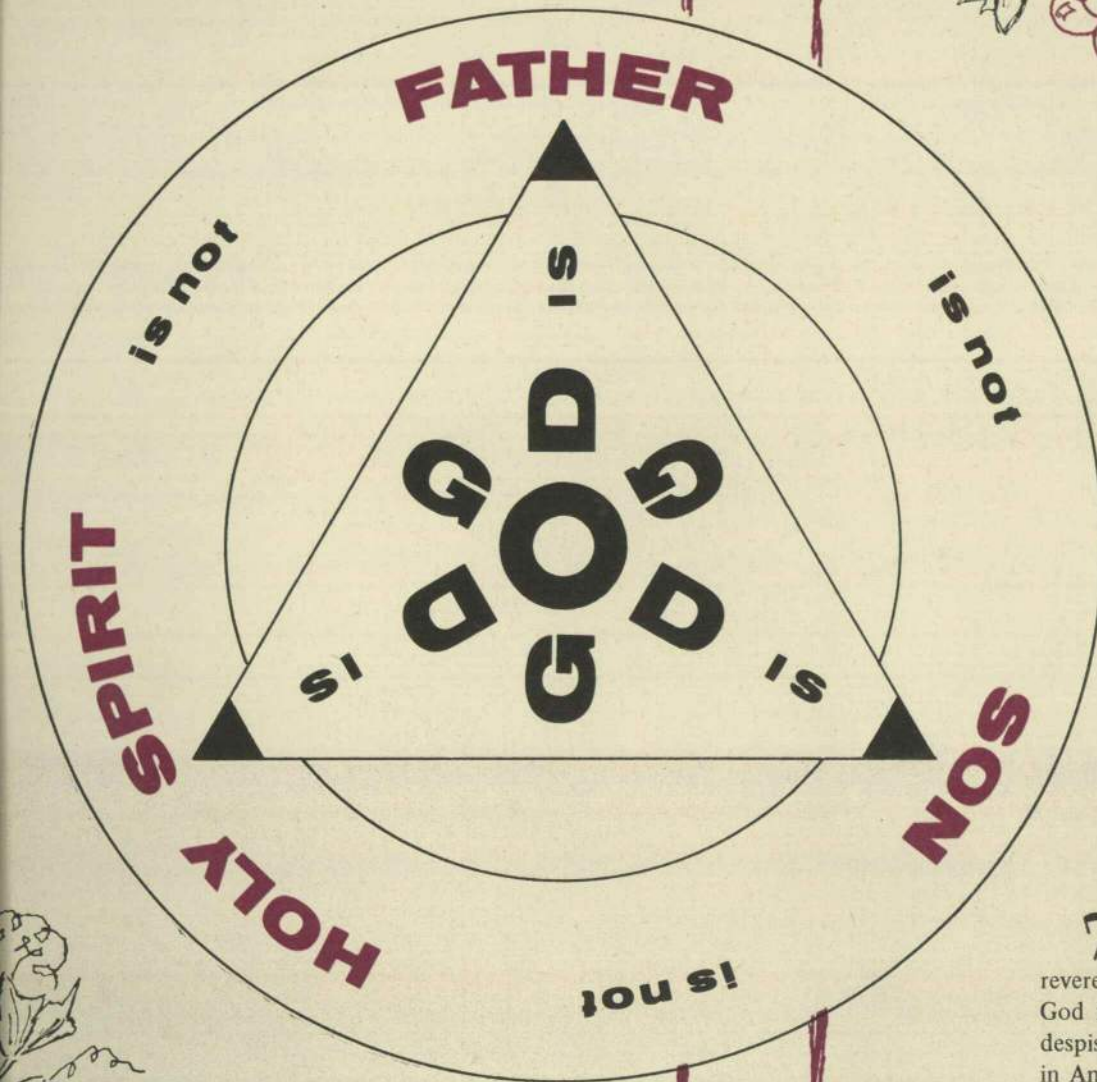


Editorial File
1970-May

NEW WINE

MAY 1970



"NO, YOU PUT NEW WINE INTO FRESH WINE SKINS; THEN BOTH ARE PRESERVED". (Matthew 9:17)

THE GOD OF ABRAHAM

ONE GOD, NOT THREE!

by COULSON SHEPHERD

There are many reasons why I revere the Jewish people, and thank God for them. These people who are despised and persecuted by many here in America, played a very vital part in the discovery of our land. Notwithstanding anti-Semitic accusations to the contrary, the Jewish people have been as much a blessing to our country as our country has been a blessing to them. All this can be proven by statistics.

