

The Carnal Mind

and

The Cure for It

H. A. Erdmann

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"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Romans 8: 6, 7

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By

H. A. Erdmann.

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PREFACE

The theme discussed in the following pages is the most important that one can consider from a religious or salvation point of view, save one, and that is the question as to what can take away sin from the heart and life of a human being.

But taking it for granted that the Christian claim that all sin can be taken away from a human heart and life by the atonement in the blood of Jesus Christ, our Lord, is true, then the next most important question is, How is this atonement applied? When can this complete salvation be obtained? Is this obtainment to be had at one time, that is, in the hour and instant of regeneration, or is it obtainable by a second distinct work of grace, or by growth, or at and because of death? Also, to what degree can such a full salvation be possessed? How does it relate itself to human frailties, infirmities, and other matters incident to our fallen humanity?

These questions are all touched upon in this volume. The chief contention centers around the teaching that there is a something called the "carnal mind" remaining in the heart and life of a truly regenerated person. This carnal disposition, which is said to be "enmity against God," by St. Paul in his epistle to the Romans, is inherited depravity, and descends as a racial stream of corruption, since it originated in the federal head of the race, the first man Adam, into whose heart and life it came when he sinned against God and broke with the divine program. No person is guilty or to be condemned for having it in the first place, because he could not help it, having been born that way. This native antagonism to God he inherited from the race. The initial work of grace, that is, forgiveness of sins, regeneration, or the new birth, which blots out all past sins of which the seeking penitent had been guilty, and writes his name in the "Book of Life," and admits him into the family of God, and plants the new Christ nature in his heart, *does not eliminate this old inherited depravity* called

the carnal mind. The new birth does, however, tremendously affect it. It is no longer in the ascendancy, or triumphant, but is subdued, restrained, put under subjection.

The great difficulty, nevertheless, is that a person cannot for any great length of time, however well regenerated one may be, keep this inherited depravity subdued. It is almost sure to break out. If it does not actually bring one into the sin-committing class again, it will so stir up resentment, dislike, bitterness or put on such a world pull, or a tug toward pride, or such an arousement of jealousy or petulancy or ill-tempered anger as virtually to bring about a backslidden condition of the soul; and only great prayer and much humbling of oneself before God, and great communion with God, and oftentimes much repentance and confession, and maybe no little amount of apology and restitution, must be indulged before that soul can again find the comforts of genuine regeneration.

The all-important question is, Can this carnal nature be permanently and effectively removed? Can there be such a second application of the atoning blood of Jesus Christ as to eradicate this inherited depravity from the soul? The contention of this book, and the contention of the denomination to which the author (and also the writer) belongs, is that just such a provision has been made in the atonement of Jesus for such a desirable achievement. This book frankly differs from the views of the "suppressionists," the "neutralizationists," or any others who hold that inherited depravity cannot be removed, but can be so suppressed as to cease to be much in evidence. These pages contend that there may be a genuine elimination or eradication of the sin-tainted carnality that is "enmity against God," leaving behind a cleansed and purified humanity—weak, indeed, through the fall of the race, and the long dominion that sin had over it; subjected, 'tis true, to temptation, and thus constantly in need of the benefits of the atoning blood of the Son of God; in need of daily and hourly increase in grace, holiness, and perfect love, through greater and greater incomings of the Holy Ghost; *but free from sin, and perfect in love*, that is, loving God with all one's heart, and one's neighbor as himself.

This condition of freedom from sin is called holiness, full salvation, entire sanctification, and Christian perfection. The author of this book admits that such a state may be lost, through backsliding, but also claims that such lapses are in no sense necessary, and that such a state may be possessed all one's life here below, after it is once secured, and that such a condition of heart and mind is necessary to a bold stand at the Judgment Day, and to an abundant entrance into heaven.

The author, Professor H. A. Erdmann, has been a pastor for many years, filled the position of evangelist with success, taught in several of the schools of the holiness movement, and is thereby well qualified to write confidently concerning what the Scriptures teach in regard to this great question. The perusal of this book will greatly assist any sincere Christian to secure this great "blessing" of a clean, sanctified heart, freed by the Holy Ghost from this carnal nature. It will also strengthen the spiritual sinews of those who are already in possession of this "central idea of Christianity," so that they may proclaim it to others with more assured confidence. The study of it would, no doubt, help to arouse a serious-minded unbeliever into taking the preliminary steps in the matter of salvation, so that he might then "go on unto perfection," and fit himself for an eternal sojourn with the Holy Trinity in a holy heaven, surrounded and worshiped by a holy company of angels and human beings.

J. G. MORRISON

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CHAPTER I

INTRODUCTION

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6, 7).

From this text we choose the subject, "The Carnal Mind," that which the apostle Paul says is enmity against God, and not subject to God's law—an awful outlaw that cannot be controlled by law. It is something that you can't fix up by whitewashing it, nor can it be made better by culture. This condition, or nature, is referred to by various names. In Ephesians and Colossians the apostle Paul calls it "the old man," and in Galatians he calls it "the flesh." The apostle James calls it "superfluity of naughtiness." John calls it "sin" as distinct from "sins," and "work of the devil." Theologians call it "inbred sin," "original sin," "depravity," "Adamic sin," etc. Whatever you wish to call it, it is something awful and evil. For our discussion we have chosen the term "carnal mind," the name we find for it in our text. As we proceed, let us thus remember that by the term "carnal mind" we mean the sum total of the names referred to above. And let us pray God to give us open, honest hearts, and unprejudiced minds, that there may not be in any of us an evil heart of unbelief.

CHAPTER II

WHAT IS THE CARNAL MIND?

In dealing with the thought of what the carnal mind is, let us first briefly note what it is not. Many have made the mistake, and many still make the mistake, of confusing the carnal mind with something that it is not.

In the first place, it is not humanity. Often when a person does that which is not seemly, we hear someone say, "That is human nature." They make the mistake of confusing human nature with human nature plus sin. God created the first human pair and placed them in the Garden of Eden, and we infer from the Bible that God walked and communed with them, and there was perfect fellowship and harmony between them and God. But in this state they were human, endowed with human natures. After God had created them and breathed into them the breath of life, He looked at His work and pronounced it very good. Human nature was created by God and God never created anything base, or mean, or tricky. Human nature is good. What is so often called human nature is human nature filled with sin. Sin warps human nature and puts it out of harmony with God and the things of God. Sin thus causes the entire life to be out of joint with the divine plan. Human nature plus sin does not follow the divine plan and program, not because human nature is contrary to God and God's program, but because human nature is warped and twisted by a terrible disease called sin.

The carnal mind is not our appetites. Man is created a physical being and has physical needs and appetites. When the sin principle is removed, the appetites are not destroyed, i.e., those appetites that are normal and not unnatural. If you were fond of strawberries before sin was destroyed, you will, very likely, still be fond of strawberries after the destruc-

tion of sin. We are also endowed with mental appetites. There is a desire for knowledge. All our appetites may be so depraved by sin that the individual no longer desires that which is best for him, but rather that which is harmful. But appetites not depraved are for our best interests and do not constitute sin.

The carnal mind is not sin as an act. St. John gives us a clear distinction between sin as an act and sin as a principle in I John, the first chapter. In the seventh verse he tells us, "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." Sin is here spoken of in the singular number and does not mean the transgressions that men commit, but sin as a principle. He takes up sin as an act in the ninth verse where he uses the plural number. In the seventh verse he speaks of the defilement of sin, of a something that is not forgiven, but must be cleansed. In the ninth verse he speaks of something that is forgiven when he says, "If we confess our sins, he is faithful and just to forgive us our sins." There is a vast difference between cleansing and forgiving. Let us illustrate: Let us presume that you are cross-eyed. You are walking along on the sidewalk, and because you are cross-eyed you do not look where the spectator thinks you are looking. From the opposite direction comes a surgeon. He sees you but does not get off the sidewalk because he thinks you see him and will turn out to give him part of the sidewalk; but because you are cross-eyed you do not see him and bump into him. Now it would seem ridiculous for you to ask him to forgive you for being cross-eyed. You would not do such a thing; but, on the other hand, you would ask him to forgive you for bumping into him. He forgives you. But that still leaves you cross-eyed, and you will very likely bump into him again the next time you meet him if you are left in your present cross-eyed condition. So the proper thing to do, after he forgives you, is for you to go with him to his surgery and have him perform an operation that will straighten out your eyes and thus remove that condition that was back of the conduct for

which you before asked forgiveness. He could not forgive you for being cross-eyed, but he can remove the condition. So Saint John speaks of something that needs to be cleansed away, in the seventh verse, and of something that needs to be forgiven in the ninth verse.

In the seventh and eighth verses he treats of sin as a principle, and in the ninth and tenth verses he treats of sin as an act. We have found not a few who are described by the eighth verse. Upon being asked whether they did not want to be sanctified and have the carnal mind destroyed, they answered that they did not have the carnal mind and never had had. But John says in this epistle that only those who are deceived would make such a statement. We have also found some who placed themselves in the tenth verse by saying that they had never committed any sins and therefore did not need to repent and confess any sins.

Sabbath breaking, stealing, cursing, driving sharp bargains, lying, etc. do not constitute the carnal mind, but are evidences that the deadly thing is lurking in the heart. When the physician is called to the home of a sick man, he feels the pulse, takes the temperature, looks into the throat, punches here and there, turns the sick man over and examines him on all sides. What is he doing? You say, "He is diagnosing the sick man's trouble." In "diagnosing the trouble" he is looking for evidences of the thing that is giving the sick man trouble. If he were to find some small eruptions on the skin, perhaps a few on the back, and one or two on the breast of the man, and perhaps a few on the soles of his feet, he would no doubt tell the sick man that he had small pox. Now he might put something on those eruptions that would cause them to disappear and heal over, but in a very short time they would break out again. The thing to do is to give him something to take internally, because the real trouble is on the inside. If the disease is taken care of properly, the eruptions on the skin will disappear as a matter of course. Swearing, driving sharp bargains, lying, stealing are the skin eruptions, that indicate there is something far worse the matter on the inside. Conversion

heals the eruptions so that they all vanish. No visible trace is left. But in a few weeks or months, we so often notice them break out again, perhaps not in what we would term the grosser sins at first, but minor ones. The soul backslides and the grosser eruptions are again manifest. But when the inside is properly dealt with, the skin eruptions will naturally adjust themselves to normal, and the chances of their again appearing are many, many fold reduced. No longer does that soul sing, "Prone to wander, Lord, I feel it"; but he will bust forth in glad refrain, "Prone to serve Thee, Lord, I have it."

Then what is the carnal mind?

1) Paul, the great apostle, tells us in Romans 8:6, 7 that it is enmity against God. Note that he does not say that it is *at* enmity against God, but that it *is* enmity—the very essence of enmity—and that it is not subject to God's law. Law cannot control it. People of all ages have tried to control the carnal mind with laws and statutes. Some have tried to accomplish it with culture, or education, or rules of ethics. Others still have tried to whitewash it and make it look as nice as possible, vainly hoping that by making it look nice they could make it act nice. All these remedies have been signal failures. The carnal mind is an outlaw and refuses to be controlled. Some have tried to solve the problem by what is termed "suppression" and have tried to hold it in subjection, but they, too, have met with defeat and sorrow.

