

HOW TO DEAL WITH OUR EMOTIONS

Lay Counseling Series
by
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PREFACE

"I rejoice when I find counseling material based on Biblical principles and presented in a practical manner. Such is the work of Claude Townsend, my brother in Christ. Claude's life is salt and light. His counseling material will not only help the lay persons who read it, but will greatly aid pastors as they train the laity for the work of the ministry, preserving, penetrating and producing Godly lives as these Biblical truths are learned and obeyed.

These counseling tools are effective as they Exalt the Savior, Edify the Saint, and better prepare us for Evangelizing the Sinner. May they serve to ground us and build us up in the faith of the Lord Jesus Christ, knowing that He will receive ALL the glory."

Tony Trunnell
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FOREWORD

So many times and in so many instances books on counseling are written by professionals in the fields of psychiatry or psychology or pastoral ministering. It is no exaggeration to avow that these wonderfully gifted and trained experts live in a world of their own. Their words are filled with wisdom and are born out of vast experience from penetrating observation. We praise God for the ministries of these dedicated and trained leaders who help us in our hours of need and in our times of trouble.

But all of the above is prelude to another avowal. Practically all of the people who are counseled and who come for help and encouragement are lay people. Is it not reasonable that a layman would know intimately and experientially the problems of those who live in his own world and who are struggling with like difficulties? This is the fundamental and basic reason why the books published by Claude Townsend of the Lay Counseling Institute are so pertinent and so useful. They are tools that have been beat out on the anvil of actual life and living, the situations and problems we ourselves face in the same context that the counselors themselves have worked through. Looking at the layman through a layman's eyes immediately commends itself as an approach most fraught with the possibilities for real answers and actual solutions.

Claude Townsend is correct when he says that all of us at some time or another are counselors. The question is not "Do you counsel?" but "How good a counselor are you?" The purpose of this Lay Counseling Series is to help us to be at our best in speaking words of direction and helpfulness and encouragement to others. There are so many fine things presented in the Series until we have not opportunity in a brief Foreword even to summarize the marvelous contents of the books. Just let it be said and received in all truth that the Christian laymen and laywomen who take time to read these volumes and to incarnate their wisdom in actual practices will be used of God to bless uncounted numbers of people who desperately need our loving prayers and heavenly encouragement.

God bless the eyes that read the books, and God bless the author and people who have made possible the publication of the Series.

W. A. Criswell, Pastor
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Chapter 1

OUR EMOTIONS

For us to effectively deal with our emotions we must have made some progress in our Christian life. (1) We must adequately deal with our sins. When we deal with our sins God's way, our consciences will be clean and we will have no more feelings of guilt. (2) We must know that we are dead to sin. Romans 6:6 and Galatians 2:20. (3) We must reckon ourselves dead to sin and we must reckon ourselves alive to God. Romans 6:11. To reckon ourselves dead to sin means that we react when tempted the way a dead man reacts. (4) We must present ourselves to God. Romans 6:13. To present ourselves to God is consecration. (5) We must walk in the Spirit. Galatians 5:16, "This I say then, walk in the Spirit and you shall not fulfill the lusts of the flesh." We must be filled with the Spirit to walk in the Spirit. As long as we walk in the Spirit, we will be filled with the Spirit. (6) We must bear our cross daily. We must learn in experience what it means to deny ourselves and take up our cross daily. This simply means that we choose to not do as we desire, instead we choose to do as God desires.

It is absolutely essential for us to make these six steps for us to effectively deal with our emotions. It will help to read the author's books, No. 21: Steps to the Abundant Life; and No. 22, How to Walk and Talk with God.

Many saints place more emphasis on the discipline and the control of their minds than they do their wills. Possibly even more place greater emphasis on the control of the emotions. The Word of God places more emphasis on controlling our will than on our mind or emotions. We will never be able to control our emotions or our mind until we first control our will. The proper emphasis for controlling our life is: 1. Our will, 2. Our mind, and 3. Our emotions. For this reason it will help to read the author's books on Self-control and Man's Will, and Basic Principles to Correct Thinking.

For us to be able to control our emotions, the cross must work deeply in our life. Only as the cross works in our life daily will we be able to control our emotions. I Corinthians 1:18 "For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." Should we not walk in the Spirit our only option is to walk in the flesh. When a saint walks in the flesh,

his conduct usually stems from his emotion. His whole life seems to revolve primarily around the impulses of emotion. Emotion usually plays a greater part in life than either the will or the mind; therefore, when one walks in the flesh, the conduct usually originates from his emotion.

The expressions of emotion are many, such as kindness, affection, expectation, happiness, cheerfulness, joy, sorrow, anxiety, grief, guilt, misery, anger, coldness, feeling of depression, etc. Our mind is used for thinking and reasoning. Our will is used to make choices and decisions. Apart from our thoughts and intents, which are related to conduct, all other operations stem from our emotion. All our feelings, whether they are desirable or undesirable, are the function of our emotion. Our feelings occupy such a large area of life that most Christians belong to the emotional group.

Our emotional life is very comprehensive and highly complicated. All our emotions can be classified and put into three groups: 1. affection, 2. desire, and 3. feelings. Once we overcome all three of these expressions of our emotion, we will be well on our way to a mature, spiritual life. We must know that our emotions only reveal how we feel. We may be happy or sad, excited or depressed, loving or resentful; all of these are only expressions of how we feel.

When we become conscious of our changing emotions, we will know how changing our feelings are. Our emotions are probably more changeable than any other aspect of ourselves. We can be feeling good one minute and then bad the next. Our emotion changes as our feelings change. The one who lives by emotion does not live according to principles. When we walk in the Spirit, we will live according to principles.

Our emotion often displays a reactionary motion. For example, we can be very cheerful and excited but soon have feelings of depression. How quickly love can change into anger, resentment and hate. For an emotional Christian, excitement is usually followed by coldness and withdrawal. The more we understand the function of the emotional life, the more we will discover its oscillation and its undependability.

We can never walk the straight way when we live by emotions. When we live by emotions, our conduct will be in a wave-like fashion. Our life will be unstable. Sometimes we may sense the joy of the third heaven, while at other times we experience depression. All emotional Christians live the sinful, roller coaster life with their ups and downs. Only a small thing is required to change him, since he is unable to withstand even the least undesirable experience. This type of life is experienced because one is controlled by feelings rather than by obeying the Spirit. Since his emotion has not been delivered to the cross, his spirit does not have the strength of will to respond to the leadership of the Holy Spirit.

When we present our emotion to the cross, it will become purified. With a

purified emotion, we will be strengthened and our spirit will be able to govern our whole person. We can avoid the rollercoaster type of life when we yield our emotion to the cross and obey the leadership of the Holy Spirit. We will be willing to yield our emotion to the cross once we understand how great an enemy it is to living the spiritual life.

To walk in the Spirit, we must be sensitive to the direction given by our inner man. These sensations of the Spirit are very delicate and very keen. Only by walking quietly and attentively to receive anointing in our spirit will we be able to accept the guiding of the Holy Spirit. Since this is true, our emotion must be in total silence for us to be able to walk in the Spirit. This is absolutely essential. The movement of emotion can be easily disturbed and overpower the sensation of the spirit. Any emotion out of control will disturb our spiritual walk.

The disturbance of our emotion will not cause the voice of the Spirit to cease speaking. It will only keep us from hearing the still, small voice. We have been endowed with the spiritual capacity to be able to hear what the Spirit is saying. Our emotion can be silenced by the cross, and then we can detect the anointing of the Spirit. Our emotion out of control not only keeps us from walking in the Spirit, but it will cause us to walk in the flesh. When we cannot discern the voice of the Spirit, we will naturally fulfill the desires of the flesh.

With our emotion out of control, we are unfit to be led by the Spirit and then we will turn to our emotional impulses. Our emotion will lead us when we are not led by the Spirit. We must not interpret emotional impulses to be motions of inspiration. We need to be able to distinguish inspiration from emotion. We can easily discern the difference once we know that inspiration originated with the Holy Spirit and that emotion enters from outside of man. When we experience a pleasant feeling by surveying the beauty of nature, that is emotion. Anything we see that changes the way we feel is emotion. We can experience this when we see a friend or a loved one.

Inspiration is always from God and originates even when our environment and scenery is not so wonderful. Emotion needs outside help to sustain it. Without proper stimulation from desirable environment, emotion will fold up. When we are inspired by the Spirit of God, no outside contribution is necessary. However, one word of caution should be given, because it is possible for the emotion to run cold just as it is possible to run hot. Not only can the emotion become excited, but it also can become depressed.

During excitement, many things are done that should not be done. During excitement, many things are done that are later regretted. Greatly to be desired is the wisdom and spiritual strength to deliver all inordinate affection to the cross. We must be willing to give up all feelings of emotion that are out of control. One reason some saints walk according to their emotions is simply because they do not know how to

walk in the Spirit. Since they do not know how to walk in the Spirit, they will naturally walk according to the feeling of their emotion. Since they have never learned how to deny their ungodly emotions, they are simply controlled by them and naturally do what they ought not to do.

The Holy Spirit raises objections, but that person lacks personal power to yield his emotion to the cross and follow the Spirit. The emotion becomes stronger and stronger and he is completely carried away by it. He does what he knows he should not do, and he does not do what he knows he should. Even though a saint may have experienced the division of soul and spirit and recognizes the movement of the emotion as being from the soul, still he may walk after the emotion because of spiritual counterfeit. This is the second reason one lives by emotions. It is very difficult to discern the spiritual from the emotional. However, we may be encouraged to know that as we acquire spiritual knowledge when we walk in the Spirit, we will become able to distinguish between what is spiritual and what is counterfeit.

To walk after the Spirit we must know that all of our conduct must be governed by principles. This is because the Spirit has its own laws and principles. When we walk by the Spirit, we will walk according to these laws. When we live by spiritual principles, everything will become clearly defined. At that time, yes will be yes regardless of how we feel, and no will be no even should we feel depressed. The Christian who walks the Christian way always follows a precise standard. Only when our emotion is yielded to death by the cross can we live in harmony with this important standard.

When we live by principles, our life will be stable since principles never change. The life that is lived by principles is greatly different from an emotional life. When a saint lives according to his emotions, he does not care about principles or reason, because he only cares about his feelings. When one's emotions are high, he will attempt the unreasonable, but when he feels cold and depressed, he will not even fulfill his normal duties. An emotional saint will only do what he believes will contribute to good feelings. The more attention we pay to our emotions, the more we will discover how changeable they are and how unprofitable it is to walk by them. We will live by our emotions until we decide to live according to principles.