(CONTINUED ON PAGE 5)

EDITORIAL

WHAT HAPPENS AT A TEACHING SEMINAR by JOHN D. BECKETT

Never before have we seen the miracle working power of God as during the mission called "Charismata '70". The mission was conducted in a country club in Elyria, Ohio during the week of March 9th thru the 14th. The ministers and teachers were brought together by the Rev. Joe Jordan of Pasadena, Texas.

We will never know all that happened during that week, but we do know that more than two hundred persons had one leg lengthened to equal the length of their other leg. Additionally there were numerous people who had their vision restored, eliminating the need for eyeglasses. Arthritis was removed among people who had difficulty walking and they could now walk properly for the first time in their lives. Many other infirmities were discerned through the operation of the word of knowledge, through prophecy, through tongues and interpretation.

The manner in which God acted to correct unequal leg lengths was indeed remarkable. What God did this week is becoming increasingly clear to us. It is true that unequal leg lengths can cause many problems throughout the body. This would include problems with the spine and lower back, often resulting in severe backache or even incapacitating nerve pressure and pain. It is also true that it can be the root cause of other physical or even emotional problems. That God wanted to heal the bodies of His people through moving in this sovereign way is certain. However, it is becoming increasingly clear that, more than any other single factor, God was using this act as a mighty sign for believers and unbelievers alike. Since the condition of unequal legs exists in approximately eighty per cent of the world's population, there was no difficulty in suggesting that people have their legs checked for equal length. When the difference was detected and prayed for, multitudes looking on could see the miracle working power of God before their very eyes. Generally the short leg would grow to be of equal length with the other leg in a matter of seconds. The actual growth was clearly visible and often the person being healed would feel a sensation of warmth or stretching in his leg - even though the person praying would be applying pressure against the bottom of the foot of the one receiving the healing. The amount of growth was generally 1/4 to 3/4 of an inch, however, there were several instances of from one inch to three inches difference in leg length. Where this amount of growth occurred, the person was often aware of mild soreness throughout his leg and perhaps the entire side of his body for the next day or so. People who had been wearing lifts in their shoes had to discard them in order to walk in proper balance. With men, trouser leg lengths often became visibly unequal. One person declined prayer for his condition on the basis that it would ruin his entire wardrobe.

As a sign for witness, the miracles had an undeniable impact. During the week, many were brought for the first time to an active belief in the risen Lord and between 80 and 90 people entered the new dimension of the Holy Spirit by being baptized in the Holy Spirit.

During the week there were several opportunities for ministry at a manufacturing plant in the area. One of the first persons prayed for was a woman who had one arm severely shortened as a result of a burn and skin grafting several years before. With prayer this woman's arm lengthened approximately 2-1/2 inches in a matter of seconds. This information was made known to other employees and within two days, over 50 per cent of the work force came to observe and experience for themselves this miracle power of God. During this time there were commitments for Christ, and three people received the baptism of the Holy Spirit. During the next few weeks following the mission, the miracle working power of God in lengthening legs has continued in the area, with at least 35 persons having this condition in their bodies corrected. It has confirmed for most all of us the way in which God knows the desires of our hearts and wants to make known his presence with "signs and wonders following". It has convinced us more than ever that it is we who limit God and that His power and presence are available to us in proportion to our faith in Him.

TESTIMONY
OF HEALINGS
DURING
CHARISMATA '70
TEACHING
SEMINAR
IN
ELYRIA,
OHIO.

John D. Beckett
1095 Gulf Road
Elyria, Ohio
44035

NEW WINE

EDITORIAL
BOARD.

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"AND THE DISCIPLES WERE FILLED WITH JOY, AND WITH THE HOLY GHOST" Acts 13:52



The Co-Ordinator's Report

Eldon Purvis

CARIBBEAN HOLY SPIRIT TEACHING MISSION

CHARISMATIC "LEADERSHIP COURSE" - Montego Bay, Jamaica, July 13th thru August 7th, with Derek Prince, Charles Simpson, Don Basham and Joseph Mattsson-Boze.

