

Welcome to The Little Garden. We present classes in many formats to help with your study of *A Course in Miracles*. Our goal is to inspire students of *A Course in Miracles* to read and study the Course for themselves, and to practice it as written.

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III. Salvation without Compromise

T-23.III.1. Is it not true you do not recognize some of the forms attack can take? 2 If it is true attack in any form will hurt you, and will do so just as much as in another form that you *do* recognize, then it must follow that you do not always recognize the source of pain. 3 Attack in any form is equally destructive. 4 Its purpose does not change. 5 Its sole intent is murder, and what form of murder serves to cover the massive guilt and frantic fear of punishment the murderer must feel? 6 He may deny he is a murderer and justify his savagery with smiles as he attacks. 7 Yet he will suffer, and will look on his intent in nightmares where the smiles are gone, and where the purpose rises to meet his horrified awareness and pursue him still. 8 For no one thinks of murder and escapes the guilt the thought entails. 9 If the intent is death, what matter the form it takes?

T-23.III.2. Is death in any form, however lovely and charitable it may seem to be, a blessing and a sign the Voice for God speaks through you to your brother? 2 The wrapping does not make the gift you give. 3 An empty box, however beautiful and gently given, still contains nothing. 4 And neither the receiver nor the giver is long deceived. 5 Withhold forgiveness from your brother and you attack him. 6 You give him nothing, and receive of him but what you gave.

T-23.III.3. Salvation is no compromise of any kind. 2 To compromise is to accept but part of what you want; to take a little and give up the rest. 3 Salvation gives up nothing. 4 It is complete for everyone. 5 Let the idea of compromise but enter, and the awareness of salvation's purpose is lost because it is not recognized. 6 It is denied where compromise has been accepted, for compromise is the belief salvation is impossible. 7 It would maintain you can attack a little, love a little, and know the difference. 8 Thus it would teach a little of the same can still be different, and yet the same remain intact, as one. 9 Does this make sense? 10 Can it be understood?

T-23.III.4. This course is easy just because it makes no compromise. 2 Yet it seems difficult to those who still believe that compromise is possible. 3 They do not see that, if it is, salvation is attack. 4 Yet it is certain the belief that salvation is impossible cannot uphold a quiet, calm assurance it has come. 5 Forgiveness cannot be withheld a little. 6 Nor is it possible to attack for this and love for that and understand forgiveness. 7 Would you not want to recognize assault upon your peace in any form, if only thus does it become impossible that you lose sight of it? 8 It can be kept shining before your vision, forever clear and never out of sight, if you defend it not.

T-23.III.5. Those who believe that peace can be defended, and that attack is justified on its behalf, cannot perceive it lies within them. 2 How could they know? 3 Could they accept forgiveness side by side with the belief that murder takes some forms by which their peace is saved? 4 Would they be willing to accept the fact their savage purpose is directed against themselves? 5 No one unites with enemies, nor is at one with them in purpose. 6 And no one compromises with an enemy but hates him still, for what he kept from him.

T-23.III.6. Mistake not truce for peace, nor compromise for the escape from conflict. 2 To be released from conflict means that it is over. 3 The door is open; you have left the battleground. 4 You have not lingered there in cowering hope that it will not return because the guns are stilled an instant, and the fear that haunts the place of death is not apparent. 5 There *is* no safety in a battleground. 6 You can look down on it in safety from above and not be touched. 7 But from within it you can find no safety. 8 Not one tree left still standing will shelter you. 9 Not one illusion of protection stands against the faith in murder. 10 Here stands the body, torn between the natural desire to communicate and the unnatural intent to murder and to die. 11 Think you the form that murder takes can offer safety? 12 Can guilt be absent from a battlefield?

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