One quality that characterizes an emotional Christian is that he goes to pieces under circumstances. Even under adverse circumstances, the one who lives according to principles will be able to remain calm inside. The one who lives according to principles is able to regulate all his feelings. This is because his emotion has been yielded to the cross and his will has been strengthened by the power of the Holy Spirit.

An emotional person will be easily stimulated, influenced, disturbed, and controlled by his environment. I have discovered this problem in counseling caused

by people having been told that they are very emotional. We must know that the major problem is not caused by being highly emotional but rather it is caused by a person's emotion being out of control. The highly emotional person's problems will be magnified when the emotion is out of control; however, the highly emotional person has greater capacity to express love when his emotion is purified. Whoever sincerely desires to walk in the Spirit must be willing to deal faithfully with sins, yield his will to God, yield his emotion to the cross for purification and be willing to live according to God's principles.

We must be conscious that God can lead no one by His Spirit who is in emotional turmoil. We should not make decisions or try to accomplish any good while our emotion is agitating like a roaring lion. During emotional upheaval is when mistakes are easily made. Our mind cannot function properly when our emotion is disturbed because our mind is greatly affected by our feelings. When our mind is disturbed by our agitated feelings, it is impossible for us to distinguish right from wrong.

When our emotion is disturbed, our conscience is defiled and is rendered unreliable to provide guidance. Our mind will become deceived when our emotion is disturbed. Then our consciences cannot serve as our standard of judgment. Whatever we decide under such circumstances will inevitably be wrong and we will regret it later. It is possible for the saint to exercise his will and resist those undesirable feelings. Only after our emotions subside and our conscience has been cleansed by the blood will it be safe for us to make decisions. This reveals that one should be cautious and not do anything that might stir up his emotion. Our emotion must be peaceful and quiet. When we do or say something that we should not do or say, we activate our emotion. This will inflict great emotional damage to our nerves and to our spiritual life.

We must not do anything that would jeopardize our peace and defile our conscience. We must know that we cannot minister to anyone when we are emotionally disturbed. This is simply because it is impossible at that time to be led by the Spirit and to minister the Word of Life. This is so very important for us to understand. The primary thing that is needed in ministering is power. Power only comes by paying the price. Our old man died at the cross, but we need to experience death to our emotion for us to possess spiritual power. For us to rely on emotions and for us to be attracted to our desires, affections, and feelings will cause us to lose spiritual power. By an act of our will we should will our emotion to the cross for us to be filled with spiritual power. We must know that we must overcome our emotion or else it will jeopardize our ministering. What we do not overcome will overcome us.

With our emotion purified, we will be able to distinguish when we need rest due to emotional fatigue and when we need rest due to bodily fatigue. Sometimes

we may need rest from both at the same time. It is just as great a sin to overwork as it is to under work. God wants us to rest when we are sincerely tired. We must not say that we need rest because we are lazy. Our body, mind and spirit need rest, but we should never allow the laziness that comes from the evil nature in our emotion to keep us from obeying God. At the same time we should never allow our emotions to keep us from enjoying a good, proper rest.

God wants us to understand the right use of emotion. When we are willing for the cross to work deeply on our emotion, we then will discover that it will cooperate with our spirit rather than jeopardize its effectiveness. When the cross puts to death the natural soul life in our emotion, it will be renewed and will be made a fit channel for the Spirit. Once our emotion is purified, it will be useful to express the divine life in us. Our emotion can be a fit vessel for the Holy Spirit only when it has been purified. Once it is purified it will become a useful instrument to express the fruit of the Spirit.

Our inner man needs emotion to express spiritual life in the area of love, sympathy, and concern for our counselee. The anointing of the Spirit is usually made through the feeling of a quiet, still voice. Once we let God take authority over our emotion, we will be able to love what God loves, and hate what God hates. We must understand how essential it is for our emotions to be used to accomplish God's purpose. The higher emotionally we are, the better. We must not fear being too high emotionally any more than we would fear having too strong a will. The stronger, the better, when it is under the leadership of the Spirit of God.

We must not believe that we must be emptied of our feelings. We must have feelings in order to be kind, loving, tender, merciful, and sympathetic. All these are marks of a spiritually mature person. Once our emotion has been purified, we will discover that we will have a greater capacity to love and that love will be different from what it previously was. When our emotion experiences death, we will lose our soul life rather than its function. We must deny the natural power of our emotion and walk exclusively by the leadership of the Spirit.

We will discover that the cross and the resurrection are one and the same. Romans 6:5 "For as we have been planted together in the likeness of his death, certainly we also shall be in the likeness of his resurrection." Once our emotion experiences death by the cross, it will naturally experience resurrection life. Our emotion must experience the cross to deprive it of its natural nature so it will be totally submissive to the Spirit. The final objective is for the Holy Spirit to have authority over our emotions. The decision is ours.

CHAPTER 2

OUR AFFECTION

For our emotion to heal, we must present our affection to the Lord. The Lord demands first place in our affection. We may consider it difficult for us to allow the Lord to direct our affections, nevertheless, this is what He requires. Consecration is essential for our spiritual walk. Consecration means that we present ourselves totally to God: our mind, will, emotion, and the members of our body. Only by consecration can there be fullness of the Spirit, walking in the Spirit, and emotional healing. Our affection is the most important part of our consecration. When we truly consecrate ourselves, we will present our affection to the Lord. Affection is the acid-test.

It is much easier to give him our money, time, talents and many other things than it is to give Him our affection. It is possible for us to love the Lord and still not give him our affection. However, what the Lord requires is first place in our affection. Should we not have given the Lord our affection, we have not given Him anything. The only way that we can consecrate ourselves is to first give Him our will, then our minds, and then our affection. God is unwilling to share our love with anything. Mathew 22:37, "Jesus said to him 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'" Our Father demands absolute love from His children. He will not settle even for the biggest share. He demands all our love.

Giving all our affection to the Lord will keep us from having a divided heart. When we give our affection to the Lord, He will strike a fatal blow to our soul life. God will not allow us to direct our affection as we desire. He will not allow us to direct even a small parcel. Since God is a jealous God, He will not allow anyone or anything to steal the love of His children. Everything must be laid on the altar. Each of our loved ones must be placed on the altar. The Lord will never tolerate any competition.

In Old Testament times, after the last sacrifice was properly placed on the altar, fire came down from heaven. Without the sacrifice on the altar, there will be no heavenly fire. Since this is the way to power, how can we ever have power unless we are willing to put everything on the altar? In New Testament teaching, our altar is the cross. Academic knowledge and mental understanding of the cross will never give us the power of the Holy Spirit. It will only come by laying everything on the altar. Should we retain some secret love in our heart for a person or a thing, we need not expect to have our emotions purified and healed. There has been much emotional pain and disturbance caused by our failure to let the Lord be the Lord of our affection.

Some husbands and wives cling to their mate, while others cling to their children for themselves. This causes great deterioration of our emotion. Please do not think that we can love the Lord and our loved ones at the same time. We must come to say with the Psalmist, Psalm 73:25 "Whom have I in heaven but you, and there is none upon the earth that I desire besides you." The reason we stress the importance of loving the Lord with our whole heart is because nothing satisfies the Lord's heart as does our love.

The Lord is interested in our love, not our labor. The Lord's criticism of the Ephesian Church in Revelation 2:4 is that they had forsaken their first love. We will please the Lord when we serve Him as an expression of our love. There is no value to Him when we attempt some endeavor for Him when we do not truly possess a heart of love for Him. The real question is, "what is our motive for our conduct?" He desires that each of our activities be because we love Him. It is useless to call Him Lord, Lord, when we do what we do that we might derive pleasure for ourselves.

When our love for another person or thing comes before the Lord, our love for the Lord will diminish. We must understand how greatly this will hinder our spiritual growth. The more important the Lord becomes to us, the less importance we will place on our relationship to people and our desire for things. When our heart is strangely warmed and our emotions stirred by someone we love, we seek diligently how we may please that loved one. When our desire is stronger to be near that loved one than our desire is to draw near to God, we are in trouble.

As our desire for people and things increase, our desire for spiritual things will decrease. When we have a sensational affection for a loved one we will try to impress him with the things of this world which are beautiful, fashionable, and what we think might win more affection. When this happens, we will discover that our emotion will be stirred and that the things of the Lord will slip by the wayside. The Lord truly knew what He meant when He said in Luke 6:13, "No one can love two masters." Therefore, we must make our choice. It will either be God or man.

One of the greatest lessons that any child of God will ever learn is that only God can satisfy the human heart. God may use others to work through to meet our needs, but no person can make any contribution toward satisfying our heart. God will never allow any spiritual need to be filled by emotional enjoyment with people or things. We can only live by the love of God.

We may ask, "Doesn't God want me to love mankind?" Yes, the command to love the brethren, and even our enemy, is emphasized greatly in the Word. Our emphasis is not whether or not we love man, but the emphasis is on who will manage our affection toward man. Do we love others for God's sake or for our sake? When our natural affection loses its power, our natural likes and dislikes will have no part in the managing of our love.

Once we present our affection to the Lord, it will become purified. When our

affection is purified, we will be able to love the one that He desires us to love, when He desires, and the way He desires. We will love some whom formerly we could not love. We also will be able to end a relationship with anyone as He desires. We must know that this is the way of the cross. It is God's purpose for the cross to remove the self-life in our affection. Once our affection has been renewed, then our love will be renewed. God will create a new relationship between us and those we formerly loved. God wants every natural relationship to terminate and then He will replace it with a supernatural relationship. This is accomplished through death and resurrection.

We may say, "This is an odd way to deal with emotions. Yes, and we must know that it is the only way that will give us desired results. God's way is always higher than man's way. For God to prove to us that our consecration is complete, He must strip us of all that we hold dear. God desires to secure all of our love toward Him or else He will strip us of our love. When we are sincere with our consecration, God will deprive us of everything so He will be Number One in our life. We must be willing to forsake everyone and everything that we love.

God demands that we forsake everything that conflicts with our love for Him. There can be no division of our affection. Any expression of affection that we express for personal gratification will defile our conscience. This will only inflame our affections more and more. We will discover how pure our affection is toward man once we experience the purifying process. It will no longer be mixed with self-love because it will be in God and for God.

Before our affection is purified we may love others, but we will love ourselves more. Only when our affection is purified will we weep with those who weep and rejoice with those who rejoice. Only then will our affection in ministry accomplish what God desires. We will then love those whom God loves and we will no longer love what our own self loves. We will no longer consider ourselves better than others and above them. We will esteem others better than ourselves. Philippians 2:3. Only then can we love others as we do ourselves and accept them as God has accepted us in Christ.