2) Paul the apostle tells us again that it is indwelling sin, or a soul-inhabitant. "Sin that dwelleth in me." It is a something that lives, abides, dwells in man. It makes its home there. Paul also tells us that by its dwelling in him it caused him to do things that he did not really want to do. And when he wanted to do that which he knew to be good, this thing would prevent him. It would get in his way. It would place itself between him and the good that he wanted to do. It is the housed-up sin, born in him, and to his sorrow still residing there, even though he himself protests against it. This thing is the source of all his trouble. It is the enemy of all his noblest endeavors.

The apostle Paul found, as many others have, that they of our own house are our greatest foes.

It was this same thing that got in the way of the people of old, causing God to cry out, as recorded in Deut. 5:29, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them."

3) In Romans 7:21 we find that it is a law of evil. A law is a rule of action. A law is an impulse, a sudden force. The apostle Paul tells us that, when he would do good, he was ever reminded that this law that worked to the contrary was ever present. This is not an excuse for wrongdoing as the passage clearly indicates. Dr. W. B. Godbey says in discussing this statement of Paul, "This is where the counterfeit professors woefully lie on Paul, making his language an apology for committing sin. They differ from Paul wide as the poles. While they wickedly pervert this scripture to their own destruction, making it an apology for known and willing sin, Paul positively and repeatedly certifies that he did no such thing, and the only trouble in his case was the inward conflict of an indwelling enemy. His testimony in this verse is that the evil is ever present to menace, tempt and antagonize him in his enterprises to glorify God. While this is true we must remember his positive abnegation of at all yielding to it, and repeated affirmation that this indwelling sin, of its own spontaneity, was really doing all the mischief in the case, while he pleads constantly his own innocence."

4) It is a law of captivity (Rom. 7:23). Its rule of action is to bring into captivity, to make slaves, to sell as a slave to the law of sin. This does not necessarily mean that it always succeeds in its efforts to bring into captivity. The apostle Paul gives us clear evidence that it puts forth a constant and indefatigable effort to bring him into captivity. But, thank God, in Paul's case it never succeeded, as his testimony ever assures us. While the apostle Paul thus stood out and defeated this law until he was delivered from it, it has brought its

thousands, yea, millions, into utter and complete captivity from which they never escaped. While they were well on their road of freedom, this indwelling enemy stormed and reduced their city and carried them with irresistible force into captivity. Adam Clarke says, "This is the consequence of being overcome; he is now in the hands of the foe; as the victor's lawful captive. The word used here is the same as used by our Lord when speaking of the final ruin and captivity of the Jews. He says, 'They shall be led away captives into all the nations.'"

5) It is the "besetting sin." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). We would call your attention to the fact that the racer is already a Christian; consequently, this besetting sin cannot mean an outward transgression, or actual sin. Actual sins have been left in the devil's country. Dr. Godbey says, "The Greek adjective *euperistaton* is from *eu*, you; *peri*, around; *istemei*, to stand; hence it means the sin always standing around you and sticking close to you. Here the Holy Spirit is addressing the citizens of the kingdom, whose actual sins have all been left in the devil's country, whence they came. Therefore, in harmony with the Greek definition of this word, we see it can be none other than the original inbred sin, which still inheres in the heart of the regenerate."

6) It is that which the devil planted in the heart. It is the same wherever it is found. It is very cunning and shrewd. It will pawn off anything to keep from being crucified. It will pawn off some things that in themselves are to be desired and good, but that can never take the place of, nor substitute for, heart purity. The carnal mind will pawn off healing, "tongues," human demonstration, or anything spectacular. We once heard one preacher put it thus: "The old man, the carnal mind, will do anything under the sun to keep from being crucified, for it nearly kills him to have to die." The carnal mind will take the sublimest passages of scripture and so materialize them as

to take out of them all spiritual import and thus leave us nothing but a Bible for the ills of the body only. Carnal people will put up with some preaching they do not like. They will sanction a healing service, or even a tarrying service; but when it comes to the old-fashioned mourners' bench they draw a line. They will tell us that all our diseases are met in the atonement, and then will quote such passages as Malachi 4:2, 3. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Here they stop as a rule. But let us read on: "And ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked . . . in the day that I shall do this, saith the Lord." Now, we are not against divine healing. We have seen God vindicate himself too often in this way to say that He does not heal our bodies. In our own ministry we have anointed the sick, laid hands on them, prayed for them, and seen them instantly healed. We could relate some marvelous cases of divine healing under our own ministry, but shall refrain here, for this is not a treatise on divine healing. No, we are not adverse to divine healing; but we do object to carnal people taking the great promises of the Bible and robbing them of all spiritual meaning and force, to dodge the issue regarding the carnal mind and to bolster up a healing doctrine. Let us look for a moment at the above text. If we make the healing part physical, we must make the rest of it physical, or we shall be deplorably inconsistent. Does it then mean that we will grow fat physically as the stall-fed calf? We once saw a calf that was stall-fed and prepared for the show pen. That calf weighed eleven hundred pounds when it was only nine months old. Are we thus to grow physically if we fear His name? Shall we tread down the wicked with physical force if we fear His name?

This passage is only one of the many that various people use to preach divine healing. This is a trick of the carnal mind thus to eliminate from the Bible all spiritual healing. There are plenty of promises for physical healing in the Bible without thus mutilating those passages that promise us spiritual healing. After all, the healing of the ills of the soul are far

more important than the healing of the ills of the body. One may have a sick body all the days of his earthly sojourn and then go triumphantly home to glory, as Lazarus surely proved; but one cannot go through life here with a diseased soul and come with rejoicing on that "great day." Beware! Consider!

The carnal mind has also pawned off "speaking with tongues" on many to keep from being crucified. This is not to be a treatise on the "tongues" question; but let us deviate long enough to say just a few things because it is used as a substitute for the destruction of the carnal mind. We find more in regard to "tongues" mentioned in the Epistle to the Corinthians than in all other scriptures combined. The Corinthian church seemed to be very gifted, yet they were not spiritually healthy. There were contentions among them; in at least one instance there was practiced the most shameful licentiousness; they were unsound in their views concerning marriage; some of the men were gluttonous and others drunken; others of them seem to have been afflicted with conceit and spiritual pride. The apostle Paul fairly meets all these conditions, and writes a letter full of spiritual instruction to enlighten their understanding and correct their glaring faults. He says gifts are not permanent, for "whether there be prophecies, they shall fail; whether there be tongues, they shall cease." Some say the significance of this chapter is a thing of the past, and without application to us. But this is not true. The gift of tongues may or may not have ceased; but the great principles of the chapter abide for our guidance, and we are safe from the delusions of the devil and inbred sin only as we carefully follow its plain principles and instructions. Running through it all is the heavenly love which seeks to edify rather than to amaze and mystify, which knits hearts together in divine love and fellowship. The one sign which shall not be cut off, the everlasting sign, is this fullness of love. Have you this love? You may have it in some measure, and yet not have it in its fullness. If you do not have it, get down before the Lord and search your heart, and ask Him to search it for anything contrary to love. What He shows you, confess frankly, and, in

faith, ask of Him a heart full of Christlike love, and He will give it you. "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Nowhere in the Bible do we read that gifts are required, but in numerous places do we find that fruits are required. There is a difference that is wide between gifts and fruits. "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2)—not that it may possess gifts. It is fruit that God is looking for. "Every branch in me that beareth not fruit he taketh away."

Are you a fruit bearer? Is it good fruit? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:17, 18). Is the fruit you bear sweet and juicy and free from worms? Can you recommend it as number one? Or is it an inferior grade and will have to be classed as "culls"?

Some fruit is very desirable, and the sight of it makes one hungry. It is sweet and juicy. It has just the proper amount of sugar in it. But there is fruit that is sour, and scaly, and worm-eaten. Nobody cares for it. There are the scales of crabbedness, of faultfinding, of retaliation. There is fruit that does not attract, but is repulsive and nauseating because it is worm-eaten. The worms of self-conceit, worms of pride, and worms of selfishness and self-seeking, etc., have spoiled much apparently good fruit.

CHAPTER III

EVIDENCES OF THE CARNAL MIND

In dealing with this phase of our subject we can mention only some of the outstanding evidences and some of the most deadly and deceptive. As we proceed with this, let everyone breathe an earnest prayer that the Spirit may give light and understanding so that if any of the symptoms are present the devil may not get us to cover up the fact, but with honest hearts confess it to Him who alone can deal with it. There are many things we could well afford to be mistaken in, and there are those questions that we might brush aside without very serious consequences; but the question of heart purity is one in which none of us can afford to be mistaken.

We take the position that anything in the human heart that is in any way adverse to, or out of harmony with, the Spirit of Christ is evidence that the carnal mind is dwelling within. Now let us consider some such symptoms; and if you find that any of them are in your heart, be alarmed, for it is evidence of a diseased condition.

All of the conditions are not necessarily true of one individual life, for the carnal mind does not manifest itself alike in all. It works in various ways, and manifests itself in different ways in different people. In one it may show itself as pride, while another may find that in his case it is a spirit of retaliation; and another may not find either of these present in any marked degree, but find within him something that wants to get angry when things do not go to suit him. Some may find that several symptoms are present, while others may find a smaller number that actually exhibit themselves.

1) In Luke 9:54 we read: "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them?" All

Bible students will recall that this was uttered because the Samaritans would not receive Jesus. They acted unfriendly. Here is manifested the spirit of retaliation. Jesus immediately turned to them and rebuked them, and not only them but also the spirit in them that caused them to take such an attitude. How often do we see this spirit manifested, even in people who profess to be disciples of Jesus! It is an earmark of the carnal mind. We never find the disciples of Jesus acting in this way after Pentecost. When the fiery baptism with the Holy Ghost came upon them in the Upper Room, all this was burned out of them, and they went forth in love, blessing rather than cursing people.

When someone treats you with indifference, or does not give you the consideration you think you ought to have, or treats one of your friends in that way, do you want to avenge the deed? Do you feel that you would be glad for an opportunity to avenge it, even though you know that it would not be proper for you actually to carry it into effect? When someone criticizes an act on your part, do you become "wrought up" over it, and do you take a "fling" at him when the opportunity presents itself? Read slowly now. Do not get in too great a hurry to read the advance pages of this treatise. If you are a pastor and one of your members should venture to say something about a word or deed on your part, do you want to get rid of that person? Do you want to dismiss him from the church? Do you meet the criticism by finding fault with your critic? If you are a Sunday-school superintendent and one of your teachers fails to fall in line with all your plans immediately, do you look about for some excuse to dismiss said teacher? We hear a layman say that if you do you are carnal. And we are very much inclined to believe that he is correct. Such is surely the doings of the carnal mind. But the same principle in a layman would also be carnal. We would not defend the official who displays such a spirit, but neither can the layman be defended. Of all misfits, we can think of none so pronounced as the official in a church being provoked to retaliation. To want, or actually, to crush one who offers a bit of criticism to some word

or deed on his part is certainly the work of the carnal mind; but in the end it is no more fatal to the official than it is to the layman or common citizen of the realm. If the disciples needed the sanctifying fire to burn out of them unholy tempers, we certainly all need it.

In Romans 12:17-19 we read, "Recompense to no man evil for evil If it be possible, as much as lieth in you, live peaceably with all men Avenge not yourselves, but rather give place unto wrath." We have heard people say, "I don't care what folks think of me or how they feel about it," and then proceed to act as though they were sincere in their statement. Every child of God should care a great deal what people think, and how they feel; for only as long as they have confidence in you is it possible for you to help them. Confidence can be easily broken down, but once lost it is extremely difficult to regain.