FLORIDA CHRISTIAN BROADCASTING

The assignment of property at Pembroke Road and I-95, Hollywood, Florida, for the tower site was made by Channel 51 to WFCB-Channel 45. Tom Monroe and Don Bohl attended the National Association of Broadcasters Convention in Chicago this month to examine the newest developments in electronic equipment. Almost all major equipment decisions have been made and a \$1,000,000 contract has been signed for equipment. Studio location is still pending but it is believed that it will be near the tower site. The Charismatic Telecasters Conference was held in Fort Lauderdale on May 17th and 18th.

WITNESSING & TEACHING TOURS

ENGLAND & IRELAND - Tour No. 1 - June 20th for 21 days with Arthur Burt, Terry Barge, Andrew Culverwell, Terry Barge and Tony Nash. \$590.00 Write for folder.

Tour No. 2 - August 7th for 21 days with Arthur Burt, Terry Barge, Andrew Culverwell, Terry Barge and Tony Nash. \$590.00 Write for folder.

CHRISTMAS IN THE HOLY LAND

Special 10 day tour leaving December 22nd and returning the 31st. More details will be available in a few weeks. If you're interested, please register now.



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CONTINUED FROM FRONT PAGE (COVER)

The GOD of Abraham

*Permission, Message To Israel, Inc.
Box 682, G.P.O., New York, N.Y.*

They have been the greatest blessing to the people of America and the world in spiritual ways. It was through this nation we received the Bible, the living Word of God. It was through this nation the Saviour-Messiah came. It was through this nation of Israel, Christians received salvation. It was through this nation we received a knowledge of the one and only true and living God. And hear me, it was through this nation we learned that this true and living God, the God of Abraham, Isaac and Jacob, is a Triune God; that is, the Lord God is a Trinity!

Many people believe the teaching that God is a Triune Being comes from the New Testament. This is not altogether true. While the New Testament causes the enlightened reader to understand that within the Godhead there are three distinct personalities, we must consult the Old Testament, the Tenach, for this teaching. Yes, the Torah and the Jewish prophets clearly teach that God is a Triune Being; that the God of Abraham is a trinity.

This truth is a great blessing to every true believer, and again, I say, we are indebted to the Jewish nation for revealing this truth to us.

Does this mean that Christians worship three Gods? Positively not! If you will follow me closely, you will understand that this teaching which has been a stumbling stone to many, is really a stepping stone to unspeakable blessings.

Remember we are going to look at the Old Testament as we pursue this study, and I trust that many will see with us that the teaching, that the God of Abraham is a Trinity, is really the warp and woof of the writings of Moses and all the sacred Jewish writers.

Of course, if we go solely by the writings of Jewish scholars who compiled the Articles of Faith, readings and prayers in the liturgy, all written by man, we will never accept the teaching that God is a triune God. But if we accept the teaching of the Scriptures, our real authority, we are bound to see that the God of Abraham is a "United One". If time and space would permit we could go through every book of the Jewish Scriptures, and examine the word "one", every time it is used which would prove to any unprejudiced mind that when the Scriptures speak of God as being One, it means He is a "United One". We will only look at a few found in the first book of the Torah, Genesis, Bereshith, the book of beginnings. These are typical and representative of all the others.

THE HEBREW WORD "ONE"

We are going to examine two Hebrew words translated "one". The words are Yachid and Echod

In Genesis 22:2 God said to Abraham

Take now thy son, thine only son, Isaac, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains I will tell thee of.

Notice carefully, in the original, this reads: Take now thy son, thine ONLY ONE. The word translated ONLY ONE is Yachid. Surely it is clear that this word Yachid is singular. It means an "only one", an absolute one.

Now look at the other word translated, "one", Echod. In Genesis 1:5 the word is used;

And God called the light day, and the darkness He called night, and the evening and the morning were the first day.

The literal rendering of that last sentence is, and-it-was-evening and-it-was-morning a-day (one). Note that the word translated "one" here is Echod, because there are two separate things, evening and morning, making the one day. It is therefore, Echod, a united one.