The Lordship of Christ over our affection is absolutely essential in order for us to experience emotional healing. Our emotions must not be allowed to run wild, but rather they must be disciplined. Should our emotions not be submissive to God's will, then it will jeopardize the pure expression of our love. The only way that we will ever be able to control our emotions is for us to live under the authority of God. We must choose to love the Lord with all our heart and allow Him to direct our affections. As long as our emotions run wild, we will only love ourselves and be unable to express our love to the Lord.

To love the Lord we must have the pure love of God in our heart. Should the love of God not be shed abroad in our heart by the Holy Spirit we would only love

Him with a worldly love. When we love God with the God-kind of love we will love him regardless of the circumstance. Song of Solomon 8:6 & 7, "Set me as a seal upon your heart, As a seal upon your arm; for love is as strong as death, jealousy as cruel as the grave, its flames are flames of fire, a most vehement fire. Many waters cannot quench love, nor can the floods drown it." When we truly love God, we will persevere in loving Him regardless of how we feel and regardless of what problems we may have.

Human affection will stop the moment our emotions become unpleasant. When we love someone with the God-kind of love it is as strong as death and many troubled waters will not cause it to cease. As we mature in our spiritual walk, the Lord will teach us many things. He desires to teach us to believe in His love even when we cannot feel it. It is easy to believe that God loves us as long as we feel His love. It is difficult to believe that He loves us when we do not feel it. It is even more difficult to believe that He loves us whenever we have adversities and problems.

The Lord knows that in the beginning it is necessary for us to feel His love. It is right and natural for a saint to desire and expect to feel the love of the Lord early in the first stages of His Christian life. Once the Lord allows us to feel His love, then He desires for us to believe in His love even when we do not feel it. We should not be surprised that after we begin our spiritual walk that we lose that good feeling. Of course, it is then time for us to believe in the Lord's love without that feeling.

We should always notice what person or thing easily activates our affection. We should always guard against anything that will cause our emotion to stir. We should endeavor to keep our emotion calm and quiet. This is absolutely essential for us to be able to walk in the Spirit and to enjoy emotional healing.

We should not allow the devil to activate our affection. He can easily activate our emotional desires when we walk in the flesh. Many ministers have failed at this point. This happens often, particularly when counseling someone of the opposite sex. Unless we walk in the Spirit, it is easy for Satan to activate our affection. This is one area which we must guard cautiously. Friends activate our affection. A friend of the opposite sex will stir one more than one of the same sex. God created man and woman with a natural endowment that causes the opposite sex to attract each other. There is a psychological complement involved as well as a physical one. However, we must know that this attraction belongs to the soul. Since it is natural, it should be denied.

What we have said refers to the natural tendency of man. Since this is true, one who wishes to walk by the Spirit must be alert and deal with the situation accordingly. All love that originates from the desires of the flesh will soon turn into lust.

When we show partiality to the opposite sex in the matter of love, that reveals that our affection has not been purified. Only natural affection will treat the opposite

sex differently from a person of the same sex. Even though the stimulation of the opposite sex may be mixed with a pure motive, it comes from the desires of the flesh. We must be cautious and not allow the thoughts of the opposite sex to stimulate us in any way. We must resist all desires to be praised by the opposite sex. Should we desire praise from the opposite sex it will diminish our spiritual power and inflame our emotion.

All spiritual work must be done with a pure motive with our emotion at rest. Remember that when our emotion stirs, it defiles our conscience. This does not mean that a Christian should not have friends of the opposite sex. Jesus had fellowship with Mary, Martha, and other women. The question is still the same. Is our affection under the authority of God? When we have a friendship with the opposite sex and the affection is stirred, we know that something is wrong. Our affection must be completely presented to God. When we believe that it is too difficult to give someone over to God, we must know that the flesh is trying to emerge.

Any unlawful stirring of our affection will lead to sin and draw us away from God. Any affection that is not inspired by God will soon be transformed into the lusts of the flesh. Should we not have experienced death to our affection, then we have not experienced death to anything. To lust after man's affection reveals that the saint has not experienced death to the old self. When we experience our death, we will walk by the Spirit, not by natural human affection. The one who walks in the Spirit will allow God to be Lord over his affection. When the Lord handles our affection, then we can handle our emotions.

CHAPTER 3

OUR NATURAL DESIRES

When our many desires create confused feelings in us, we cannot quietly follow the Spirit. When our desires arouse our feelings, they cause many unpleasant experiences. We must know that natural desire is a very large part of our emotional life. Before we experience deliverance from the power of sin, our desire unites with sin and causes us to love sin. This will enslave our emotions. As long as we walk by our emotions, we will be controlled primarily by our desires. Not only our affection, but also our desires, must experience the deep work of the cross for us to be able to walk in the Spirit.

As long as a Christian is ruled by his desires, he will remain a carnal Christian. All natural desires and all ambitions are expressions of the self-life. When our will is not fully yielded to the will of God, we will still be carnal and live by ourselves, for ourselves, and after ourselves. From our desire we can expect self-love, self-pity, self-glory, and self-praise. Self must be the center of everything. Everything that self desires is something of self and for self. When our desire is not purified, then everything is done to please self and to glorify self. No saint can walk in the Spirit when he is living in such condition.

One thing that comes from natural desires is pride. We want to attain a place for ourselves so we will feel honored before men. From man's natural desire will come boasting about one's position, family, good looks, health, and his abilities. When one calls attention to the differences in how he lives, how he dresses, and what he does reveals the work of emotions. When we consider the gift of the Spirit that God gave us to be superior to that of another, we must know that this is stimulated by our natural desire.

It is amazing how much an emotional believer will try to display himself. He has a sensational desire to see and to be seen. It is impossible for God to restrain him. He will use every means imaginable to put himself at the head of the table. He is unwilling for God to hide him in the dark, for he wishes for others to see him and pay attention to him and his abilities. He must be sufficiently respected or his desire of self-love will experience a deep hurt. His heart is truly overjoyed when he is admired by others. He not only loves to hear others praise him, but thinks, "How can anyone as good as I am keep from bragging on myself?"

Undealt-with desires will cause the saint to try to elevate himself in his work. There is great motivation because of his secret motive. Truly this person is looking for what will satisfy his desires and what will stir his emotions. Our natural desires cause us to be ambitious. All ambition to be famous and to attract admiration from

others arises from the emotional life. Quite often the aspiration for success is only a cover-up for glorifying one's self. It is possible for our desire for spiritual growth to be for our pleasure and for the admiration of others. It is amazing how much of our conduct is for self. The natural desires are expressed in many areas of life. It is revealed in what one likes to see, what he reads, and what he does not read. This is revealed in what one eats, wears, his automobiles, houses, etc. The question is not whether these things are right or wrong; the question is the motive.

A natural desire can be detected in a person's attitude and sometimes in the way he walks. It is quite noticeable in his works and deeds. We may say, "These are just little things." This is true; however, they must not emerge from one's desires. I Corinthians 10:13, "Therefore, whether you eat or drink or whatever you do, do all to the glory of God." There is nothing too small but what it will affect spiritual progress. Every little thing must become important to us. When we take care of the little things, we then can take care of the big things.

The more spiritually mature one becomes, the more real he becomes. He is united with God and will be at rest. The restless and the impatient person pretends that he is mature and wise, when he is actually immature and unwise. Another prominent feature of an emotional person is that he loves pleasure. Natural human emotion cannot live totally for God. Only after the natural emotions are purified by the cross can he ever pray for one hour. We will discover how much emotions demand should we be shut in by God, not seeing man or the things that we love.

Another symptom of the emotional saint is his desire for hustle and bustle. He has a sensational desire for haste even though he may not know it. He does not know how to wait on God. Neither is he familiar with the fullness of the Spirit, nor the leading of the Spirit. When one is excited emotionally, he will naturally act hastily. He stays in a hurry. It is very painful for him to wait on God and to know His will. How many impulsive actions are there from an emotional saint that are the will of God? Since God knows the impatience of our flesh, he quite often uses family members, circumstances, and other saints to wear us out. He wants us to become conscious of our impatience and yield it to the cross.

God never gets in a hurry and neither does His saint who has experienced the deep working of the cross in his emotion. When we act on impulse from our emotions we must depend on our own strength. One who is continuously in a hurry is walking in the flesh. When we discover ourselves in a hurry, we must turn to the Lord and say, "I desire your cross to operate at this point." When we walk by the Spirit we will not walk hastily. God desires that we wait on Him for orders but He is never pleased in what originates from ourselves. Our activity must originate with God. It is impossible for the emotional believer to sense the movement of the Spirit and to know the will of God. One is extremely impatient even when he wants to do God's will.

We must discover that God not only has a will but He also has a time. Quite often He reveals His will, but chooses to reveal His time later. This is very painful for the flesh. We should discover that the Lord's time is as important to Him as His will. Since an emotional believer cannot wait on God, then whatever he attempts, he must undertake to do it himself. He has not learned to completely take his hands off his life and trust it into God's hands. To walk by faith is beyond his ability because that requires self-denial. Sometimes it seems that God works too slowly for him, so he tries to help Him along the way. Sometimes the Lord will cause the work of the minister to be ineffective to encourage him to deny himself and bear his cross.

A common symptom among emotional believers is self-defense and justification for his conduct. There are many defense mechanisms. Only when one is instructed by the Spirit should he explain his situation. Most of the times the explanations are only the agitation of his emotion. There is no need for us to speak on our behalf. When we commit our situation to the Lord, there will be no need for us to defend ourselves. Pride will cause our emotion to hurt greatly when we are misunderstood and criticized. This depreciates one's glory and lowers one's self-esteem.

When one is unjustifiably criticized, the self in man cannot keep silent. We must choose to accept what God gives to us and be willing to wait on Him to justify us. For us to defend ourselves and justify our conduct reveals unbelief in God. He believes that God's justification and vengeance will come too late. He expects the Lord to justify him immediately so everyone will see his righteousness for sure and for certain. All of these are expressions of the emotion.

We need to humble ourselves beneath the mighty hand of God the moment we sense misunderstanding, unjust judging, or criticizing. We will then discover that God wishes to use this experience to lead us to deny ourselves and take up the cross once again. This truly is our practical cross. Each time we experience our cross, we will experience a greater degree of death to our emotion. Each time we defend ourselves and justify our situation we strengthen our flesh.