2) Mark 9:33, 34: "And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Many have gone to the rocks because they had this same spirit of office-seeking. There are those who are always seeking the place of prominence in the church or community. If they are not elected, the people do not know how to appreciate talent, that is, to hear these office-seekers relate about it. If you are not elected to a position on the official board of the church, do you want to kick out of the traces and leave all the load for those who are elected to pull? Do you absent yourself from Sunday school when you are no longer elected superintendent, or appointed as one of the teachers? Is your place in the choir vacant after someone else has been elected leader of song? Or if you are not guilty of any of the above-mentioned deeds, do you "pull wires" that you may be elected to a local office or as a delegate to the annual meeting? Those who do the above-mentioned deeds, or use any other method of electing themselves, need to unload some pride or selfishness. Get rid of the carnal mind.

In Matthew 20:24 we read, "And when the ten heard it, they were moved with indignation against the two brethren." Is that the way you acted? We once had a member, where we served as a pastor, who was very indignant about something one Sunday. After the service we ascertained that the cause for the indignation was that we had called on another brother in the church to lead in public prayer more often than we had called on him. This is an unmistakable mark of the carnal mind.

3) Mark 9:38: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us." Here we see displayed the disposition to think that we are IT, that no one else has a right to a place for divine service. It is a feeling that we have a monopoly on the supply of grace. But just as surely as Jesus rebuked John on that day would He rebuke all of like disposition or spirit in this or any other day.

4) Matthew 25:25: "And I was afraid, and went and hid thy talent in the earth." Here is a failure to perform a known duty, a failure due to indifference, or perhaps due to the fact that he did not want to shoulder responsibility. There are many who will not leave their comfort to help someone in need, or to help push the battle against unrighteousness. They think more of their easy chair than they do of the souls of men; more of physical rest for themselves than they do of soul rest of others. Now, we would not have anyone think that the failure to perform known duty is carnality. That is sin in action. But that which causes the neglect of known duty is the carnal mind. The failure itself is merely a skin eruption of the disease. While the teeming millions are without God and without hope in the world, how can anyone withdraw to the pleasant confines of home and ease and personal interests instead of being about his Master's business—that of rescuing souls at all hazards? We all need to get rid of the carnal mind and be possessed with an all-consuming passion for the souls of men.

5) Matthew 23:14: "Woe unto you, scribes and Pharisees, hypocrites! for ye . . . for a pretence make long prayer." We

must not understand here that long prayers are condemned. Jesus himself sometimes prayed all night. That person who does not spend much time in prayer cannot hope to keep a lively and rich experience of salvation. Prayer is the Christian's breath. Those who have accomplished the most for God were individuals who waited much in the presence of God. The condemnation here is on the hypocrisy, because through pretense they prayed long prayers, by this pretending that they were very pious. It is not always necessary to use long prayers as a hypocritical cloak. Short prayers would invoke the same condemnation when uttered in pretense. We would not discourage long prayers. But when it comes to public prayer, we might take a thought here and throw away all routines and forms, introductions and conclusions, and by the help of the Spirit focalize and concentrate our prayers—not pray "at folks," but direct the prayer to the throne of eternal grace. David said, "In the morning will I direct my prayer unto thee, and will look up." Here seems to be a metaphor taken from an archer. He sees his mark, takes aim, lets fly. Prayers that have a right aim will have an answer. "He who sends up his petition to God through Christ, from a warm, affectionate heart, may confidently look up for an answer, for it will come." We have known people who always commenced their prayers something like this: "It is through the unending chain of Thy divine providence," etc., or some other such phraseology; and then, after having prayed a while, or having said some sentences of a prayer nature, they again have a set form with which to close their prayer. If a person who is acquainted with them should come into the assembly while they are praying, he could almost guess just where they are in their prayer, and about how long it will take for them to arrive at the other end of their prayer. Surely a heart that is filled with the Holy Ghost ought not to have a stereotyped form of prayer.

6) The disposition to push blame off on someone else is a very prevalent mark of the carnal mind. This is one of the very first evidences that Adam displayed in manifesting that the deadly work had been accomplished, and that Satan had

planted the seeds of sin in his heart. But, oh, how miserably he failed in his effort! The God of all wisdom could not be deceived. We may blame others for this or that, but when the records are opened they will surely reveal who is to blame and where the responsibility lies.

7) Then there is that disposition of wanting to shift responsibility, as we see in the case of Peter as recorded in John 21:19-21. If there is a tendency to want to get out of responsibility because you see someone else who does not seem to "shoulder" responsibility, be alarmed, find a place of prayer, and ask God to take that deadly opiate out of your soul. It will bring death and decay to spiritual life. If there is not an eagerness to please God and to grant His every wish regardless of what someone else may do, or may not do, then certainly there is a diseased condition and it needs immediate attention.

All the divinely bestowed endowments and opportunities will one day have to be accounted for. In that day faithfulness will be rewarded while retribution will be meted out to the unfaithful. The talents we possess are not our own. They are merely loaned to be used, and we each have a responsibility in the great work of rescuing souls from the curse of sin. In all that we do, God's glory and not personal gain or advancement must be the objective. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

8) If there is any kind of disposition whatever of avoiding the cross, run to be delivered from that deadly thing, for "who-soever will save his life shall lose it." The apostle Paul was eager that he might find his glory and boast only in the Cross. Do you avoid the cross? Or, if not, is there a desire to avoid it? Is there a disposition of wanting to shun reproach? A lady said she liked the holiness folks when they acted nice; but when they got on a rampage, oh, my! Do you seek for someone else to do the disagreeable task? Do you go the way of least resistance? That will certainly prove your undoing sooner or later if you allow it to remain; for what gangrene is to the physical man, the carnal mind is to the soul or spiritual man.

9) Another outcropping of the carnal mind is a something within that wants to get angry. It may not always show itself on the surface, but there is a stirring within when things do not go just as we think they ought to go. Or it may be a feeling of resentment when we are prevented from having our own way about things. Many lives that would have been useful have been spoiled by that something in their hearts. Perhaps every pastor of a few years' experience knows what it is to have someone on the official board who wants to dictate the policy of the church and, if he is not allowed to have his way, will try to "upset the wagon" and ruin the whole plan. He wants to be the whistle. If he can't be that, he will become an obstruction in the way. A Sunday-school teacher was trying to teach her class the meaning of unity, that each is different from the rest, yet all have a place to fill. Said she, "Now, children, we will imagine that this class is a locomotive pulling a long train. One is a wheel, one the throttle, another the piston, etc. Now what part of the locomotive would each of you like to be?" All were silent in thought for a few seconds. Then one little fellow held up his hand. "Very well," said the teacher, "what part of the locomotive would you like to be?" "The whistle," responded the lad. There are those in the church who always want to be the whistle. But it is a fact that the locomotive can pull just as heavy a load, and climb the grade just as easily, without a whistle as it can with one. In fact, if the whistle is used the grade will be climbed with greater difficulty, for it wastes steam and dissipates power.

When you are out about your own labors and something "goes wrong," is there a feeling of anger on the inside? If so, deadly carnality is lurking there and endeavoring to do its work. When the wrench slipped while you were trying to tighten that nut, did you feel like saying something ugly? When the clothesline broke, did you feel like singing the doxology, or did you "fly off the handle"? We once saw a man up on a roof shingling. While driving away at his work, for some cause or other he drove a shingle nail through his thumb. The first words he uttered were, "Glory be to God!" There was

glory in his soul, and a circumstance a little different from the usual brought some of that glory to the surface. When ugly words are spoken, it is because there is something ugly in the heart. Jesus said, "Out of the abundance of the heart the mouth speaketh." The German translation reads thus: "What the heart is full of runs over at the mouth."

Anger is an awful, deadly thing. It deadens body and spirit. It is spiritual poison within that causes anger, and then anger causes physical poison that is deadly to the body. We can all remember that time, before we were sanctified, when we were really angry. It caused a feeling of weakness to come over us. Our appetite disappeared. Some of us can remember that we were sick for some time after the "spell." That was due to a poisonous secretion within the body because of the spell of anger. We all know that tears contain common salt, but tears that are shed when one is angry contain many times the amount of salt that tears do that are shed when one is in a good mood. Rev. A. G. Jeffries once told the writer of a woman in California who, in a spell of anger, nursed her infant child. Soon the child became ill. A doctor was sent for, but the child died in a few hours. The doctor declared that the woman had poisoned her own child by nursing it while in a fit of anger. But this thing is many times more deadly to the soul than it is to the body. You say, "Can I be delivered from that thing?" There is balm in Gilead, and there is a Physician there. Thank God!

10) Another trait of the carnal mind is that disposition that does not want to be patient. The apostle Paul says, "Be patient toward all men." It is sometimes quite a proposition to be patient "toward all men." It is not so difficult to be patient toward some people, but there are others who are a real trial. Perhaps none are more aware of this than the minister of the gospel, especially the pastor. The schoolteacher also soon learns that there are those who seem to have no other ambition in life than to try the patience of their instructor. However, that spirit of impatience will do much harm if allowed to remain. Patience enables us to bear affliction and calamities with con-

stancy and calmness of mind, and with a ready submission to the will of God. It will enable us to bear long with such as have greatly transgressed, and continue to expect their reformation. But lack of patience destroys these beautiful graces of the Christian's life.

We have no doubt but that the good Lord allows some disagreeable people to come into our lives in order that the sweet spirit of patience may be better cultivated in us. We would urge everyone to make the very best use of such golden opportunities.

11) Then, too, we find that something that is touchy and sensitive, that something that wants to be petted; and, if someone fails to give us the recognition that we think ought to be given, we are offended. Someone with whom we are acquainted met us on the street and did not bow and scrape his feet to us. It may be he was in deep study on some momentous problem of life that was his to solve; but we do not think of that, but only of the fact that we have been slighted. We know there are some people who are very important and should never be slighted, no matter what the occasion; but it is a dangerous thing for even the important ones to "have their feelings sticking out."

12) There is also that disposition to find fault and grumble. This or that is not right and does not please us. Whatever someone else does, he did not do it in the right way, or should not have done it at all. We ourselves could have done it so much better! That disposition not only greatly decreases our usefulness, but surely must displease the Father in heaven, who looks on and sees the disease in the heart that causes the attitude, as well as the act itself. Here let us also mention fretfulness and peevishness. Though people try to help us and do their best to please us, we are of such a disposition that they cannot please us. O brother! run to the Cross. Do not allow that thing to make your life, as well as the lives of those about you, miserable any longer, and bar you from heaven at last.

13) Do you have a love for human praise? Do you desire that people brag on you a little more than they do on

others? Do you desire that they should say more good things about your singing, or your preaching, or your rendition of some kind, than they do of what someone else did? Is there an inner impulse to go about seeking compliments? Or are you willing that others should be praised, perhaps even for some noble deed that you did? Because no public mention was made of the fact that you contributed a few dollars to the church and its program, did you withhold your means? When your efforts or your money or your utterances were the cause back of some accomplishment, did you demand that people, or the church, should give you due and full credit? In the second chapter of I Peter we have these words, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." This tells us that there is such a thing as suffering for having done well, suffering because we did the thing that we should have done, being persecuted because we obeyed the Spirit of God. It also implies that it is possible to take such suffering or persecution patiently. It also tells us that only when we take it patiently do we receive any credit from God.

