

The Holy War Study Guide – Week 10

Putting Off the Old Man with His Deeds

³ *For though we walk in the flesh, we do not war according to the flesh,* ⁴ *for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.* ⁵ *We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ* (2 Corinthians 10:3-5, NASB).

What primary Bible passages come to your mind as you read this assignment?

To what degree does the story accurately reflect Bible teaching?

Immanuel's task of renewing the town did not end with the preceding reading. His bold, radical agenda called for a multi-faceted, full-fledged, relentless pursuit of all who would be in rebellion to His authority. In addition to the actions listed at the conclusion of the last reading assignment, what additional steps does Immanuel take to see the town molded to please Shaddai and to see Shaddai's image fully restored in her?

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Diabolus had ordered three seemingly impregnable, strategically-located strongholds to be constructed shortly after his takeover of the town. The strongholds reflect attitudes that disable the ministry of the Word in the soul.

- Defiance - Governor Spite-God – “close by the Eye-gate”
- Midnight-hold - Governor Love-no-light - “hard by the old castle”
- Sweet-sin-hold - Governor Love-flesh – “in the market place”

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Ephesians 4:22 –

Colossians 3:5-9 –

Three additional observations might be made:

1. When Immanuel enters, though He commands and energizes the town for work, He does not do the work Himself, but uses the laborious process of obedience in His people to strengthen them and deepen their sense of humility for sins once welcomed, as well as to alert them to the necessity of truly being prepared for spiritual warfare.
2. The role of the “now valiant and now right noble” Lord Will-be-will cannot be underestimated. He is found acting in accordance with the charge given to him by Immanuel to imprison Diabolonians.
3. The process of seeing the image of God restored in man is not necessarily a quick one. Though believers progress at different rates of growth, all must go through the same transforming process of putting off what we once were and putting on Christ.

When grace begins to reign, we must mortify the flesh, with its affections and lusts. Jesus Christ came to destroy the works of the devil, and to pull down his strong holds. But, truly, this is a time of immense work and labor (*The Holy War*, Illustrated with notes by George Burder, Reiner edition, 230).

Immanuel’s call for a trial for the most well-known Diabolonians and some of their appointed officers, inaugurates the elongated trial of nine men. The trial was one of the necessary prongs of Immanuel’s continuing effort to help Mansoul prepare itself against insurrection from within and assault from without. Since spiritual villains are on trial, the scene can take on a somber, almost discouraging hue; however, the trial helps to identify true Diabolonian elements in a believer’s thinking, and guides the believer in mortifying or putting off sin and displaying the full authority of Immanuel over sins that formerly dominated us.

This section is replete with colorful characters – the defendants, the witnesses, some members of the jury, the jailer and courtroom officers, and even the extended family members of the defendants. The courtroom dialogue masterfully conveys the sentiments of the sinful reasoning generally accompanying our own personal entertainment of these Diabolonian qualities.

Nine characters will sit for trial, and five different witnesses are called to testify against them. As you read, making a list of the characters involved will help you follow the trial more clearly. If you are reading this as a family, you may want to consider doling out characters to enliven the reading:

<i>Defendants</i>	<i>Witnesses</i>	<i>Jury</i>	<i>Courtroom</i>
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		(12 members)	Officials

The Trial of Atheism

Charge on which he is tried: Teaching and maintaining that there is no God, and no God is to be heeded

Pleads: Not guilty

Witnesses: Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies

What is learned about Atheism from the examination and witnesses?

Application: Practical atheism can exist among believers. "For if men live without prayer, and in opposition to His will, they live 'without God in the world,' and what is this but atheism? (*The Holy War*, Illustrated with notes by George Burder, Reiner edition, 233)

The Trial of Mr. Lustings

Charge on which he is tried: for teaching and practicing that it is lawful and profitable to indulge in carnal desires and that self-denial is unnecessary

Pleads: Not guilty

Witnesses: Mr. Know-all and Mr. Tell-true

What is learned about Mr. Lustings from the examination and witnesses?

Application:

The Trial of Mr. Incredulity (one of the shortest trials)

Charge on which he is tried: for treasonous rebellion against Shaddai's captains, for defiance against Shaddai, His cause, and His forces, and for encouraging others to do the same.

Pleads: Defies the charge

Witnesses: None needed; he condemned himself with his own words

What is learned about Mr. Incredulity from the examination?