As long as one's natural desires run wild, he will ever be looking to man in times of discomfort, suffering or depression. He desires to confide in someone to release his unbearable pressure and relieve his burden which has been caused by his emotion being aroused. This may cause some relief, but in the long run it only compounds the problem because the flesh will be strengthened. When we ask, "What can wash away my sins?" we know it is nothing but the blood. Then we may ask, "What will for sure relieve my emotional pressure?" We must know that it is nothing but the cross.

Someone may inform others about his distress, believing that their knowledge of it will lessen the pain. His objective is to secure sympathy and comfort from people. No man can ever comfort our heart. Only God can comfort a troubled heart.

God may use people as a vessel through which to comfort us, but no person can ever comfort our aching emotion. We may get a pleasurable feeling from the sympathy of friends, but the Holy Spirit is our Comforter. We must choose to be satisfied with the fact that God knows our problems. We must commit our burdens to the Lord, quietly listen to Him, and we will find true release. We must look for God's comfort rather than for man's.

We must not be selfish, for what man can give and despise God's grace. Man's sympathy and comfort will never quieten our emotions. Even though we may get temporary relief, yet the natural soul-life will be nourished. Spiritual life begins with God and finds complete satisfaction and sufficiency in Him. When we receive the power of the Spirit, we will be able to endure solitude and take our burdens to the Lord and leave them there. God desires that we stay quiet and allow the crosses he arranges for us to work out His purpose in our life.

Each time we open not our mouth in suffering we are taking up our cross. Jesus was like a sheep, dumb before the shearers, so He opened not his mouth. To keep our mouth shut is our cross. Every time we judge others, criticize others, or complain, we are strengthening our emotion. Each time we stay quiet when we are misunderstood, our spiritual life will be fed by the work of the cross.

It will be helpful to understand God's objective. He desires that His children live exclusively in the Spirit and be willing to offer their soul-life completely to the cross. For God to accomplish this purpose, He must touch deeply our natural desires. Since God will perfect all of His children in His due time, their natural tendency will be destroyed. Many times God will not allow His children to do some things or to have some things because He wants them to be willing to give up their natural emotions.

When we live according to our desires, we will naturally be rebellious toward God. God's objective is to destroy everything that His children crave except the desire for Him. God's primary desire is what must direct us to do a particular thing. It must be God's will rather than our own desire. All of our activity must arise from His desire rather than from ours. As long as we are guided by our likes and dislikes, it will be impossible for us to walk in the Spirit.

God cannot use us in spiritual work until we are willing to give up our emotional life. God desires that His will be the guiding principle for all that we think, say, and do. We must deny our own desire and we must respond to God's will. Even when our desire harmonizes with God's desire, we must do what we do in response to His desire. Our only desire must be for God and for His will. Anything that does not come from God must be rejected. When we are honest toward God, He will lead us to deny our soul-life. For us to stay filled with the Spirit we must put to death our own desires.

David gladly accepted the cursing from Simei. He said, "For the Lord told him

to do it." II Samuel 16:11. We, too, should gladly accept misunderstandings, criticisms, contradictions, and such like. All of these agitate the natural desire, but it only reveals the need for the cross to deal with our soul-life. We must learn to receive all unpleasant dealings, pain, and suffering as being appointed for us by the Lord. When we patiently bear these contradictions to our desires, we will experience our natural life being dealt with by the cross. The more we hurt when we obey, the faster we will experience death to our emotion.

Our desire to see and be seen, praised and respected, must be put to death by the Spirit. Romans 8:13. All desires to be praised for our spiritual abilities and talents must be denied. All expressions of our desires must be given up. For God to enable us to give up our desires, He will engineer practical crosses that will run counter to our desires. God's objective for our cross is to put to death our natural desires. Our desires will suffer greatly, but is the only way to emotional health.

We may ask "How can our emotions be happy when our desires are dying?" This is a paradox. A paradox is something that does not seem to be true, yet it is true. We will become happy when our desires experience death. God's will and our desires are incompatible. For us to follow the Lord, we must deny our desires. This is what it means to "deny yourself and take up your cross daily." Luke 9:23. For God to accomplish His purpose, He arranges for His children to experience many fiery trials. This is why the Lord sometimes brings a person low who desires a high position, or allows someone to fail when he has many high hopes, or cause a person to experience sorrow when his desire is to experience many pleasures. He may have high ambitions and the Lord will allow him to succeed in nothing. Sometimes the suffering will come from those that he loves the most. It seems regardless of how hard he may try, he is headed toward death. Sometimes all hope of life is removed and it seems that death is inevitable.

When he comes to the place of desperation and begins to sense that he cannot escape death, he then begins to realize his need for God. This is exactly that for which God has been waiting, the cessation of his soul-life. The Lord has been working long, hard and diligently to accomplish this in his life. The sooner one understands this, the quicker he will recognize how foolish it is for him to resist the Lord so much for so long. He will soon discover that resurrection life always follows death just as morning sunlight follows night. The sooner one recognizes this and yields his soul- life to the cross, the quicker he will experience rapid spiritual growth.

Spiritual health and emotional health always go together. Only after the saint loses his heart of self-love can he be totally for God. He then will be ready for God to mold him just as the potter molds the clay. He will now be content to live a quiet, simple life. He will have no selfish ambitions, no expectations from self and no requests from God except for the desire to obey His will and to please Him. The life that obeys the will of God explicitly is the simplest kind of life there is. His only

desire is to quietly follow his Lord.

Once we are truly willing to forsake our natural desires, we will experience a truly restful life. At one time we had many desires. To satisfy these desires we exhausted every ounce of wisdom and strength that we could muster to fulfill our plans, plots, manipulation and conniving, yet our emotions were in constant turmoil. While striving, our heart was agitated continuously. When we experienced failure, we agonized because we failed to be successful. Our emotions were never truly at rest, yet this was our objective. We discovered that our surroundings affected us greatly.

A common trait among emotional believers is the effect that people and things have on them. The attitude of people, changing circumstances, loneliness, and many other events in their world give them the opposite for which they desired. When things do not go according to their desires, they become anxious, disturbed, and experience guilt feelings. These are expressions of emotion which are provoked by external causes. People who have sick emotions can be wounded and disturbed quite easily. Any negative emotion can play havoc with their nerves. This is what causes many nervous breakdowns.

It is normal for one to expect from mankind sympathy, respect, concern, and love, and when he does not receive it, he murmurs to himself and criticizes others. He needs to know that his criticism is toward God. Every saint will experience this sorrow and grief until he is willing to give up his natural desires. Since he has been crucified to the world, Gal. 6:14, God will never allow this world to satisfy his desires. Since this is true, then how can an emotional saint ever find peace and rest? He will find perfect peace and satisfying rest once he denies his own pleasures, follows the Spirit, and chooses to be satisfied with what God gives. Once these decisions are made, restlessness and impatience will cease and he will immediately experience peaceful rest.

The Lord spoke of finding rest for our emotions in Matthew 11:29, "Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you shall find rest for your soul." To find rest for our soul is to find rest for our will, our mind and our emotion. It seems that no saint has ever experienced this rest until after he has experienced many sorrows, many sufferings, and many problems. God's purpose is to wean us from the world and the things of the world. When we see a saint that is calm and at rest, we must know that he has been through the fire. For this reason the Lord tells his followers to learn from Him that they may find rest for their emotion. Jesus speaks about this as being meek and lowly. This means gentle and humble.

Since our Lord was gentle, He was able to receive any treatment from man without opposition. Since Jesus was humble, He had no ambition of His own. The one who has ambitions gets hurt. He becomes angry and restless when he cannot

attain what his heart desires. Since our Lord lived gently and humbly, there was no occasion for His emotion to blow up or clam up. He counsels us to learn from Him that we, too, will learn to be gentle and humble.

When we take His yoke we will have restraints upon ourselves. The thing that satisfied Jesus was knowing that He did the will of His Father. As long as our Father knows and understands, then why should we be concerned about the disagreement and opposition from others? We must be willing to accept the restrictions that God places on our life and work. When we are willing to bear His yoke, accept His restraint, do His will, and seek no expressions from our emotions, then nothing will provoke our emotion or disturb it. This was what Jesus meant when He said, "Deny yourself and take up your cross daily."

Only by being willing to receive the cross and totally submitting yourself to the will of God will we find rest for our emotion. We will then live a satisfied life. Since our only desire will be the will of God, then we will be satisfied to do His will. This is what David meant in the 23rd Psalm, "The Lord is my shepherd, I shall not want." When the Lord becomes our Shepherd, we, too, will not want, because God will have satisfied our desire. The Father himself shall fulfill all our desires and supply our needs. We will then know that everything that God arranges for us or allows to happen to us is for our good. We will begin to understand more fully Ephesians 5:20 "Giving thanks always for all things to God the Father in the Name of Our Lord Jesus Christ." This is one of the most difficult verses in the Bible to put into practice, yet one of the most profitable.

We will come to know what the abundant life is all about once we thank God for all things. The basic characteristic of the abundant life is satisfaction. As long as we find a fault with God's arrangement for our life in things like where we live, our spouse, friends, neighbors, occupation, and income, we must know that we have not put our emotional life to rest. As long as people and things cause us to become irritated and disturbed, we must know that we still have expectations in our heart. Philippians 3:3 "For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh."

When we begin to experience the spiritual operation of the cross, we will discover that our emotion will begin to heal. Romans 12:2 speaks of having our mind renewed. When the blood and the cross do their work, the Spirit will not only renew our mind, but also will renew our will and our emotion. We will discover that our emotion will be united with God's desires. We no longer will resist the Lord, rather we will delight in pleasing Him.

This is not suppressing our desires, for our desires will be purified by the cross. At that time should the Lord desire for us to suffer, we will be willing, because we will have learned that having a mind to suffer is the key to God's blessings. We will then know that whatever God allows to happen to us will be profitable for us,

Hebrews 12:10. Should God want us to be happy, then we are willing to be happy so that the Father may be glorified. When God takes away our happiness, we will know that when we welcome this, that too will glorify the Lord.

We will welcome the bitter as well as the sweet for we will have come to identify with Job who said, "Though He slay me, yet will I trust him." The way that we can have a pure, spiritual life is to be able to accept our practical crosses daily. We must know that God will arrange for us to experience the practical cross on a daily basis. We will welcome every practical cross once we understand that it has one practical, particular mission, which is to relieve our painful emotion. We must desire to experience every practical cross so it will make its contribution to our life. This is the way that we partake of God's holiness. Hebrews 12:10. Also, this is the only way to have our natural desires purified.