14) Along with love for human praise, yet somewhat different, is the spirit of secret pride—a feeling that my talents and gifts are a little superior to those of someone else. By this we do not mean that sense of satisfaction that one has because of having accomplished a difficult task, but that feeling that I am naturally superior to you. We may never express it in words, or let anyone else know that we harbor such feelings; yet the presence of such feelings indicates that the carnal mind is still alive and active. In Proverbs 8:13 we read, "Pride do I hate." And in Proverbs 29:23, "A man's pride shall bring him low." Proverbs 16:18: "Pride goeth before destruction." In I Timothy 3:6 Paul warns, "Lest being lifted up with pride he fall into the condemnation of the devil." John tells us that the pride of life is not of the Father, but is of the world. It will blight and wreck and curse what might have been a useful life,

for pride is a plant that does not take its origin in divine love, but springs forth from the carnal mind. Here let us also include family pride, that feeling that my family has somewhat redder blood than yours, that my children are naturally better than your children; in fact, if it were not that my children are forced to associate with your children, my children would be very nearly perfect—that feeling that I am somewhat of a privileged person because my father or grandfather was a doctor, or a lawyer, or perhaps served a term as justice of the peace. Do you find in your heart such feelings as these? They are symptoms of a deadly disease now lurking in your members, and sure to result in death sooner or later.

We have listened to people who use the “perpendicular pronoun” a great deal, and who like to tell about the noble members of their family, how great and brilliant their uncle, or their father, or their cousin was. This is distasteful to the listener, to say the least. Especially is this distasteful when it comes from the pulpit.

It would not be amiss, at times, to forget about the noble ones in our family ancestry and think of the “black sheep” that have marred the fair pages of the history of our forebears. Perhaps some of them will be traced back to the rogues’ gallery. That would have a tendency to humiliate us a little, and then we would feel more like praising the good Lord for noticing us at all.

15) Another very ugly thing that springs forth from the carnal mind is a love of supremacy, wanting to rule, be the boss. You must do as I dictate. If you want to do something, you must not fail to secure my permission. If you do not get my permission, I will cause your undoing if I can. Jesus condemns such a spirit in the most condemnatory terms. In the twenty-third chapter of Matthew He speaks of those who love the uppermost rooms at feasts, and the chief seats in the synagogue, and tells His disciples not to do after their work. Mark tells us in the twelfth chapter of his Gospel that Jesus told His disciples to beware of those who love the chief seats in the synagogue. Luke records in the eleventh chapter of his Gospel

that Jesus pronounced a woe upon those who love the uppermost seats in the synagogue, and greetings in the markets. If it were not for the deadly disease within, these external eruptions would not appear.

16) Along with love for supremacy, and akin to it, is that desire to draw attention to yourself. I have arrived. Now everybody notice ME. This is a very nauseating eruption of the carnal mind. It is repulsive. It makes the spectator sick.

17) Man-fear is another. Afraid of what someone might say or do if you are true to your convictions, and true to the voice of the Holy Spirit. Afraid to preach "straight." We were once conversing with another preacher who lamented the fact that he no longer had the results from his ministry that he once had. He said he was getting the crowd to preach to, but was not having so many professions of salvation as he formerly had. He also admitted that he did not now preach the rugged gospel as he did formerly. Upon asking him why he did not go back to the old way of preaching, knowing that when he did he had more converts, the only reply he submitted was, "I have a wife and four children to support." Thus he admitted that he was afraid to preach the truth as he saw it, afraid that his salary would not be paid.

There are those who preach an easy religion in order that they may have many followers, that they might be able to send a glowing report to the church paper. They desire to "count noses," and do not want only a few noses. In order to swell the number they lower the standard of salvation.

Not only preachers are affected with the man-fearing spirit, but sometimes laymen as well—afraid to stand for the right, and in defense of God's kingdom, in opposition to the encroachments of compromise and sin.

18) Self-will and stubbornness are akin, and both are manifestations of an evil principle within. Peter tells us in his epistle that the "self willed . . . shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings."

19) Jealousy. Jealous of another's success, or of another's achievement. Jealousy has often been referred to as being "green-eyed." If such be the case, it must most assuredly be due to the gangrenous poison that it generates.

"Jealousy may be compared to Indian arrows, so envenomed that if they prick the skin it is very dangerous; but if they draw blood, it is irrevocably deadly. The first motions that arise from this root of bitterness have their evil effects; but where the disease progresses, it poisons all our comforts, and throws us headlong into the most tragical resolutions" (Wanley).

"Let there be no room in all your house for jealousy—either to sit or stand. *It is a leprous abomination*" (Talmage).

20) Close kin to jealousy is envy, which is "an evil affection of the heart, which makes men grieve and fret at the good and prosperity of others." Rachel envied Leah because of her fruitfulness. Joseph was envied by his brothers because he was loved by his father. Envy leads to malice, causing one to wish another evil, and this is certainly a very deep pollution of the spirit. The converted man who allows such a disposition to harbor in his life will soon find that it has alienated himself from God. "Envy is not only contrary to supernatural grace, but to natural conscience, and turns a man into a devil." Envy not only leads to eternal loss, but torments one in this life. Job says that "envy slayeth the silly one," and Solomon declares that "envy [is] the rottenness of the bones." One may have been born again and have felt the refreshings of divine grace, "but when envy stirs itself it stops the descent of all divine blessings, and turns the petitions of the envious into imprecations against themselves."

21) Another manifestation of the carnal mind is deceitfulness, pretending to be something other than what you are. Any kind of lie, whether spoken or acted, is deceit. When a person testifies to an experience of grace that he does not possess, he is a deceiver. The carnal mind is ever prone to want to appear to be better than it really is, or to appear wiser than the facts in the case admit.

They who would mingle the Word of God with their own philosophical inventions are deceitful. Such are the doings of the carnal minds. The apostle Paul places deceit in the same catalogue with murder. He also tells us that deceitful workers are false. And again he tells us that the "old man" is corrupt according to deceitful lusts. Peter asked Ananias, "Why hath Satan filled thine heart to deceive?" Deceiving and being deceived is given as one of the abominations of the last days when sin shall wax worse. Peter speaks of those who sport themselves with their own deceivings.

There is not only danger of being a deceiver, but there is the greatest danger of being deceived, or else there would not be found so many warnings against it throughout the Bible. This warning stands from Genesis to Revelation like a red light on a rock-bound coast. "Be not deceived" flashes out constantly from the mighty towers of inspiration like the glaring flash of a lighthouse across a storm-tossed sea. Deceit is lurking on every hand, and the carnal mind has deceived its hundreds of thousands. As evidence of this we need look no farther than the realm of the church. The devoted Catholic claims to belong to the only true church, claims to worship the only true God in the only true way; yet he can go out, still wet with holy water, and commit any sin in hell's catalogue. Why? He is deceived. His carnal nature has so befogged him that there is great probability of his never finding his way back to God.

The Christian Scientist can fly in the face of all Christian consciousness, reject every cardinal doctrine of the Bible, and boldly declare that things which are, are not. Why? He is deceived. The carnal mind has led him so far from truth that, if he were to drop dead, an angel in a billion years of constant flight with the swiftness of lightning could not find the wreck of his thought chariots.

The modern church is loaded down with card-playing, dancing, giggling, show-trotting, half-dressed, hand-painted, unholy people who have lost all regard for church vows. Why? They are deceived.

Even among us, a holiness people, there are those who can shout loudly, preach eloquently, prove our doctrine, and at the same time stoop to the meanest trickery and intrigue that man ever stooped to. Why? They are deceived. Light has become darkness, and how awful is the gloom that has fallen upon them! We read, "Speak evil of no man." Yet with what complacency do some go about from person to person, from town to town, from city to city, bearing all sorts of scandal, like a vulture with its claws full of putrid flesh! If it cannot be done by word of mouth, the government mail service is resorted to. The deceiver and deceived are both in a bad way, and will come to a sorrowful end.

22) Unbelief. Here we do not mean that unbelief that is bold in declaring its arrogance against God, but that secret unbelief. Secretly do not believe all of the Bible. Of course we will say that we believe it in order to maintain our standing in the church; but down underneath there is a reserve, and a failure to accept all that the Sacred Book declares. Only the carnal mind can be so tricky and deceitful as to do such a thing.

And now what shall we say more? There are many other symptoms, such as unteachableness, unconcern for the souls of others, malice, striving, the "get-even" spirit, etc. But these are more or less akin to one or another of the above-named; and, lest we dwell too long here, we shall mention no more.

When hunting squirrels in the Southland, as a boy, we learned that when we saw a squirrel's tail sticking out of a hole in a tree there was sure to be a squirrel in the hole. So, when you find the manifestations of the carnal mind, do not try to deceive yourself into thinking that there is no danger. Be alarmed. Flee to the fountain that was "opened for sin and for uncleanness."

Do not forget that anything that is in any way adverse to, or out of harmony with, the Spirit of Christ is an unquestionable evidence of the carnal mind within.

CHAPTER IV

WHERE DID THE CARNAL MIND COME FROM?

Where the carnal mind came from may not concern us so much, and we need not dwell long here. There are those who would tell us that the carnal mind is not a reality, and does not exist. They would tell us that what is called the carnal mind is merely an imagination, or a delusion of the mind; that if we would cease thinking there is such a thing, it would no longer be. Others would tell us that what we call the carnal mind is merely the animal remains in man. They would have us believe that we have "evoluted" through the various stages of animal life, and in each stage of the "evolving" process part of that animal nature clung to us. What we now call the carnal mind is nothing else than a little mud-puppy nature, a little snake nature, a bit of the skunk nature, some of the ass nature, some bear nature, etc. When one kills another, he is merely displaying the bear nature; when one is stubborn, he is displaying the ass nature; when pride is paraded, he is showing the peacock that is in him; etc.

Now all this sounds quite eloquent and, as far as we can discern, there is only one thing the matter with it; that one thing is that it is all a lie. The premise is a lie and, naturally, the conclusion cannot be otherwise.

The fact of the carnal mind existing in human hearts is too evident to need to be discussed here. The evidences are on every hand. It manifests itself everywhere. Sorrow and disappointment meet men on every turn of the road because of the presence and the doings of this soul poison. Wrecked homes, blighted lives, war and bloodshed, broken and bleeding hearts, all because the carnal mind dwells in the hearts of men.

The carnal mind did not come from God. God is good and from Him can proceed no evil. In Genesis 1:26 we read, "And God said, Let us make man in our image." In Ecclesiastes 7:29 we read, "God hath made man upright." When man came

from the hand of God, he was pure and undefiled. As God is good, man was good, for he was created in the image of God; not a physical image, but in His moral and spiritual image.

The carnal mind is not the outcome of evil environments, as the Pelagians teach. The evil tendency in man is not there because we are surrounded with evil. Environments are often the cause of the evil within manifesting itself, but the evil nature was there before the environments called forth the manifestations. A person may "crawl up a miff tree" when he cannot have his way about things. Now he would not have become miffed had the environment not prevented him from having his way. Thus the environment called forth the manifestation, but something that is not cannot manifest itself. If there had been no evil something within, it could not have manifested itself.

Some have erred by supposing and teaching that the carnal mind is the result of a sinful life. They would have us believe that man acquires that evil nature within by committing sin. The more sins one commits, and the longer he lives in sin, the more of the carnal mind does he acquire. The trouble here is that they have the program reversed. A sinful life is the result of an evil principle within, but never the opposite. The story is told of a boy who found some snake eggs. He took them to his home and set them under a hen, thinking that by having a hen hover those eggs they would hatch chickens. But they hatched snakes. They did not hatch snakes because of any environments thrown about them, but because the snake nature was within the eggs.

