spear to drive back the attacks of Satan in the hour of temptation.

## ***IV. Finally, Be steady in your Faith.***

Paul cries, "Above all taking the shield of faith that ye may be able to quench all the fiery darts of the wicked." Eph. 6:16. No artillery in earth or hell has ever been able to pierce the shield of faith. This is always "The victory that overcometh the world, even our faith." I John 5:4. The mighty warriors whose names are in the hall of fame in Hebrews the eleventh chapter, obtained this good report through faith. Consider the following Scripture verses:

- "With God all things are possible." Mark 10:27.
- "All things are possible to him that believeth." Mark 9:23.
- "We are justified by faith." Romans 3:28.
- "The just shall live by faith." Hebrews 2:4.
- "We are sanctified by faith." Acts 26:18.
- "We walk by faith." II Cor. 5:7.
- "We stand by faith." II Cor. 1:24.
- "We fight the good fight of faith." I Tim. 6:12.
- "We lay hold upon eternal life by faith." I Tim. 6:12.
- "We gain the crown of life by faith." Rev. 2:10.
- "We are kept by the power of God through faith ready to be revealed at the last time." I Peter 1:5.

## Build A Fence Around Your Life!

To preserve the purity of the heart a fence must be built about the life. That simple fence is made up of posts of obedience and rails of faith. Satan is just as anxious to sow the seed of sin again in the soil of the soul of the sanctified as he was to sow this seed of sin in Eve's heart in the beginning. And the possibility of a breakdown may come by the same means that corrupted our first parent.

Remember, the first thing is obedience. Do your duty every day in every thing, little or big, no matter how you feel and at any cost. Drive the posts of obedience deep into your soul with the hammer of your will every day. If you walk in the light and keep your vows and then have faith in God you will never fall. But if you allow the canker worm of neglect or carelessness to eat upon the posts of obedience (neglect your secret prayer life, family altar, Bible reading, tithing, attendance of means of grace, the keeping of any vow) Satan will detect your weak point and break through the fence and sin again will take root in the soil of your soul. I emphasize obedience because we cannot trust when disobedient, and here is where we generally fail first. However, there will be a real fight of faith and we must lay the rails of faith high on the post of obedience if we are to conquer constantly. We are not kept by the power of God through feeling, but through faith. Stick to and look at the unfailing and unchanging facts and not the feelings in the case and you will never get into the dark. Amen and Amen!

*P.S.* Turn back to chapter one at the end of the second point in the sermon and read the illustration as to how Jesus overcame the temptations of Satan in the wilderness. Since Jesus overcame as a man, there can be no better example of how the holy are tempted and how they overcome.