CHAPTER 4

WALKING BY FEELINGS

Once a saint experiences deliverance from sin, he will become affectionately attached to the Lord. Even though he has begun his walk in the Spirit, nevertheless, he will experience a life of much feeling. This experience will be most precious. Since this saint lacks spiritual knowledge, he will assume that this kind of emotional experience is very special and most blessed since it came after deliverance from sin. This experience is so gratifying that he finds it difficult to give up and forsake.

At this time the saint becomes conscious of the nearness of the Lord. This is a most blessed experience. He becomes conscious of how precious the Lord's love is as well as his own love toward the Lord. This joy in his heart causes him to believe that he is experiencing the joys of heaven. He is now enjoying greater pleasure than he ever knew was possible. He now enjoys Bible study, prayer, praising the Lord and communing with the Heavenly Father. It has become easier for him to make decisions, and that reveals his great love for the Lord. He desires to be alone with the Lord in quietness. He is now willing to give up time with his friends just to be with the Lord. Formerly he had very little to say in spiritual meetings, but now the love in his heart has released his tongue. He gains much pleasure in telling others about the Lord. His burdens have become lighter.

Now he is willing to suffer for the Lord. His conduct experiences a great change since he has become conscious of the presence of the Lord. He is now able to remain in silence when once his tongue seemed to have been loosed at both ends. He was rather carefree, but now he has become very serious. He is now sensitive to the sins of his brothers and sisters. This causes him to judge them severely. At this stage of his spiritual life, he has become preoccupied with his own conduct and has become more discerning of the sins of others. Since his joy is so wonderful, he pities others because they know nothing about it. He pities others who lack great spiritual experiences. He considers the lives of others to be meaningless. He believes his life is so marvelous because he has so much joy. He believes he is living on cloud nine while others are struggling in the valley.

Every saint who has experienced deliverance from the power of sin has experienced this kind of life; however, he also knows that this kind of experience does not last very long. No one can maintain that kind of experience continuously. This kind of experience usually lasts only for several weeks, or at the best for a few months. His great joy has now disappeared. When he arises to read his Bible, he discovers that he does not have the desire nor the results that he had previously. He

prays but finds himself exhausted in a short period of time. He senses that something is drastically wrong.

He previously judged others for not being spiritual, but now considers himself worse than one of them. His emotion has now become cold. He does not sense the presence of the Lord because now He seems to be far removed. Everything now seems to be cold, dark, dry, and dead. It seems that nothing will comfort his heart and that the Lord has forsaken him. Since he is now unconscious of the presence of the Lord, he believes that he has sinned. He now confesses every sin which he can remember, which incidentally does no good, since there is no need of confessing a sin but one time. Since he cannot detect some special sin, he wonders why the great difference in his life.

Since he believes that he has sinned, then Satan will accuse him. Even though he asks the Lord to forgive him, he still does not regain what was lost. Nothing he does restores the experience that he lost. He seems to be growing colder and emptier in feelings. He derives no pleasure from fellowshiping with other saints. Sometimes when a believer experiences this situation, he may backslide. Should sins not be dealt with God's way, they will multiply. Then many duties will go undone. That for which he judged others now becomes his experience.

Even though he had made a great transformation in his life, it did not last. Since he has not yet learned, he will believe that all is gone when he has been deprived of his joyous feelings. He surmises that since he is not conscious of the Lord's presence, surely he has displeased the Lord. As this experience continues, he seems to lose the sense of spiritual things. Therefore he will try desperately to recover what he has lost.

Since he still loves the Lord and longs to be near Him, he does not give up. He wonders how he can get along without the consciousness of God's love. He now struggles greatly to deliver himself from such an unpleasant state, but still with no success. He has a sensational desire to find God. Even though his conduct remains good, his heart still condemns him. It is now impossible for him to succeed since he has many failures. His sufferings are thereby increased greatly. Should anyone compliment him for being such a good Christian, he is humiliated because no one understands how miserable he is inside. He greatly respects those who are growing in the Lord and who are enjoying communion with Him.

We may ask, "Will this condition continue forever?" No, should he continue to be faithful to the Lord, he will regain his previous experience. After a few days, or perhaps a few weeks, the much desired feeling will return suddenly. The joy may return at the time he is enjoying worshiping with other saints, or while he has his morning devotion. Since the morning always comes, so the joy will return. All which has been lost for the believer will be restored.

The consciousness of the presence of the Lord will become as real as before.

The feeling of the love of God in his heart will return. His Bible study and prayers will become as meaningful as days gone by. It will seem that he can put the Lord at his right hand and almost touch Him. It is now a pleasure rather than a burden to draw near to Him. The darkness has turned to noonday and the suffering has turned into rejoicing. He is now diligently trying to preserve what he has regained because he considers his unfaithfulness the reason for the great change. He now serves the Lord very conscientiously with all diligence, hoping to experience the joy continuously and never fail the Lord again. In spite of his faithfulness, he is amazed that shortly the consciousness of the presence of the Lord has left him again. He is once again in a dark state.

We have been told that all Christians experience a similar state once they have been delivered from all sins and come to know God as the Father. In the beginning of the spiritual walk the Lord causes one to be conscious of his love, his joy, and his presence. This consciousness always disappears for it never lasts very long; however, it always comes back and then the believer is hilariously happy.

This experience will come and go several times while the believer is still fleshly and before he learns to walk in the Spirit. The believer will never experience this kind of situation as long as he daily sins even though he confesses his sins. This is a different type of life from the sinful, roller-coaster life. This new life is more like the ebb and flow of the sea. Only after he has made some spiritual progress, serving the Lord faithfully, and beginning to love Him, will he experience this kind of situation.

We may ask, "Can the meaning of this experience be explained?" The saint believes that his spiritual status is high when he is feeling good, but he believes it is low when his joy has been removed. He thinks of his spiritual life as being full of ups and downs. He believes that he is at his special best when he feels good and is sensing the Lord's presence. He further believes that he is at his spiritual worse whenever he has lost the joy, feels dry, and is in total darkness. Even though this is a common conviction, it is incorrect. When we understand how this is wrong, it will enable us to enjoy success rather than experience failure.

We must know that our feeling is totally a part of our soul. When we live by sensations, regardless of how good or how bad we feel, we are living by the soul. When one feels happy, joyful, and the Lord's presence, he is walking by feelings. Just the same, when he feels sad and depressed, he is still living by feelings. He is just as soulish when he feels good as he is when he feels bad. He is just as spiritual when he feels dryness and darkness as he is when he senses the presence of the Lord, enjoying His blessings, and is filled with His love.

Our spirituality is not determined by how we feel. God never intended for the spiritual life to be dominated by feelings. Regardless of how good our conduct may be, we will still experience these oscillating feelings. Therefore, we should never use

our feelings to try to determine our spirituality. Rather we must know that spirituality regulates our feelings. How joyful we feel is not what determines our spirituality. It is common to believe that these happy sensations are spiritual experiences. We must know that these experiences are expressions of our soul.

Only what originates from the spirit is spiritual experience. All else is only activity from the soul. This is the point where many Christians make great mistakes. When the emotion is greatly stimulated, the saint believes he is very spiritual. He believes he is more spiritual than others, not knowing that these feelings come from his soul. He needs to know that this is but the way he feels. He believes he is loving the Lord greatly when he senses this great warmth in his heart. Yet when he does not have these feelings, he concludes that his love for the Lord has been lost.

He needs to understand that all of this is only in the feelings. We can understand easily whenever we become aware of the fact that truth does not always agree with feelings simply because feelings change, but truth never does. Therefore, the facts remain unchanged whether we sense much or whether we sense nothing. It is possible to believe we are making progress when we are emotionally high and believe that we are making progress when we are not. This again is only our feelings.

Whether we are spiritual or carnal is not determined by emotional excitement. Only the Spirit can enable the spiritual Christian to advance. The expression of the emotion can never aid spiritual advancement. True spiritual experience is only what is obtained in the power of the Spirit. We may then ask, "Why does God allow this type of experience? Why does He impart His joy with these feelings and then later withdraw them?"

1. God gives us His joy that He may draw us closer to Himself. Since we have a greater desire for the gifts of God than we do God, He gives us His gifts to attract us to Himself. Once He gives us the consciousness of His presence, then He desires that we believe in Him when we are unconscious of His presence. He expects us to believe in His love after He has shown us His blessings and love regardless of our circumstances. We must not love the Lord only when we sense His love and forget Him when we do not sense His love.
2. God wants us to understand ourselves. He deals with us in this manner to aid us in understanding ourselves. All great saints have recognized that one of the most difficult lessons to learn is that of knowing one's self. God wants us to know how sinful, corrupt, empty, selfish and inappreciative we are. It is impossible for God to teach us this lesson all at one time because should He reveal all of our weaknesses and shortcomings at one time, we would become discouraged and give up. Therefore, this lesson must be learned as we mature spiritually. This is a lesson that we do not desire to learn because it is not natural for us to desire to learn it. Some saints will

blow up immediately should we point out their weaknesses or any wrong in their life. This is simply because they are unwilling to learn the truth about themselves. But cheer up, for God knows how to teach us this lesson. One of His ways is by giving us a joyful feeling and then by taking it away. Through this experience we will begin to understand how sinful and selfish we really are. God wants us to see how we have misused His gifts by bragging on ourselves and criticizing others. Further misuse of His gifts is revealed by our excusing ourselves and accusing others. He will lead us to see that we have been led by emotions, believing we have been led by the Spirit. The purpose of these experiences is to humiliate us. We must understand that these experiences are arranged by God to aid us in knowing ourselves. Once we understand this we will not consider these exciting experiences as paramount to be obtained. It is just as possible to dishonor the Lord's Name when our heart is filled with joy as it is when our heart is dry and in darkness. We progress just as much and maybe more in our dull time as we do in our bright time. Our life is just as corrupt under either condition.