The carnal mind came direct from the devil. In I John 3:8 we read that Jesus was manifested to destroy the works of the devil. What constitutes the work of the devil? Is it our stealing, lying, blaspheming, etc.? Not at all. Those are our works. The devil will never be called upon to give account for the things I have stolen, or for the oaths I have uttered, or for the lies I have told; but I myself must answer for all such deeds in the day of judgment unless I have them blotted out by the blood of Jesus. The wrongs that I have committed, I must

face. The devil will never answer for any of them. Those things are taken care of in the fifth verse of this third chapter of I John. There John tells us that Jesus was manifested to take away our sins. There he deals with the transgressions that I have committed. The eighth verse speaks of destroying the works of the devil. What is the devil's work? It is planting the seeds of depravity in the human heart.

In Isaiah 14:12 we read, "How art thou fallen from heaven, O Lucifer [literally day-star], son of the morning! how art thou cut down to the ground, which didst weaken the nations!" By the injection of the virus of sin he weakened the inhabitants of earth. As the nations are composed of individuals, it was by the weakening of the individuals that he weakened the nations. We well remember the first Ford car we ever owned. When we first secured that car it would pull up every hill, in that part of the country, in high gear. After twelve or fifteen months it would not do so. Later it would scarcely pull up some of them in low gear. We were quite worried, for we were sure that the Ford was worn out. We had examined every part that we could think of examining, but could find nothing wrong. One day we lamented to a friend that our Ford was worn out. He asked why we thought so. We related its behavior to him. He asked, "Have you looked into the explosion chamber to ascertain whether or not it has any carbon in it?" We had never thought of such a thing and frankly told him so. We did not know that a gasoline motor would collect carbon in the explosion chamber. Then he told us about taking out certain bolts and lifting off the top of the motor. We followed his instructions and found great scales of carbon. We cleaned it all out and replaced the cylinder head, and to our surprise that Ford pulled the hills in high gear just as easily as it did when it was new. That carbon had caused premature explosion of the gas and thus had dissipated the power of the motor. What the carbon was to that motor, the carnal mind is to the soul. It dissipates the energies of the soul, and often have we noticed the "premature explosions." Through the carnal mind as his agent the devil will misconstrue the

meaning of the sublimest scriptures, and thus cause one to lose the import of the great promises of the Bible, and power is dissipated. He will make spiritual healing mean only physical healing. The great spiritual mountain peaks of the Bible are made physical and material molehills. As a sunbeam that has traveled in a straight line for ninety-three million miles strikes a flaw in the windowpane and falls obliquely on the floor, so Satan will take a great truth that comes direct from the eternal throne of God, inject into it some of his own philosophy, and cause it to fall diffused upon the screen of our spiritual vision. Ten thousand possibilities cluster about every soul; but through the carnal mind the devil weakens that soul, and God's plan is marred.

He has weakened the usefulness of many by injecting a human, sentimental sympathy or pity for a soul under conviction. Instead of getting down to the root of the trouble, they will pet and sympathize with the convicted soul. They will pat him on the cheek, etc., instead of helping him to see his great need and the sufficiency in Christ Jesus, and urging him to confess things out and make wrongs right. Thus that sentimental pity has weakened the usefulness of that person who should have been able to rescue a soul from the clutches of Satan. One of the most disgusting sights we have ever beheld is to see a soul at an altar of prayer, his heart bowed down with sin, and then see Sister "Soothingsyrup" come and kneel in front of him and try to help him forget his grief.

Others have been weakened by being caused to believe that the thing to do is to urge the seeker after salvation to "take it on dry faith." Or they will urge, "Believe, believe the Lord." We have seen some who apparently accepted salvation (?) in that manner, and usually saw later that they were living it "on dry faith," and, as a rule, quite dry.

There are conditions to be met that are antecedents to the act of faith, without which it is impossible for a soul to exercise faith unto salvation. It is true, the Bible declares, "Believe on the Lord Jesus Christ, and thou shalt be saved." But it also declares, "How can ye believe, which receive honour

one of another, and seek not the honour that cometh from God only?" A prerequisite to faith for salvation is repentance. The message to Israel was ever repentance. John preached repentance. Jesus preached repentance. Peter took up the same message of repentance. John the Revelator preached repentance. Repentance is to salvation what the foundation is to the house. Real repentance naturally brings the soul to the place where he can believe for the salvation of his soul. The seeker should be urged to repent with all his heart and soul, for if he does faith will not be difficult. Jesus said, according to Mark, "Repent ye, and believe." The soul that refuses to repent and obey God will find it impossible to believe for salvation. "Obey my voice, and I will be your God, and ye shall be my people," declares God through the prophet Jeremiah. Hebrews 5:9 tells us that Jesus "became the author of eternal salvation unto all them that obey him." Acts 5:32 reveals the fact that God gives the Holy Ghost only to them that obey him.

Dr. S. A. Keen, speaking of faith, says, "There are states of heart which render faith impossible. An impenitent heart, a willful heart, or an unconsecrated heart, is incapable of believing unto salvation. To say to a soul in the heyday of sin, or to an unawakened heart, or to an enlightened child of God who refuses to give himself wholly to the Lord, 'Believe and thou shalt be saved,' is to expect him to do what he cannot do. His state of heart is obstructive to faith. No man can believe unto salvation when he will, irrespective of his condition of heart. There are essential antecedents to the exercise of faith. The attainment of these is the way of faith" (*Faith Papers*, pp. 9, 10).

It was a sad day when the devil took that walk through the Garden of Eden and planted in the hearts of our first parents that deadly contagion of sin, called the carnal mind. From that sad day, the day when God lost His only representative on earth, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

CHAPTER V

WHO HAS THE CARNAL MIND?

The carnal mind or "original sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." This is the teaching of Methodism.

The carnal mind is an awful disease, loathsome in its nature, fatal in its effect, certain to end in death sooner or later. The entirety of Adam's race has been exposed to it and is affected with it. "The orthodox view is that this native corruption is derived from a sinful ancestry, in whose loss of purity their whole posterity is involved. This view represents the depravity of human nature as coming from the laws of natural descent, the child inheriting from the parent a corrupt nature, prone to evil, in consequence of which he runs easily into open sin" (*The Methodist Armor*).

God created man holy, and the Psalmist tells us that man was made a little lower than the angels, and that he was crowned with glory and honor. Surely we do not find man today as he is pictured as having been in the beginning.

Oh, the depths to which the race has fallen! As we judge the greatness of ancient cities by their ruins, we look upon man today and wonder what a heaven this world would be if man had not fallen.

After that awful and fateful day on which man fell, we read, "Adam begat a son in his own likeness." Adam had now lost the divine likeness. The apostle Paul tells us, "By one man sin entered into the world, and death by sin." And again he tells us, "By one man's disobedience many were made sinners." In Genesis 6: 5 we read, "And God saw that the wickedness of man was great in the earth, and that every imagina-

tion of the thoughts of his heart was only evil continually." All this dates back to the Garden of Eden. When Adam and Eve listened to Satan, disobeyed God, they plunged the whole race into wreck and ruin. It was the fall that depraved man and brought him into possession of the carnal mind. The Psalmist says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Some have explained this to mean that David's mother was not a virtuous woman. They have endeavored to explain that David did not here mean that he was born with a depraved nature. But if one will read from the first verse of this fifty-first psalm, it is very evident that he is not slandering his mother, but that he is deploring his own state and condition. He is not trying to cover up any of the facts. "A genuine penitent will hide nothing of his state; he sees and bewails, not only the acts of sin which he has committed, but the disposition that led to those acts. He deplores, not only the transgression, but the carnal mind, which is enmity against God. The light that shines into his soul shows him the very source whence transgression proceeds; he sees his fallen nature, as well as his sinful life; he asks pardon for his transgression, and he asks washing and cleansing for his inward defilement." So says Adam Clarke.

Jesus said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Evidently Jesus believed that man's heart was wrong. The very seat of life and affection is warped and diseased. The apostle Paul based his entire Epistle to the Romans upon the fall of man, and evidently he did not think that man fell upward, as our evolutionist friends would have us think. It was in the fall that man became depraved, and soon after "God saw that the wickedness of man was great." Some time ago a daily newspaper carried the report of two married couples, the four individuals composing same having mutually agreed that if they could secure divorces each would marry the other's companion. Evidently their hearts were corrupt. Evidence is on every hand that man is corrupt and his

heart is defiled. Jeremiah says, "The heart is deceitful above all things." "Above all things"! That leaves us to infer that even the devil himself is not so deceitful as the heart of man while in its uncleansed condition. The apostle Paul says, "By nature the children of wrath," and Isaiah mourns over the fact that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

Thus we have an awful picture of man. Certainly sin is in his heart defiling the whole nature, and causing him to be turned decidedly toward sin and evil. This is not the picture of a few, but of all in all ages and all countries.

Not only the unregenerate but every converted person has the carnal mind. This is fully attested by the testimony of thousands of converted people. After the new birth, and the forgiveness of their sins, they have felt the stirrings of the carnal mind. When a person comes with a penitent heart, confesses his sins, and puts his trust in Jesus, he will find himself suddenly freed from his sins. The sense of guilt and condemnation will vanish, and the burden will roll away. Now he is born of God. But as he walks in the light and reads the Bible, he soon finds that sin's disease is far more deadly than he had thought, and that back of and beneath his own sins are the works of the devil. He will find a stirring of something that does not want to be patient; something that wants to get angry; a something that is touchy and sensitive, and at times wants to find fault and grumble. He finds in his heart something that is proud and wants to shun the shame of the Cross, a something that wants its own way, a something that wants to get even with that person who has mistreated him. This something is the carnal mind. The apostle Paul also calls it "the old man."

There are those who say the carnal mind is gotten rid of in conversion, but we never saw any people who really found it so.

The disciples of Jesus manifested that they possessed the carnal mind before the Day of Pentecost, yet none can question their conversion or regeneration. Jesus had told them that their names were written in the book of life. In His prayer He told the Father that they were not of the world; that if they were of the world, the world would love its own. But we find that they were self-seeking, had also the spirit of retaliation, and disputings were found among them.

In writing to the Corinthian church the apostle Paul tells them that they are babes in Christ, but in the same breath tells them that they are yet carnal. This affirms that they are carnal and never had been otherwise. They had been carnal from the beginning and were carnal at that time. Nevertheless, Paul recognizes them as brethren in the Lord.

Wesley says: "Here the apostle speaks unto those who were unquestionably believers, whom in the same breath he styles brethren in Christ, as being still in a measure carnal. He affirms that there was envying, an evil temper, occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for then they would have ceased to be babes in Christ. And what is most remarkable of all, he speaks of being carnal, and babes in Christ, as one and the same thing, plainly showing that every believer is in a degree carnal, while he is only a babe in Christ" (*Sermons*, Vol. I, p. 109).

"By being in a degree carnal, are but babes. Were they wholly carnal, they would not even be babes, but unregenerate. . . . And throughout this epistle the class so severely reprehended and even menaced by St. Paul are held by him as Christians, but faulty Christians, who needed to ascend to a higher level of holiness. From this it follows that there may be sin in believers" (Whedon).

In writing to the Ephesians the apostle Paul affirms, in unquestionable terms, that they were in Christ, and in the same epistle exhorts them to "put off the old man, which is corrupt." We find here that these people, although they were converted, possessed the "old man," which is the carnal mind.