Application:

The Trial of Mr. Forget-good

Charge on which he is tried: for treasonous support of Diabolus and forgetful neglect of all that was good.

Pleads: Acknowledges he is guilty

Witnesses: Mr. Hate-lies, Mr. Know-all, Mr. Tell-true

What is learned about Mr. Forget-good from the examination and witnesses?

Application: The court's initial response to Mr. Forget-good's excuses is stellar and worthy of our further consideration, particularly if we are prone to make excuses for ourselves. Purposeful forgetfulness is equivalent to refusing to hear.

"Forgetfulness of good, pleads a weak head, but the witnesses prove an avowed hatred of every thing scriptural and religious; it is, therefore, the fault of the heart rather than of the head, for, who is he cannot remember what he loves?" (*The Holy War*, Illustrated with notes by George Burder, Reiner edition, 238)

The Trial of Mr. Hard-heart (a very short trial)

Charge on which he is tried: for instilling obstinacy and stubbornness into the town of Mansoul that prevented their repentance before Shaddai

Pleads: Unable to comprehend the charge

Witnesses: None needed; he condemned himself with his own words

What is learned about Mr. Hard-heart from the examination?

Application: Notice that his lack of sympathy with Shaddai prohibits his entering into sympathy in any way with needy men.

The Trial of Mr. False-peace

Charge on which he is tried: for using a false-peace to comfort Mansoul in her apostasy and rebellion against Shaddai by giving her a false sense of security.

Pleads: rejects the name used for him, and therefore feels he is unable to enter a plea

Witnesses: Search-truth, Vouch-truth, and Mr. Hate-lies

What is learned about Mr. False-peace from the examination and witnesses?

Application:

The Trial of Mr. No-truth

Charge on which he is tried: for defacing and destroying all vestiges of Shaddai's laws

Pleads: Not guilty

Witnesses: Mr. Know-all and Mr. Hate-lies

What is learned about Mr. No-truth from the examination and witnesses?

Application:

The Trial of Mr. Pitiless

Charge on which he is tried: for turning Mansoul away from all thoughts of repentance

Pleads: Not guilty though he too would argue over the accuracy of his name; he asserted his name was "Cheer-up"

Witnesses: Mr. Know-all and Mr. Tell-true

What is learned about Mr. Pitiless from the examination and witnesses?

The Trial of Mr. Haughty

Charge on which he is tried: for teaching Mansoulians to behave proudly in the face of the communiqués from Shaddai and for enticing Mansoul into acts of rebellion against Shaddai and Immanuel

Pleads: Not guilty

Witnesses: none needed

What is learned about Mr. Haughty from the examination?

The Aftermath of the Trial

- Guilty verdict and sentence of death and execution of defendants

Though the sins are condemned to die, they do not go quietly or easily, and the Spirit's [secretary's] help is needed.

“The greatest proof of our sincere attachment to Christ, is the destruction of our sins; not suffering them to reign in our mortal bodies, but crucifying the flesh with its affections and lusts. But indeed our sins struggle much, and die hard, and our own native strength is insufficient for their mortification; the Spirit therefore is introduced as helping in this work”; -- for, ‘if we, through the Spirit, do mortify the deeds of the body, we shall live,’ Romans 8:13” (*The Holy War*, Illustrated with notes by George Burder, Reiner edition, 255).

- Escape of Mr. Incredulity (identified now as the worst of the game)

“Unbelief was apprehended and condemned—but alas! He escapes. This incident is introduced by the author with great skill; he eludes justice, and flies to hell, to meditate new mischiefs. Ah! Where is the believer who is all times wholly free from the assaults of this arch-rebel? Where is the Christian who has not occasion to say, and that with tears, ‘Lord! I believe, help thou mine unbelief” (*The Holy War*, Illustrated with notes by George Burder, Reiner edition, 251-52).

- Incredulity's encounter with Diabolus
While lamenting the gains of Immanuel in Mansoul, they begin to conceive a plan by which they could re-enter the town of Mansoul and place it under their control again.

Vocabulary:

Gaoler – a prison guard; someone who guards prisoners

Judicature - Distribution and administration of justice by trial and judgment

Pinioned - bound fast, especially having the arms restrained; from the idea of having one's wings (pinions) clipped

Doltishly - stupidly

Churlish - rude and boorish; having a bad disposition; surly