3. God desires to enable his child to overcome his environment. When our feelings and conduct change because our surroundings change, we are living by emotions. When we change our decisions because of our environment, we are walking by emotion instead of walking by the Spirit. Whatever parts of our life can be affected by environment is emotion. Our life will undergo a great change when our emotion is not influenced by our environment. Therefore, it is absolutely essential for us to conquer emotions should we desire to overcome our environment. For us to overcome the way people and things influence our emotions, we must learn how to deal with our feelings and desires. When we do not overcome our oscillating feelings, then we will never overcome our environment. Our feelings must experience death so our environment will not affect the way we live. Should we not control our feelings, then our environment will control our life. Therefore, to overcome our environment we must overcome our feelings. This reveals why the Lord allows one to have different feelings. He wants us to learn to yield those feelings to the cross so we may overcome our surroundings. Once we become willing to give up our strong emotional feelings and desires and yield them to the cross, we will then be able to cope with the changing atmosphere and our environment. When we decide to use the changing weather, immature people, and our undesirable feelings to remind us to praise God and thank Him for them, then we will be able to walk the narrow way without drifting with the tide. We will also break the bad habit of complaining. God desires

that we live a consistent life regardless of the weather, criticism, or how we feel. He desires that His child study the Word, commune with Him, and serve Him faithfully, regardless of how happy he is or how sad he may be. We must not make decisions according to how we feel. We must serve the Lord faithfully whether we have joy or sorrow. When we decide to deal with our feelings God's way, we will overcome our environment. To overcome our environment is proof that we have overcome our feelings.

4. God desires to train and strengthen our will. Spiritual life is primarily a life of our will rather than a life of our emotion. Our spiritual life is maintained by our will rather than by our feelings. The will of a spiritual man has been renewed by the Spirit. Once the will is renewed, we must learn to wait on God and receive revelation before we make decisions. Our will must become Strong enough to be obedient to the command of God rather than allow our emotion to influence us to reject God's will.

One very important step in the Christian life is for the Spirit to train and strengthen our will. When one is emotionally excited, he can proceed easily because his high emotions support him. However, when he is cold, he finds the going rough because then his will must carry him through. This is for the purpose of strengthening our will. God desires that our will be strengthened but that our emotion not be excited. He takes away our emotional excitement to cause us to exercise our will. When our emotion is stimulated, we can undertake the work, but now God desires that we use our will instead of our emotion. Our will is strengthened through exercise only during the time that we receive no aid from our emotions. Some saints make the mistake of trying to discern whether they are spiritual or carnal by their sensations. True spiritual life is lived by the Spirit through the will. The reality of spirituality is determined by the strength of the will without aid from the emotions. Our true life is revealed during the time of coldness and darkness. God's purpose is to lead his child to a higher level of living. He wants us to enjoy spiritual maturity so we may be able to glorify Him. To do this He will first give us a taste of that life in our feeling. We will experience a taste of that life in our feeling before we experience this life in our spirit.

When we experience this life in our feelings, we have reached one more station on our spiritual journey. God desires that we press on by our spirit with the aid of our will. By disregarding our emotion and pressing on with our will, we will soon discover that we have advanced greatly. This time span can be several months, and quite often it has been several years.

Once we go through the tunnel and then as we compare our life with what it was before we entered the tunnel of darkness, we will discover that we have made progress. We are unaware that we were making progress at that time. However, by comparing our life with what it was before this experience, we can tell that we have

changed. This knowledge is greatly important for it will help us avoid many errors. Remember, we are talking about a life that is vastly different from the sinful, roller-coaster life of a carnal Christian who repeatedly sins and confesses.

Once we experience deliverance from sin and fully consecrate ourselves to the Lord, we will truly begin to experience a new kind of life. We must be conscious of the fact that in the Christian life it is normal for us to have periods of great joy followed by periods of coldness and darkness. We must realize that we are experiencing one of God's most important spiritual laws. The law is this: what we have obtained in our emotion must be maintained by our will. By faith we must receive God's blessings. Only what is retained by our will is truly a part of our life. When God withdraws our pleasant feelings, he expects us to exercise our will to do what we previously were stimulated to do by our emotion.

Gradually, over a period of time we will discover that what we experienced in our emotion will gradually be experienced in our spirit. We will discover that it will become a part of our life. This is called a spiritual law because it always happens to everyone who faithfully goes through this kind of experience. Since this is true, we must decide to persevere and never give up--never. This is the way the Lord perfects our faith. Therefore, the great responsibility is to exercise our will. We will discover that our will comes in mighty handy in doing the will of God.

Once our will has been renewed and we are free to follow the leadership of the Spirit, regardless how much our feelings change, it will not change the course of our walk. Our primary concern must be that our will obeys the leadership of the Spirit rather than seeks to indulge in pleasure from our feelings. There needs to be some warnings along this pathway. When we understand God's meaning and purpose we will be able to press forward according to His will.

Should we not understand the potential danger, we may attempt to take detours and follow our feelings rather than using our will to follow the Spirit. Should we make our feelings the principle by which we live, we will expose ourselves to many dangers. The more we live by our wonderful emotions, the more our will will be weakened. It will become less and less able to follow the direction of the Spirit. Spiritual life is weakened when we substitute feeling for being led by the Spirit. When we live by feelings, we suppress our spirit and our will is weakened from disobedience.

Only when our emotion is quiet can we exercise our will and thereby strengthen our will. The more the will is used in harmony with God's will, the stronger it becomes. Once our will is weakened by our emotion, the more we will discover that our will needs help from our emotion to do the work. Then we will discover that our will is under the leadership of our emotion rather than under the leadership of the Spirit. This causes the believer's spiritual life to become weaker and lower. Should this continue, the person will discover that eventually he will slip

back into sin.

We must not make the mistake and believe that emotion is the mountain top of spiritual life. Even though this kind of life enables us to love the Lord and sense the Lord's love more, God's major objective is to lead us to love the Giver more than we love His gift. When a person loves the gift more than the Giver, he is actually loving himself rather than loving the Lord. It is that joyful feeling that he loves. Even though the joy is given by the Lord, we must recognize that it is He who takes it away. When we truly love Him, we will love Him when we do not have the joyful feeling just as we love Him when we do have the joyful feeling.

Should we love the Lord more when we feel good, that reveals that our love is for our feelings rather than for the Lord. There is a great difference between the Lord and the joy of the Lord. Should we not learn this most important lesson, we might come to believe that this good feeling is God Himself. This reveals that many times we have been seeking the joy of the Lord rather than seeking the Lord. God wants us to love Him rather than love the feeling that makes us joyful. God want us to love Him only because He is God. Is it God or the joy He gives that brings us pleasure?

When we love God, we will love Him through many waters and floods. When we learn to love the Lord more than we love the joy of the Lord, we will serve the Lord when we have problems and adversities the same as when our heart is filled with joy. All saints who have learned this valuable lesson know that it is a most difficult lesson to learn. God wants us to have joy and He delights in giving us joy. When we enjoy this sensation according to His will, such enjoyment is profitable rather than harmful. However, should we believe this enjoyment is possible regardless of the cause, then we are in trouble with the Lord. We must know that the gifts can never be separated from the Giver.

Should we try to enjoy the gifts without Him, our spiritual life is in trouble. We will begin to progress spiritually once we understand the difference between God as our satisfaction and joy, and the joy of God. There is a great difference in loving Him for His sake and loving Him for our sake. When we love and serve God so we will feel good, we are loving Him for our sake rather than for His sake. This also reveals that we walk by our soul-life and do not fully appreciate the spiritual life.

To correct this problem, God withdraws this joyous feeling as He wills and allows us to suffer to cause us to know that the pleasure is in Him and not in His joy. When God becomes our joy, we will praise Him and love Him in the hour of suffering. God's purpose is to destroy everything that we worship except Him. God knows that the life of feeling will jeopardize our spiritual walk. He wants us to live in Him and not in our feelings.

When a child of God lives by sensation rather than by the Spirit through His

will, he will be deceived by Satan. There is a great danger that will arise for every saint who follows his emotions. This is because the devil is very skillful in counterfeiting the feelings which come from God. Should one walk by feelings, he will become confused because the devil will play tricks on him. When one lives by emotions, he will fall directly into Satan's hands. He will furnish him all kinds of feelings that he assumes have come from God.

God will allow this to teach His child that he cannot walk by feelings. The evil spirit is not only able to excite the saint of God, but he also is able to give feelings of depression as well as thoughts of depression. Should one accept a thought or feeling, he has yielded ground to the enemy. Should this continue, he can be so deceived that Satan can gain control over nearly all his feelings. We are told that Satan can cause supernatural sensations such as floating in air, shaking, electrifying, and even the burning fire to consume his uncleanness, etc.

Should one become deceived to this extent, his whole being comes to thrive on emotions. At that time his will will be paralyzed and smothered. Since his inner man is now bound, he lives totally by the soul. At this time Satan only needs to activate his emotion to enable him to follow his will. Even though he believes himself to be more spiritual than others and enjoys supernatural experiences, the sad truth is that he has been tricked by the enemy.

The supernatural experiences of which we speak damage the spiritual life. Only God knows how many of His children have fallen into this area. We must know that not all of the physical feelings of power which render us happy or sad, laughing or crying, hot or cold, which supply voices, dreams, fires, and visions come from the Holy Spirit. They do not always come from above for they can be, and quite often are, deception from the enemy. When one walks by emotion, it is impossible to recognize the works of the evil spirits.

Some would never dream that the evil spirits could perform such work just as the Holy Spirit can. We can learn to overcome this potential problem once we remember that the Holy Spirit operates in the spirit of man. What comes from the inner man is from the Spirit, but what produces feelings in the body, most of the time, is from the evil spirits. Many have fallen into this pit because they live by feelings rather than in the Spirit. When one walks by feelings, he provides the devil opportunity to play his tricks.

We must deny the enemy ground from which to operate, and we do this by denying our feelings, yielding them to the cross, and following our inner man. We must be willing to give up every feeling that comes to us, whether it is good or bad. What the cross can take away, we must let it take away. Unless we are willing to give up all good feelings, we will be receiving good feelings from the enemy. We must become keenly conscious of our bodily feelings. These bodily sensations are given by the enemy to acquire a foothold in our life.

We must decide that we will respond only to the anointing of the Spirit in our inner man. When one has interest in these feelings, it is always for the sake of self. Why would a saint seek after joyful feelings? It is all for self. Why should one desire good feelings in his body? It is for self. To live to be filled with joy through emotions is the love of self-pleasures. How we treat ourselves reveals our spiritual maturity. We must decide that we will choose to walk in the Spirit rather than walk by emotions.

CHAPTER 5

WALKING BY FAITH

There is a vast difference in walking by faith and walking by feelings. The difference is as much difference as daylight from darkness. Romans 1:17 reveals that "the just shall live by faith." In fact, to walk by faith brings additional light, whereas to walk by feelings brings greater darkness. To receive this principle in the mind is so much easier than to experience it in life. The one who walks by faith can do so with it raining or shining or whether it is hot or cold. The one who walks by feelings can do so only when he is emotionally excited.