In writing to the Thessalonian church, St. Paul tells them that they are in God the Father and in the Lord Jesus Christ, that they have turned from idols to serve the true and living God; and to make clear that he is not trying to get them reclaimed from a backslidden state, he tells them in the third chapter of his first letter to them that they are not backslidden. Then he tells them that it is God's will that they should be sanctified, and closes this letter with a prayer for God to sanctify them. They evidently were not sanctified, for Paul would not pray for something they already possessed. These Thessalonians needed the sanctifying power of God to deliver them from the carnal mind.

Sin's disease is deep-seated, and its blighting and destructive effects have permeated the whole race, leaving sorrow, misery, woe, heartache, gloom, and shadows in its wake.

"If one speak and teach rightly of sin, it is necessary to consider sin more deeply, and to discover out of what root it, and every ungodly thing, proceeds, and not simply to stand at sins already committed" (Luther).

"That the corruption of nature does still remain even in those who are the children of God by faith; that they still have in them the seeds of pride and vanity, of anger, lust, and evil desires; yea, sin of every kind; is too plain to be denied, being a matter of daily experience" (Wesley).

"We have a corrupt inner system, a depraved hidden man within the outer man, and all its members, eye, hand and foot, in which resides our appetency for sin. And yet it is ourself, and cannot be cast into perdition without taking the whole being. Now if this corrupt eye seduce us to adultery, if the itching palm contract theft, if the foot tend to blood, let spiritual amputation be performed" (Whedon).

"How false and how deceptive it would be to deny that the true convert ever has such a conflict! It may become the most tragic conflict in the annals of eternity. For unless the Christian crucify, and crucify to the death, these inward foes; they, pirates against his immortal soul, will at last cast him

soul and body into an everlasting hell" (Campbell, in *A Cloud of Witnesses*).

"Only let it be remembered, that the heart of the believer is not wholly purified when it is justified; sin is then overcome, but it is not rooted out; experience shows him first that the root of sin, self-will, pride, and idolatry remain in his heart. But as long as he watch and pray, none of them can prevail against him" (Wesley).

"In order to be successful in the Christian race course, the Christian is exhorted to lay aside, or put off, as a cast-off garment, the inner sin which doth so easily beset him" (L. M. Campbell).

"Conversion has cut down the tree of sin; but that is not enough: we are now to follow, or seek, *the sanctification without which no man shall see the Lord*, and which uproots the hidden root, or inward inclination to sin, from the ground of the heart" (L. M. Campbell).

CHAPTER VI

CAN THE CARNAL MIND BE DESTROYED?

This is a very profound and all-important question. The picture thus far considered, while a real one, is a very dark one. The image in which God created man has been marred. God has been grieved times without number; and man, while created for glory and honor, has been a blight and a curse on the earth. Hopelessness and despair are depicted everywhere. The world is strewn with awful human wrecks; and, though many human remedies have been devised to deliver him from the awful disease of sin and to alleviate the dread consequences of it, all the schemes and plans of man have been fruitless and of no avail.

Many have been led to believe that the carnal mind can never be destroyed, and that as long as we live in this dark vale of tears we must battle with this awful monster, and, although sometimes we are victors, we must take many defeats and setbacks. To think of life and the Christian warfare thus is certainly discouraging, and that kind of preaching has led many to despair.

To say that the carnal mind cannot be destroyed casts a tremendous reflection upon the ability and willingness of God. If it cannot be destroyed, then either God is not able or He is not willing to destroy it. If God is not able to destroy it, then sin is greater than grace, the devil mightier than God. To say that God is not willing to destroy it is forever to impeach His goodness. But, thank God, there is balm in Gilead, and there is a Physician there. This awful, deadly disease of the soul can be cured, and the soul can be made whole and sound through and through. Hallelujah!

Rev. John Paul says on this point: "No one would deny God's ability to make a holy man; no one would dispute that He is willing for all people to be holy. With these two promises, we have good ground to hope that, upon investigation, we may discover that provisions are made for the sanctification of our souls.

"It is true that, according to the economy under which we live, man's optional powers interfere with the plan of God; but nothing else may interfere. The captive soul may be very helpless, but God can help. The dye of sin may be very deep, but Omnipotence can remove it; the tendencies of earth's atmosphere may be sinward, and hellward, but God can break the power of cancelled sin, and change the issues of the heart; the moral miasma may rise in such density that a foghorn will be necessary to keep us off the breakers, but the Lord wills to preserve us from all evil; He wills to preserve our souls; He wills to 'preserve thy going out and thy coming in from this time forth, and even for evermore.'"

Not only can the carnal mind be destroyed, but it must be destroyed before man can serve God with the highest efficiency of which he is capable.

History gives us the record of how Rome labored for seven hundred years to conquer the nations of earth. Carthage was its most formidable foe. She stood out against all of Rome's plans and schemes for more than a hundred years. Hannibal seemed to make the Roman cause forever defeated, and many said that Carthage could not be destroyed. They had resigned themselves to the fate of allowing their rival and foe to live on. Their own fate thus became to do the best they could under the circumstances. They fought on against their enemy, Carthage, sometimes victors, and sometimes defeated, and always in dread lest their enemy would approach from a new and unannounced approach, only to add to their misery and reproach. But there arose in Rome a senator, Cato, who believed that Carthage could be destroyed, and must be. It is said that he never closed a speech in the Roman senate without declaring that "Carthage must be destroyed." This finally caused the Romans to take courage. They armed themselves, went to the siege, and soon declared themselves victors. This victory was not only temporary, but a victory that has never ceased to be a victory.

When we see Christian professors, carnal Christians, and see in them the symptoms of this awful disease manifesting

themselves, and sometimes even see the surface eruption on some that profess to be sanctified, we are almost brought to say that "Carthage" cannot be destroyed. But, thank God, there is absolute deliverance from this inner foe. Soon after Satan had diseased the human race, God promised, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here God promised One who would be able to cope with this disease. In I John 3:8 we read, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

In Romans 6:6 Paul declares, "Knowing this, that our old man is crucified with him." To be sure, crucifixion always causes death. No man has ever been crucified but that he also died, unless he was removed from the cross too soon. We doubt not but that many have started in to have the "old man" crucified; but when the nails began to prick, they quickly changed their minds and stayed the execution. After that they would naturally have to put up some kind of an alibi for him. This, no doubt, is a reason for so much in defense of the "old man."

In Ephesians 4:22-24 Paul exhorts the Ephesian church to "put off . . . the old man, which is corrupt according to the deceitful lusts; . . . and that ye put on the new man, which after God is created in righteousness and true holiness." We cannot think that Paul was merely mocking these Ephesians, or giving them exhortations that could not be carried out. In Colossians 3:9, 10 Paul tells us that the Colossians had done what he exhorted the Ephesians to do. "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Here we have undeniable evidence that the "old man" can be destroyed, and that the divine image, which was lost in the fall, can be restored. "Renewed in knowledge after the image of him that created him." W. B. Godbey says, in commenting on the above verses, "These verses speak of the old man eliminated suddenly and completely, and the

new man instantaneously put on, involving the reception of the divine image lost in the fall. In this paragraph we have a beautiful variety of expression, all fulminating instantaneous death to the old man of sin, surviving in the heart of the regenerate. While we have this variety of expression, in two instances ordering us to kill and utterly remove the members of old Adam—i.e., our evil tempers—in two other instances the man himself is specified. Of course these statements are substantially synonymous. When you kill all the members, you kill the man, 'et vice versa.' When old Adam dies, all is over."

In the exhortations to the Ephesians we have a clear exegesis of our creation in the image and likeness of God, and Paul tells us what that image is. It is righteousness in harmony with God's revealed truth.

"It is not human righteousness arising from our good works, as a corrupt clergy would vainly tell us, but the righteousness of God in Christ imputed unto the truly penitent sinner, who, in utter desperation and profound realization of his utter meetness for hell-fire, casts himself on the mercy of God in Christ. Then God freely forgives him for Christ's sake alone, imputing to him His own righteousness, procured by the perfect obedience of Christ, both active and passive. This is the image of God; i.e., harmonization with the divine character" (W. B. Godbey).

We need not spend any more time in endeavoring to show that the carnal mind can be destroyed. God has said, "Be ye holy"; and if God requires that we be holy, it seems almost foolish to argue whether or not it is possible to attain that state. St. John declares that "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."

When God declares, "Be ye holy," every God-fearing man will certainly be driven to his knees, and seeking some promise on which to hang his hope. He will plead for help to get into the fountain that was opened for sin and uncleanness. Nothing but man's optional powers can interfere with the plan of God.

CHAPTER VII

HOW, OR BY WHOM, CAN THE CARNAL MIND BE DESTROYED?

The Scriptures plainly teach, and almost all creeds admit, that the carnal mind remains in the believer's heart after conversion. The Scriptures also teach, and almost all creeds admit, that it must be gotten rid of before we can be admitted to heaven. Many have devised plans by which to get rid of the troublesome thing, but all human efforts have been fruitless and have led to defeat. Some have tried to reason it out of the soul. They would tell us that sin exists only as we think of its existence, and that if we would cease thinking that it exists it would disappear. Others have tried other forms of reasoning, but it cannot be gotten rid of by reason. Neither is the question solved by denying its existence. Some have tried culture. Vainly have they tried to educate and train it out of the heart.

While the carnal mind is often made to act like a refined gentleman by the process of culture, it is only the more deadly as it lurks in the bosom of the deceived soul, rising up and doing its deadly deed at the least-expected moment. The carnal mind cannot be gotten rid of by refinement, nor by or through suffering.

"Where shall we look for a provision to make men holy? No preparation of chemistry will remove the stain of sin. Redemption is not latent in the human will; we might form the strongest of human resolutions, and exercise the vigilance of a guardian angel; yet the corruption of our hearts will be manifest, and we would be humiliated by an incessant failure to be holy. Early training and good raising are invaluable, but they have never in themselves produced a holy man. Education, good as it is, cannot produce saintliness, because it operates upon a different department in the man" (John Paul).

Then how are we to get rid of this deadly disease, and where are we to look for hope? It must be gotten rid of somehow.

We read much in the Scriptures about being holy, sanctification, being freed from the law of sin, etc. To sanctify means "to make holy," and to be made holy certainly means to have the carnal mind and all unholy tempers destroyed. Then if we can find who it is that sanctifies we shall find who it is that can destroy the carnal mind. Jude says, "To them that are sanctified by God the Father." The writer of the Epistle to the Hebrews says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Paul tells us that Jesus so loved the Church that He "gave himself for it; that he might sanctify and cleanse it." In the fifteenth chapter of Romans he gives the Holy Ghost the credit: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Thus we see that God the Father, Jesus Christ the Son, and the Holy Ghost are all involved in this great work. Someone has said, "The Father thought it, Christ bought it, and the Holy Ghost wrought it." Jesus made the atonement on the cross that He might make our complete redemption possible, "That he might sanctify the people"—not only the apostles, as some would have us believe, and not only the preachers, but the people. He gave himself for the Church for this very purpose.

The Holy Ghost is the Executive of the heavenly Kingdom. All law proceeds from the Father; Jesus Christ performs all judiciary functions, granting pardon to all who sue for it in His name and through the merits of His blood, and pronouncing the doom of woe upon all who remain impenitent; the Holy Ghost is the Executive, executing the will of the Father, bringing guilty souls to the bar, and bearing the message of pardon to those who have found mercy at the court. He also applies

the Blood of the Covenant to the hearts of those who would make themselves ready to meet the Bridegroom at His coming.