When one walks by faith, his faith is anchored in God. When one walks by feelings, his faith is anchored in himself. When we walk by feelings, we look at what happens to us and complain. When we walk by faith, we look to the One in whom we believe and we praise Him. We may change constantly, yet the One in whom we believe never changes. The walk of faith establishes the proper relationship with our Father. When we are concerned with the Father and His desires, we disregard our feelings. God never changes since He is the same yesterday, today and forevermore. Hebrews 13:8. Then the one who walks by faith never changes. When we walk by faith we are as unchangeable as God.

The ones who walk by feelings will fluctuate as the sea ebbs and flows. God wants His children to walk by faith rather than making enjoyment the purpose of their living. God expects us to run our spiritual race whether we feel good or bad. When we walk by faith our attitude toward God is the same regardless of how we feel. We have only one desire. That desire is to know and to do the will of God. When we make the decision to walk exclusively by faith, our feelings will rebel against His decision. Our emotion will cause us to want to stop our spiritual activity. Since they know that "we must work while it is day for the night comes when no man works," they must proceed even though they experience adverse feelings.

To walk by faith one pays no attention to his emotions, but keeps his mind on the purpose of God. Once he knows the mind of Christ, he proceeds no matter how uninterested his feelings may be. When he walks by feelings, he will attempt only what he believes is interesting to him. The one who walks by faith makes the decision to be satisfied with God and His will. He will not allow his feelings to draw him away from abiding in the Lord.

Our emotions encourage us to live for ourselves. To pamper and please ourselves is not a life of faith. To live as we desire is only a life of feelings. The one who walks according to feelings has not committed his natural life to the cross. He does not know what it means to deny himself and take up his cross. He must reserve

something for himself, hoping to make himself happy, and hoping to walk the spiritual pathway at the same time. It can never be done. Our walk is a walk of faith from beginning to end. We come into God's family by faith and we walk by faith as His children. Colossians 2:6

Faith is the primary principle of the Christian life. All saints agree with this principle, yet some overlook it in their experience. To live and walk by emotion is to walk by sight rather than by faith. We must know that the walk of faith is exactly opposite to the walk by feelings. One who walks by faith walks contrary to the life of feelings. When we walk by faith rather than live by joy, we will live the same when we feel empty, hurt, or cold as we do when we are filled with joy.

Our walk of faith will lead us to experience a deep work of the cross. When we willingly give up happiness and emotional pleasure, we may believe that the cross has completed its perfect work in us; however, for God's work to bring to an end the old creation in us, there remains a deeper work of the cross. Sooner or later we will discover that God desires that we experience death to our joy and live exclusively to our will. God desires that we obey His will rather than live to enjoy His joy.

Should we continue to walk by faith, the cross will continue to operate until only His will is left. Should we praise God when all is well and complain when things go wrong, then there is more for the cross to accomplish in our life. God wants us to discover the contrast between the will of God and the joy of God. The will of God is always present since we experience it only in certain circumstances and under certain conditions.

When we desire the joy of God, we will only do the will of God that makes us happy. Should God cause us to suffer, we will rebel at His will. Once we receive the Lord as our life, we will obey Him regardless of how He makes us feel. This is because we know that both the joy and suffering come from our Father. It is profitable for God to allow us to have pleasure in His joy in the early stages of our spiritual life, then after we advance in our spiritual walk, for God to withdraw His joy. God knows that it is not best for His child to enjoy the joyful feeling continuously. Should God allow this, then we would only live by the word of God that made us happy. We would desire the comfort of God rather than the God who gives comfort. This is why God removes these sensational feelings that His child may live for Him and only by Him. In the early stages of our spiritual walk it is normal for God to comfort those in times of suffering on His behalf. He enables the saint to be conscious of His presence, feel His love, and see His smiling face. This is to cause His child to persevere rather than to give up. The Lord gives him great pleasure when he follows His will. He is glad to obey His will since the joy he receives surpasses what he has lost. Yet the Lord knows there is a danger, for after having experienced comfort and suffering and the joy that comes from obeying His

will, he will certainly expect the same comfort and joy the next time he suffers. Therefore, he does not suffer solely for the Lord's sake, but also because he is rewarded with the Joy. God expects us to continue our walk of faith without these crutches. The saint will be delighted to suffer provided he is comforted and will gladly follow His will because he receives the joy.

God wants to teach us what motivates us. Do we serve Him for what we get out of it or do we serve Him only because we want to please the Lord? This is why God begins to withdraw the joy and the light that He gives after the saint begins to make spiritual progress. There comes a time when God expects the saint to be willing to suffer without His comfort. He must be obedient even when there is nothing to stimulate his interest. We can learn why we suffer and why we obey God's will by this process. God desires that we willingly obey Him just to please Him.

It is difficult to work when there is no interest. Will we be obedient after the joy is gone and now feel depressed? Can we do it only because it is His desire? Can we obey the assignment simply because He desires? This is God's practical cross which reveals to us whether we are walking by faith or whether we are walking by feelings. To live for the Lord means that we live for His interest, His will, and for His kingdom. The Lord will leave no room for self, for self-comfort, for self-pity, etc. To follow the Lord for comfort and pleasure is strictly forbidden.

We must not only be willing to endure physical suffering for Him, but we must also be willing to endure the pain while our heart experiences no joy. When we walk by faith we will reserve nothing for ourselves. We can know that we are living for Him when we gladly accept everything from the Lord including coldness, dryness, and darkness. The one who walks by feelings can obey God's desire only when his heart is happy. The one who walks by faith can be obedient when his heart finds no pleasure.

We must not obey the mind of Christ only when it suits our desires and feelings. We will either walk by faith or discover ourselves in a similar condition as Jonah, running from God. For us to walk by faith, we must say with Job, Job 13:15, "Though he slay me, yet will I trust him." Truly that reveals a heart of faith. We must remember the Lord suffered so that we might enjoy His blessings. How could Job continue to trust God after He took his twelve children, all of his property, and brought the sickness and suffering which he experienced? It was simply because he knew God.

Through our walk of faith God desires to reveal Himself to us. Feelings will begin to doubt God when there comes the consciousness of suffering; yet faith will hold onto God in the presence of death. The flesh will resist the walk of faith until our emotions experience the deep work of the cross. All saints desire everything that God has to offer except one. That is the cross. We tend to want to come down from the cross and reserve a little pleasure for our own enjoyment. We conclude that

surely the Lord will allow us to reserve a little enjoyment for ourselves. We can do many things for the Lord, but one thing is so difficult, and that is to keep from reserving a little pleasure for ourselves.

To make great progress in our spiritual pathway, we must exercise courage to sacrifice ourselves completely to God's fiery furnace and express no self-pity or love for self. Once we recognize that God desires that we walk by faith, we will not murmur against God or have judgmental or condemning thoughts toward ourselves. Only then will we experience the natural life being cut away by the cross.

Once we yield completely to the cross and experience the true spiritual life, we will wonder why we did not give up our life of emotions long before. We may have success in acquiring a little feeling of joy for ourselves, but we must know that God has so much more for us. Every saint who has gone through this experience will agree that the ordering of the Lord is perfect. The great need in the church today is for the believers to take their hands off their emotional life and present it completely to God.

We may ask, "Does God want us to have joy?" Yes. Joy is one of the greatest blessings that God has for His children. Romans 14:17, "For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit." We must know that there is much difference in joy in the Spirit and joy in our feelings. It may have seemed that we were teaching some inconsistency with scripture, but the joy that comes from a pure faith is vastly different from the joy that comes from our emotions. Once we lose the joy in our feelings, we will gain the joy in the Spirit which comes from a pure faith which cannot be destroyed. This quality of joy goes far deeper than our emotions.

The joy that comes from feelings comes and goes, but joy and peace of the Spirit, which comes from faith, is continuous and remains forever. This is the kind of peace of which God spoke in Isaiah 26:3, "He will keep us in perfect peace", and the joy of which he speaks in John 15:11, "These things I have spoken to you that My joy may remain in you and that your joy may be full." His joy will remain when we walk in the Spirit.

To walk in the Spirit, the saint must deny every feeling of emotion and be willing to give it up. When one's spiritual life grows weak, the guidance of the Spirit is replaced by emotions. The one who walks in feelings does things his way and even goes to the world for help. Without faith, no one can please God or move forward. The one who walks in the flesh stops serving God the moment he has feelings of depression. The one who walks by faith serves the Lord whether he is joyful or not. He knows that this not only pleases the Lord but strengthens his will and his spirit. He also knows that this is the only way to overcome the depressed feelings and keep from falling into a state of depression.

To walk by faith simply means that we live by our will. We may not feel like

obeying God, but we choose to obey Him. It is a life of decisions. When we learn to depend on our renewed will, we will have no need to depend on our feelings. Once we express our respect for God and our disregard for self, we can be truly obedient to God even though we do not feel a bit of joy or whether we are stimulated by some wonderful feeling. This is because we have an honest heart toward God and we have made a decision to be obedient to Him regardless of the cost.

The soulish saint considers himself and obeys God only when he believes his desire will be satisfied. The spiritual saint has a will yielded to God's will and fully cooperates with God and accepts his arrangement with no deviation even though he has no stimulation or outside encouragement. Do we have any reason to boast when we obey God only when we experience joy in our heart? It pleases the heart of God greatly when a saint decides to obey His will and suffer for Him even when the joy, love, help, comfort, and the consciousness of the presence of the Lord is missing. We must be conscious of the true fact that to walk by the Spirit is to walk by decisions of the will which functions in harmony with the will of God.

Full consecration of the will is required for our will to work in harmony with God's will. Faith demands that we make a decision to obey God each time He reveals a need in our life. It will become easier for us to walk by faith once we know that the expression of true spiritual life comes from the operation of the will rather than from feelings. The spiritual life is lived by making the right decisions. To understand this will aid us in avoiding the mistake of believing that our spiritual life is declining should we have no happy sensation in our emotions.

When our feelings are low, the proper observation is to consider our consecration and our choice to do God's will. Should our consecration and our decision to obey God be the same, then our spiritual life is still the same. Simply ask yourself, "Am I willing to suffer for the Lord?" I Peter 4:1 & 2, "Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will God." When we have a will and a mind to suffer, then we will experience death to sin. Ask yourself, "Am I willing and ready to go anywhere and do anything that God desires?" Should these decisions have been weakened, then our spiritual life has been weakened. However, should our convictions on these matters be stronger than ever, then our spiritual life is stronger than ever regardless of how we feel.