Romans 7:23, 24 gives us another very significant truth. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Then in the second verse of the eighth chapter Paul exultantly cries out, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here we see that we are not to work this deadly monster out by spiritual exercise, or by reasoning, but we must be made free. It also absolutely refutes the idea held by some that Paul had reference to his physical body when he cried, "Who shall deliver me from the body of this death?" They would tell us that he here had reference to being delivered from his physical body, because his physical body would someday have to die, and that he here speaks of a dying body. But in the eighth chapter he tells us that he had gotten delivered from it, and he was still residing in his physical body.

Now let none be led to think that there be three Gods: Father, Son, and Holy Ghost. These be three Persons in Trinity, but one God. "The eternal Power and Godhead is a Trinity. The true Christian faith is this, that we worship one God in Trinity; . . . neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. . . . The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. . . . The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not

three Lords, but one Lord. . . . In this Trinity none is afore, or after other, none is greater or less than another; but the whole three Persons are coeternal together, and coequal; so that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshiped' " (Seiss, in *Apocalypse*, pp. 415-417).

While the great blessing of heart purity is not obtained by works, there is nevertheless a part that we must perform. In Leviticus 20:7, 8 we read, "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." This makes clear that there is a human side as well as a divine side to sanctification. Webster defines sanctify, first: "To consecrate, to dedicate, to separate"; secondly, "To cleanse from inbred sin; to make holy." Thus in the above scripture God says, "Consecrate, dedicate, separate yourselves, and I will cleanse you from inbred sin and make you holy." This is a work performed in and for the regenerate, for a sinner cannot consecrate, dedicate, and separate himself in the sense of this scripture. A sinner surrenders, but does not consecrate.

"As you very well know, there are two parties concerned in the sanctification of a man, God and the man. As soon as God and the man enter into a hearty co-operation, the man is on his way to the blessing" (John Paul).

In Acts 26:18 we have: "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here we have faith mentioned. Faith is the link that ties us onto God. Faith appropriates the promise and makes it our own. Without faith it is impossible to obtain any spiritual blessing in the sense of a "work of grace." Only as we exercise faith do we obtain.

"Faith the instrument, God the efficient cause" (Poole).

"The same all sufficient sacrifice can cleanse them all, if applied by faith" (Alford).

"The purifying, sanctifying principle is properly the Spirit, but this is received in connection with faith" (Olshausen).

"It is true that in subduing our depravities, one act of faith is worth a whole lifetime of attempted faithfulness" (Fuller).

"To this faith, shall the promise of entire sanctification be given, which in the nature of the case supposes instantaneous work immediately following upon entire and unwavering faith" (Watson's *Institutes*).

"Exactly as we are justified by faith, so are we sanctified by faith" (Wesley).

"Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith, or by works. If by works, you want something to be done first, before you are sanctified" (Wesley).

"You must believe that there is such a thing as sanctification obtainable today, for the whole church, and therefore for you. If you hesitate at this point, you cannot get any farther. You had as well quit seeking holiness for the present, and begin asking God to have mercy upon your poor skeptical soul" (John Paul).

To have any doubt that there is such an experience means sure failure and defeat. Unbelief will obstruct the channel every time. No soul can, or need ever hope to, obtain an answer to any prayer so long as there is doubt as to the possibility of having that prayer answered. God has so fixed the laws of His universe that faith constitutes the channel over which He operates. "And he [Jesus] did not many mighty works there because of their unbelief" (Matt. 13:58). "We see that they could not enter in because of unbelief" (Heb. 3:19). "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

After being fully persuaded that there is such a blessing, the next step is to be fully assured of your acceptance with God now. If one is not clear as to his justification, and does not know for a certainty that he is fully justified, and that all his sins are forgiven, having the witness of the Holy Spirit that at the present moment all of his sins are under the Blood, then we would advise to have this point cleared up first. The

sinner is not eligible for the blessing of entire sanctification. Neither is the backslider eligible. It is absolutely necessary that one is first clearly and definitely justified. If there are any doubts at this point, it will surely cause trouble later on. The enemy is very shrewd. When he sees that one is persuaded that holiness is obtainable, if that soul is not clear in his justification, the devil will cause him to seek the blessing of holiness before the matter is cleared up, and, if possible, he will get that one to profess the experience, only to lead him into confusion and darkness later on.

The scriptures that relate to holiness or sanctification, both the exhortations and promises, are many more than the scriptures that relate to justification. Yet every one of the numerous scriptures regarding holiness is addressed to believers, or converted people. God's Word warns, exhorts, and implores the sinner to repent that his sins might be blotted out, but constantly calls the believer, or Christian, unto holiness.

If the past is all settled and you know that you are justified, stick to it, and present yourself "a living sacrifice, holy, acceptable unto God," for no other purpose than to let the Lord sanctify you. Consecrate not to a calling or to some line of service, but to the Lord, and let Him designate the calling. Simply sign a quitclaim deed to yourself and all that you are or ever will be, all that you have or ever will have, the past, the present, the future. Sign your name, as it were, to the bottom of a large, clean, blank sheet of paper; then turn it over to the Lord to fill in the page with anything that He may desire to place thereon. Then if He should later designate thereon some special calling, or service, or some task that seems hard, you can say "Amen" to it from the depth of your soul because your name is already signed to it. Nothing short of that could be classed as real consecration. A lying or deceitful consecration will avail nothing. It will only lead to trouble, as it did in the case of Ananias and Sapphira. They wanted to join the holiness church, so they came and feigned that they were giving all; but God could not be deceived. It culminated in their eternal sorrow and eternal doom.

If one would keep some field, though small, in his heart on which to cultivate his own interests, and to perpetuate his own desires, or a place to shelve some of his preferences, he need not expect to be sanctified.

Consecration is not sanctification, but it is the necessary antecedent; and when one has fully consecrated, the step of faith is the natural and logical step that follows. Faith is the link that couples the human act of consecration onto the divine act of sanctification. Do not wait for feeling in order to believe. That would crowd faith out. Believe that He does accept the sacrifice that you bring, and sanctifies you now. If you are fully consecrated you have a full right to believe, and it will not be so difficult. But with a faulty consecration faith will be an impossible thing. Many have sought the experience of entire sanctification for some time and failed to obtain it because they had never come to the end of themselves, and had never said an eternal "Yes" to the whole will of God. When one abandons himself wholly into the will and plan of God, faith naturally begins to rise. When faith touches the throne of God, divine power is released, and the believer is the happy recipient. Then naturally follows a confession, or testimony, of what has taken place. One has said, "Faith drives the nail, and testimony clinches it on the other side, so the enemy cannot draw it out."

Some have lost this blessed experience of full salvation because they failed or refused to testify to it.

CHAPTER VIII

WHEN CAN THE CARNAL MIND BE DESTROYED?

All orthodox churches admit and teach that the carnal mind exists in the heart of the believer after conversion. Likewise they all contend that the carnal mind must be destroyed, and that holiness is absolutely necessary as a qualification for heaven. Even the Catholic church contends for that. The differences in the various teachings have to do mostly with the time when it is destroyed.

As we survey this theme we find five major theories or doctrines, and all other theories or doctrines can be classed under one or another of these five major ones. These major doctrines are, briefly: (1) that the carnal mind is destroyed in conversion; (2) that we are freed from the carnal mind, and obtain holiness of heart, by growth; (3) that we are freed from the carnal mind, and thus made holy, by, and in, the article of death; (4) that the carnal mind is destroyed and man is made pure in purgatory; (5) that the carnal mind is not destroyed in conversion, but that it may be destroyed, as an instantaneous act of divine grace, soon after conversion, and that we may have the experience now.

Now let us look at these propositions further, in the order in which they are given above. As we have already treated of the first proposition in some length in another chapter, we shall pass over it briefly here. The carnal mind does not come under the realm of forgiveness. In conversion we are forgiven, pardoned. The carnal mind is something that cannot be forgiven, but must be cleansed away or destroyed, consequently must come under an entirely different act. (For further discussion of this proposition reread chapter one.)

The second proposition also need not detain us long. The absurdity of this doctrine is so evident that we need but inquire of those who teach this growth doctrine to show us one individual who ever grew into the experience of holiness, or grew the carnal mind out of himself. If one could grow the carnal mind out of his heart, then why could he not grow the

guilt of condemnation off himself? We have interviewed not a few who maintained that man gets rid of the carnal mind by growth, but never have we found one individual who would profess or admit or claim that he had reached the place, or state, where he had got rid of it. There came into one of our meetings in Texas a claimant of the growth theory. He was an old, hoary-headed man. In the course of a conversation with him we asked, "How long have you been a Christian?" He answered, "Forty-three years." "How long have you been growing into holiness?" "Forty-three years," was the reply. "How near are you to the experience?" "I don't know." "How much nearer are you now than you were forty-three years ago?" "I don't know," was again the reply. "How much longer will you have to grow before you will be in possession of this experience?" "I don't know." "Now, brother, do you think that it is necessary for you to get rid of the carnal mind in order to be admitted to heaven?" "Oh, yes, that is quite evident from the teaching of the Bible." "But you do not yet have that experience after forty-three years of growth?" "No, I have not." "Now, brother, tell me what would have become of you if you had died after growing only forty-two years. You say that one cannot be admitted to heaven unless he gets rid of the carnal mind, and forty-three years of growth has not enabled you to get rid of it. Then if you had had only forty-two years of growth and had died you would have been in a bad fix, would you not?" "I don't know."

Thank God, salvation is not such an indefinite and hazy something. Neither is it so uncertain as would be indicated by this "I don't know."

To be sure, there is growth in things spiritual, and this is very marked if one walks in the light, especially after the heart has been purified. When growth ceases, the soul will soon atrophy, and then decay sets in. That soul who has ceased to grow has great cause to be alarmed. If our child should cease to grow, and wear the same clothing a year from now that he wears now, we would be alarmed and consult a physician to ascertain the trouble, for something would surely be the mat-

ter with our child. There are those who wear the same clothes now that they did ten, twenty, or even forty years ago. They pray the same little prayer, repeat the same old testimony, etc. But a healthy child will surely grow. There is, and should be, a tremendous growth *in* things spiritual; but there is no growth *into* an experience of grace, neither indeed can be.

A cabbage plant will grow *in* the garden if it is planted there, and is then watered and properly cultivated; but no cabbage plant will ever grow *into* the garden. Plant it there; then delight yourself by watching it grow. Get into the experience of heart purity; then delight yourself in the Lord by growing in all the Christian graces, and on to the maturity of a full-orbed Christian character. This growth will be tremendously increased by the destruction of the carnal mind. As weeds will prevent the cabbage plant from growing and maturing properly, so will the carnal mind prevent that spiritual growth that every child of God should enjoy.

We find not even so much as a hint in the Scriptures that a soul ever grows into an experience of grace.

In considering the third view let us say that there is no virtue in dying the physical death. As death finds us, so will the judgment find us. If death is the destroyer of the carnal mind, then death ceases to be our last enemy, and becomes the agent of our salvation. And if death be the agent of our salvation, then it is our friend. If death be the agent of our salvation, then the devil is the grandfather of our eternal happiness. The devil is the father of sin, and sin brought forth death. Thus death is the grandchild of the devil. Thus the grandchild of the devil is our sanctifier. Then Jesus and the Holy Ghost have nothing to do with our sanctification, and thus with our salvation. The Blood was then shed in vain, and Jesus was mistaken in the thought of atoning for our condition and alienation from God. Thus the Cross becomes a mockery; Jesus is robbed of all glory and all honor in our salvation; the Blood becomes an "unholy thing"; and he who is the enemy of God and the souls of men is the direct agent of our salvation and joys in the world to come, and death, our "last enemy," becomes the direct agent.

"Notice one thing: any time any of the apostles speak of people being sanctified, it is never by growth but always by the power of God; and the act is always charged to the Father, the blood of the Son, or the Spirit, and never to growth, death, the grave, or to the resurrection. Now if it were possible to be sanctified by any of these means it would leave God out of the question and rob Him of all the glory, and steal the honor from the Son. Jesus speaks of this case in John 10: 7, 8, where He said, 'Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers.' Now, I have no disposition to steal the honor from the Blood, or rob the Son of any of His glory; but I want to join the blood-washed throng arrayed in white robes, who have washed their robes in the blood of the Lamb" (C. B. Jernigan).

The doctrine that men are sanctified, or made pure, in purgatory is simply absurd. It is ridiculous to think of sending a soul to hell, or some other place of torture, to purify it. Then why is not the devil purified before now?

That sanctification is an experience of grace that is subsequent to conversion is evidenced by the fact that all exhortations and promises, in the Bible, in regard to this experience are spoken to those who are already Christians.

That it is attainable in this life, and that it is an experience that can be and may be lived and enjoyed is evidenced in Luke 1: 74, 75. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, *in holiness* and righteousness before him, all the days of our life." In the second chapter of Acts, Peter, in answer to those who were pricked in their hearts when they saw what had taken place on Pentecost, told them that if they would repent and have their sins remitted, they too would be eligible for the blessing of holiness, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thank God! that promise takes in you and me.

Dr. H. T. Hudson says it is attainable in this life, and may be enjoyed and lived, "(1) Because God wills it. 'For this is

the will of God, even your sanctification.' God wills our sanctification just as truly and sincerely as He wills the salvation of sinners, or any other desirable thing. There can be no higher law than the will of God. (2) Because God commands it. 'Be ye therefore perfect, even as your Father who is in heaven is perfect.' 'Be ye perfect'—not in knowledge or power as God, but in love and holiness. Be perfect—not in degree as God, but in quality, in kind. (3) Because this great blessing is promised. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:25). 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (I John 1:9). "The very God of peace sanctify you wholly" (I Thess. 5:23). Does not this passage mean entire sanctification? Do we have to wait till death for this? Then, why does the apostle pray that 'your body be preserved blameless'? (4) Because the possession of holiness is eminently desirable. Holiness makes us like God. It enables us to enjoy much of heaven while on earth. It makes us more useful. It gives us meetness for heaven. . . . For this the precious blood of Christ streamed from the cross. For this the Holy Spirit is sent into the world. For this the lamp of the Bible shines. For this the gospel is preached. For this the world stands, the sun shines, the earth yields her increase, the judgment is delayed. For this God employs the various agencies of the church. 'For He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints'" (*Methodist Armor*).

"You may find in yourself a disposition to stagger and falter when you are confronted by your duty to seek holiness, but do not do it. Now is God's day for this full salvation. Wait no longer, but plunge into the fountain; for in waiting, you may grieve the Holy Spirit. The hindrances to your sanctification may be many today, but you need not hope for them to be fewer. There is a reason why you haven't the blessing. As soon as this reason disappears, the blessing will be in your possession" (John Paul).

CHAPTER IX

WHAT THEN?

The destruction of the carnal mind by the mighty baptism of the Holy Ghost is a definite experience, and a definite epoch in the life of him who experiences it. When the Holy Ghost comes into the heart and life of a believer and takes up His permanent abode there, He does a definite work. It is not something that is hazy or indefinite.

1) He purifies the heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts" (Acts 15:8, 9).

Here we see that their hearts were purified when they received the Holy Ghost, or by the reception of the Holy Ghost. When He comes in, He casts out all those evil tempers that are contrary to God's best plan and purpose in us. He casts out anger, malice, wrath, jealousy, peevishness, stubbornness, self-will, and everything else that God cannot use for His glory, and that can never be admitted into heaven. Thus He purifies the heart and gives one the sense of internal cleanness.

In commenting on the above scripture, Dr. W. B. Godbey says, "This scripture settles forever the fact that the hearts of the apostles on the day of Pentecost were purified by faith, in order to be filled with the Holy Ghost. It also settles the matter beyond the possibility of cavil that the plan of salvation is the very same for Jew and Gentile, at Jerusalem and in the uttermost part of the earth." Adam Clarke says, "The purification of the heart by the Holy Spirit was the grand object of the religion of God, and that alone by which the soul could be prepared for the blessed immortality."

2) He gives power. "Ye shall receive power, when the Holy Ghost is come upon you" (Acts 1:8, R.V.). We find

this very aptly commented on by Dr. Godbey; so we shall pass on his comment. "The English Version gives this very incorrectly. 'Ye shall receive power after the Holy Ghost is come upon you.' You find it beautifully corrected in the Revised Version. I have heard and read many sermons from this text exhorting the people to seek power after the Holy Ghost had come on them. All this leads to superstition and fanaticism. The plain revelation is that the Holy Ghost himself is the power, and there is no other. So never seek power, but seek the Holy Ghost himself. When you have Him you have all the power you need to do anything that God wants you to do. So you have nothing to do but to get thoroughly sanctified and filled with the Holy Ghost, abide in Him, obey, and be true. So long as you thus abide, responsive to the gentle voice of the indwelling Comforter, verifying His will revealed by His Spirit, Word and Providence, you will have all the power you need to do your whole duty, because you have Omnipotence to check on at will. After we are filled with the Holy Ghost we grow with paradoxical rapidity, and thus, with spiritual enlargement, become more and more capacious of God. . . . The word translated 'power' here is not identical to the word 'power' in the preceding verse. There it is *exousia*, 'authority'; here it is *dunamis*, 'dynamite.' Hence, the literal reading 'Ye shall receive dynamite of the Holy Ghost,' i.e., if you will receive the Holy Ghost as a personal, indwelling Sanctifier and abiding Comforter, He will supply you with all the dynamite you need to blow all sin out of you and to qualify you to blow up the devil's kingdom wherever you go, and enjoy an everlasting victory in your heart and life."

There are those who want power to succeed in politics, or power to become social leaders, or power to accomplish great physical feats, or power to persuade people to accept their personal opinions in civic or religious matters, etc.; but that kind of power is not implied in the above-quoted promise. The Holy Ghost gives power to live right; power to sacrifice for God, and for others; power in prayer; power in testimony; power to love God with all the heart, soul, mind, and strength;

power to hold your tongue steady; power to keep from quarreling with your wife, or with your husband; power to keep from saying harsh and cutting things; power to defeat the devil on any battlefield; power to keep from lording it over others; power to keep sweet and gentle under all provocations; etc., etc. This requires tremendous power, but the Holy Spirit is ample for every occasion.

3) The Holy Ghost gives us fitness for heaven. We read of the king who prepared a wedding feast for his son's marriage and invited guests to come in and fill the guest chamber. When the king came in, he found there one who did not have on a wedding garment. He asked, "Friend how camest thou in hither not having a wedding garment?" Then he turned to his servants and commanded them to bind the man hand and foot and to cast him out into outer darkness. Let us not forget here that this man had as much right to be at this wedding feast as anyone else who was there. He had been invited, and all who had been invited had the right to attend. I have the right to attend any social function, or any other gathering, to which I have been invited. It may not be right for me to attend some gatherings to which I am invited; but as far as the gathering is concerned, I have the right to be there if I am invited. Then why was this man cast out? Not because he was an intruder, coming in where he had not been invited; but because he neglected the fitness for the occasion. No doubt he imagined he could enjoy this privileged feast without meeting the requirements as to the fitness for it. Those who imagine they can make it by and get to heaven by merely accepting the invitation of regeneration, and thus neglect to put on the wedding garment of heart purity, are making the same fatal mistake that this man made. Peter cries out in clarion tones, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." This is as direct and positive a command as any in Sacred Writ. No one can ignore the plain commands of God's Word and stand clear in the day of judgment. The writer of the Epistle to the Hebrews tells us that without holiness no man shall see the

Lord. John tells us in Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection." This implies that the unholy shall have no part in the first resurrection. It also assures us that upon those who have part in the first resurrection the second death shall have no power, thus implying that the second death shall have power on all who do not have part in the first resurrection. This, then, plainly teaches that the second death shall have power on all those who are not holy, and who are not clothed with garments of "pure linen" washed in the blood of the Lamb.

In II Thessalonians Paul says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"; and in Hebrews 13:12, 13 we are told that Jesus suffered on the cross for the express purpose of making our sanctification possible. In the prayer recorded in the seventeenth chapter of John Jesus prayed that the disciples might be sanctified; but He states in that prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word." That takes in you and me, for were we not led to believe on Jesus through the words those disciples wrote down? Thus Jesus not only gave himself for us, but prayed that you and I might be sanctified. In the Ephesian letter we are told that Jesus gave himself for the Church, that He might sanctify it and cleanse it. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it." Then we are told the purpose, or reason for it, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." In that great presentation day only the holy will be presented.

4) The Comforter dwelling in the heart gives a consciousness of a fullness. "Filled with all the fulness of God." He gives the consciousness of divine cleansing. He makes one feel clean on the inside. He gives one a consciousness of constant freshness. He makes one "like a tree planted by the rivers of water, . . . his leaf also shall not wither; and whatsoever he doeth shall prosper." He gives abundant fruitfulness.

Thank God! He will walk with us and help us in every difficulty, comfort us in every sorrow, and bring us safely through every conflict. He knows every trial, understands every difficulty, and knows the solution for every perplexity. He gives us sweet, blessed communion with himself. We can tell Him every heartthrob, and He never misunderstands. This communion implies fellowship and an intimacy, and He talks over with us the things that seem to hinder. He tells us the things that do hinder us, and we tell Him the things that we think hinder us. Not sin, that is all settled. But there come things and experiences into our lives that we think hinder us, but often the Comforter reveals to us that they are good for us.

There are times in the Spirit-filled life when one cannot shout, but he feels that holy awe; he is afraid to stir for fear of disturbing it. He wants no one to disturb him, not even the birds to sing, he is in such holy rapture. Then there are times when you will weep. You cannot quit. You do not want to quit. At times you may have a regular tear-up and disturb all the neighbors. The Holy Ghost knows just what you need, and when you need it, and how to give it to you.

How marvelous and how wonderful that it has been made possible for everyone to have such a glorious experience of divine grace and salvation. Let no one stop short of it, but press on in the full assurance of faith. While there are doubters and skeptics, we need not let them deter us. The glorious possibility of this grace can be proved by experience. If one man proves it to be so, that establishes the Bible testimony against all the doubters in the world. The scientists and geographers, and all other learned men, once believed the world was flat. Columbus rose up, declared the earth to be round, and proved it against all the doubters. Just so a great part of humanity believe that the carnal mind is destined to live to the end of our earthly pilgrimage; but the apostle Paul says their unbelief does not make the faith of God of none effect. And humble men and women are rising up every day and declaring deliverance is possible. Oh, that men would take counsel with faith and not with unbelief! It is no little salvation that Jesus

came to work out for us. It is a great salvation. It is not pretense, not make-believe, but a real salvation from all sin, from all doubt and fear, from all guile and hypocrisy, from all malice and wrath, from all evil tempers of every kind. Finally, "take heed . . . lest there be in any of you an evil heart of unbelief." Amen.