We want to experience continuous joy in our spirit immediately. Continuous joy in spirit will be related to the diminishing of our joy in our emotions. Our progress cannot be measured by delightful feelings, but only as we have a deeper union of our will with God's will. The number one need is to have a stronger will to do God's will. When our will is deeply committed to do God's will, then we will follow the Lord whether we feel good or bad, happy or sad, or joyful or have feelings

of depression.

The height of our Christian life is relevant to our desire and our eagerness to follow the Lord wherever He may lead. We can tell something about how eager and willing we are to do God's will by asking ourselves, "How many things do I do because I want to do them?" When we walk by faith, everything we do will be because we believe that is what He wants us to do. Each thing we do because we want to do it reveals the lack of faith, which is sin. Romans 14:23, "But he who doubts is condemned if he eats, because he does not eat from faith. For, whatsoever is not from faith is sin."

To walk by faith is a full-time job. It leaves no time to walk according to our desires. To walk by faith is to walk in opposition to our desires. The life of faith is the road to brokenness. To be broken, our will will be tamed and rendered useful in the hands of God. As long as one demands that he fulfill his own desire, that will play havoc with his spiritual life. We can judge our spirituality by considering the temper of our will. We can never judge our spiritual maturity by the way we feel. All that we can discover by feeling our greatest is that we are full of self, being self-satisfied, and being self-praised.

The emphasis on feelings is to cause us to have a greater desire to become sensitive to the still, small voice and to be obedient to it. We must not be deceived into thinking that our feeling is our life principle. This would only cause us to be mindful continuously of how we feel. We must be more conscious of knowing and doing the will of God than we are of our feelings. We must have a firm conviction that our will is totally available to God. Once our will is totally surrendered to God, then how we feel will be of no consideration to us. When we walk by faith we will be satisfied in doing His will, whether our emotions are high or low. We will discover that God's will alone is adequate to give us the joyful feelings. There is nothing that will give us the joyful feeling as doing His will.

As long as a saint walks by feelings, he will neglect his responsibility to others. He is unfit and unqualified to minister to others because he has made himself the center of his life. Only when he walks by faith will he fulfill his duty as God commands. When he caters to his feelings, he will ignore responsibility, but when he walks by faith he will ignore his feelings.

The Word defines our responsibility and our duty toward the common affairs of life. Our responsibility toward these things in life cannot be altered according to the way we feel. For our behavior to change as our emotion changes reveals that we are walking in our feelings. Duty must be fulfilled according to principles. When one walks by feelings, he will not fulfill his duty. Sometimes he may prefer just to be alone with the Lord and enjoy His presence rather than perform His duty. He derives more pleasure from communing with Him than he does with the everyday affairs.

I have had some counselees who wanted to get along with some spiritual things and ignore the routine. I have seen spiritual leaders neglect their occupation and their families. With God there is no separation between the spiritual and the secular. When we walk by faith this kind of problem will be solved. We must learn how to be united with the Lord in our daily details of life. As long as our experience of God is only feelings, we may want to build a tent on the mountain so we can stay there with the Lord.

Our normal duties of life's pathway are a very vital part of our Christian experience. They help teach us to walk by faith. The Bible emphasizes that the saint must perform his duties. To the Lord there is no distinction between the household work of the wife, the occupation of the husband, and the preaching and praying. The life of Christ may be expressed in any type of activity. The reason one neglects duty is because he does not find the pleasure for which he desires.

When we live an emotional life we will become dissatisfied with our present position and with those around us should they not provide the pleasure which we desire. Why do we look for pleasure from people since the Lord is our life? The life of faith causes us to perform our duty on schedule. To neglect duty reveals a walk in the flesh. When we walk by faith we will be faithful to our family members and our friends. When we live in union with our Lord, we will faithfully fulfill our duty in all areas of life.

It is imperative that one walks by faith to be able to serve the Lord. To deny the life of feeling and to live totally by faith is one of the basic principles and requirements for serving God. Since an emotional believer lives to please himself rather than to serve God, he is useless in the hands of God. The one who lives by feelings may know how to enjoy the pleasure of God, but he does not know how to work with God.

We attain the status of a counselor or a minister when we choose to live for God rather than for ourselves. It is absolutely necessary that we choose to live for God should we desire to counsel for Him; otherwise, we will counsel for the pleasure that we receive. A counselor must realize the walk of faith before he will be a useful instrument in God's hands for counseling others. When one walks by feelings, his objective in life is pleasure. When an emotional believer begins to experience physical and emotional suffering, he will begin to pity himself and finally give up. Since the work that God gave us constitutes our cross, we must continue even as the Lord continued.

The only place where God can find real workers is where those have given their emotional life to the cross. There are some saints who will work for the Lord when the work is profitable for them and when it is suited to their desires. The Lord needs workers who will follow Him to the end. The emotional saint will retreat quickly when the cross comes upon him and requires that he experience death to his

feelings.

The only saint who will persevere is the one who will lay hold to God by faith. The reason that so much counseling produces so little results is that it is done by the power of emotion. When God works, there are results, and there is a danger at this point. Can we continue to work and follow the Lord's command even though we do not see results? One may be commissioned by the Lord and labor for several years on a difficult field without achieving results. We must not work just to produce fruits, but to glorify God. It is difficult for us to understand the work of God because it is eternal in character. Therefore, God demands that we labor for Him by faith since the nature of His work is eternal. Since this is true, no saint who lives by feelings can persevere in this kind of work and please the Lord. Should they not find pleasure in their feelings, they will give up. The one who walks by feelings can follow the Lord in work only to a limited extent. The only one who will follow Him to the end is the one who will follow Him by faith even to death.

Since the battle with the enemy in prayer is truly a self-denying work, then those who walk by feelings are even more worthless in spiritual warfare. One will suffer greatly in spiritual warfare. This is not the place for satisfying one's self. The emotion can never stand this resisting and wrestling in the spirit. There is no pleasure in the spirit for this kind of burden for the sake of the Lord. In prayer warfare, there is never any interest in attacking the evil spirits for it requires every ounce of strength that one can muster. The believer must remember that this work is for the Lord and not for himself. In prayer warfare we must be prepared for the struggle and for the suffering that the enemy may put to open shame.

No spiritual warfare will ever bring pleasure to the emotion. Should an emotional saint engage in spiritual conflict, he will be defeated shortly. His objective may be holy and noble, yet the evil spirit will excite his emotion. Once the battle becomes lifeless and painless, he will stop praying. The one who walks by feelings has no power to wage war against Satan. Should his emotion not have experienced death, he will provide opportunity for the enemy to strike at any moment. He may rise to resist the enemy, yet he will be defeated because an evil spirit will touch his emotion.

The one who has a right to expect victory over Satan is one who has first overcome his life of feeling. For one to be successful in spiritual warfare, he must know that he has experienced death to his feelings and that Christ has become his life by faith. Only the saint with this conviction can successfully wage war against the enemy. With this conviction he can successfully wage war regardless of how he feels since he only cares for the leading of God rather than the caring about his emotion. No one in time of battle should take time out for personal interest and personal enjoyment. Since his objective is not personal pleasure, then he will not complain when he suffers personal hardship. Only this kind of saint can man his

battle station when it appears that he has been deserted by God and forgotten by man.

The one who walks by faith is a true prayer warrior who has overcome Satan. The saint who has experienced this will enter a life of rest for his emotions. Once the cross works deeply and eliminates the natural feelings, he will enter the true spiritual life. The fire of the cross has consumed his selfish desires. The only thing that is precious to him now is the will of God. He has recognized that the life of feeling is incompatible with the life of Christ. Since he rejoices in giving up his life of feelings, he has found true rest for his feelings. Whatever the Lord reveals must go, he gladly gives up. The cross has given him release, and the sighing, complaining, and grieving have disappeared. Since he has learned that joy in the Spirit is more desirable than joy in feelings, he is willing for God's will to be done. Though it seems that he has lost everything, he is satisfied with the fulfillment of God's purpose.

Even though he is left with nothing to enjoy, yet he has the joy of the Lord. He cares not what happens to him as long as the Lord is pleased. Since he now has perfect rest, no person or thing can stimulate him. Once the cross brings the soul life to experience death, then he will experience the fullness of the Spirit continuously. When he walks in the Spirit, he will have the Spirit's power which will enable him to control his emotion. When he controls his emotions, he will have a restful, steady walk, free from the ups and downs; however, this does not mean that it is impossible for him to become negligent and allow his emotions to rule once again. Even though he may experience occasionally, yet his life will be characterized by the life of faith.

The confusion and the continuous disturbance of the emotion will be a thing of the past. He will learn to be watchful in prayer lest the enemy excites his feelings. This does not mean that there is no possibility of feeling joy or sorrow. It does mean that he will know how to faithfully handle the lusts of the flesh and get on with the main business at hand. Since he will possess his emotions, then his feelings will continue to exist. He will sense sorrow, pain and darkness, yet this suffering cannot penetrate his inner man. It will only affect his outer man.

Since the soul and the spirit will be divided, he can discern what originates from his desires and what originates from his spirit. What originates from the soul must be willed to the cross, whereas that which comes from his spirit must be followed. Once the saint experiences this restful position, he will discover that all that had been lost is now restored by the Lord. He now has access to all spiritual blessings since he has access to the Lord. Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ." Now when he needs peace, by faith the Lord is his peace. Ephesians 2:14. Since the Lord is his life, when he needs patience, the Lord is his patience. Since he has now lost his natural life, he is in a relationship that

enables him to enjoy all the blessings that are in Christ Jesus.

The saint has now experienced the circumcision of the heart. Colossians 2:11, "In Him we were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ." When he, by faith, has a pure heart, he will have the consciousness of God. He now loves the Lord and unconditionally accepts himself in Christ. He can accept himself in Christ because he knows that God has accepted him in Christ. Ephesians 1:6. He accepts himself as the Lord accepts him, which is in Christ, unconditionally and with no reservations. Since he has experienced the practical working of the cross and has a pure life, then all is for God. Since all is for God, then "all is well." Every desire for pleasing oneself is willed to the cross. Every expression of selfishness is yielded to the cross.

To obey His Master has become his objective in life. Even though God fills his heart with peace and joy, he does not enjoy them to gratify his own desires. His desire for joy, peace, and to have his heart filled with love is so His Master may be glorified. Even though his emotion is experiencing the healing process, he now reviews this for the glory of God.

He recognizes that even though it was God who destroyed his life of feelings, yet it also was God who restored him. Psalm 23:3, "He restores my soul." For God to restore our soul means that He will restore our emotion. We must now by faith experience our emotion being restored. We can now thank God for destroying that which we do not need and for giving us what we need that we may glorify Him. "To God Be The Glory, Great Things He Has Done."