I am turning now to Genesis 2:22;

Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.

They (plural) shall be one flesh. The word Echod is here again because it is referring to two people, Adam and Eve, becoming one flesh. They became Echod, a united one.

This principle holds true all through the sacred Scriptures. Whenever God speaks of one and means it to be singular, or an absolute one, He uses the word, Yachid and when He speaks of a unit comprising more than one, He always uses the word Echod, a united one.

Now the question is, does God ever speak of Himself as one God, and if He does, what word does He use? Yachid, the singular word for one, an absolute one or does He use the word, Echod, plural for one, a united one?

Let us now turn to Deuteronomy 6:4, where we find Israel's majestic, "Hear, O Israel", "The Sh'ma".

Hear, O Israel: the Lord our God is one Lord.

(Continued on next page.)

What is that original word translated "one" ? Is it Yachid or is it Echod? If it is Yachid then God is an absolute one, and there is no room or place for the teaching that He is a United One. But if the word is Echod, then all must agree that God is a Being composed of more than one personality. Listen to the Hebrew and determine for yourself:

Sh'ma Yisroail: Adonoi Elochenu Adonoi Echod.

So you see the true translation of Deuteronomy 6:4, the famous, majestic, "Hear, O Israel," is really:

Hear, O Israel: The Lord our God, the Lord is One.

The God of Abraham is saying: *I am echod, a United One!*

It should interest us, Jews and Christians alike, to know that the most sacred book of the Talmud, the Zohar, quotes Deuteronomy 6:4 as "Hear, O Israel! Jehovah our God, Jehovah is one". and then comments by saying: , "Why is there need of mentioning the name of God three times in this verse? Because the first Jehovah is the Father above. The second Jehovah is the stem of Jesse, the Messiah, who is to come from the family of Jesse through David. And the third one is the way which is below (meaning the Holy Spirit who shows us the way) and these three are one".

So this word, Echod, meaning United One, and this comment from the Zohar, unquestionably prove that the God of Abraham is a Triune Person.

If it is so clear, why is it more Jewish people do not see that God is a United One. Let me explain: the Jewish people became estranged from the doctrine of a Triune God back in the twelfth century. Moses Maimonides, a great scholar, compiled thirteen articles of faith which the Jews accepted and incorporated into their liturgy. One of them is: "believe with a perfect faith that the Creator, blessed be His Name, is One". He used the word Yachid, an Absolute One, whereas he should have used the word Echod, a United One, as God did in Deuteronomy 6:4. This has been repeated daily by the Jews in their prayers, ever since the twelfth century, when Moses Maimonides lived. This expression of an "absolute one" is diametrically opposed to the Word of God which teaches with great emphasis that God is not a Yachid but an Echod, a United One, as we just saw from Deuteronomy 6:4.

THE NAME ELOHIM

Now note something else. The first verse in the Bible reads in the original:

Bereshith bara Elohim ith hashamayim vaeth haaretz. In the beginning God created the heavens and the earth.

The word translated God, Elohim, is a plural noun. All who know anything about Hebrew know the "im" suffix always denotes plurality, more than one. That is the reason God said in the 26th verse of the first Chapter of Genesis:

Let US make man in OUR image, after OUR likeness.

OTHER EVIDENCES

In ancient Jewish literature such as the Talmud and the writings of the Cabbalists there is ample evidence of this fact. Even the Hebrew letter Schin, the initial letter for God, Shaddai, was formerly taken to represent the manner of the Divine existence -Three in One- a Trinity with the three perpendicular strokes of the Schin and the one horizontal bar uniting the three. *W*

Have you ever thought of the significance of the three pieces of Matzos on the Passover table with the second one broken and eaten? In the blessed benediction of Aaron, the brother of Moses, and the first high priest in Israel, recorded in the fourth book of the Torah, we see the Tri-unity of God again. *Jehovah bless thee and keep thee; Jehovah make His face to shine upon thee; Jehovah lift up His countenance upon thee, and give thee peace.*

It is interesting that in the solemn prayers on Rosh Hashonah (New Year's)) that this remarkable truth appears. On that day trumpets are blown to fulfil the command of God given in Leviticus. After the blowing of the trumpet the following prayer is offered: May it be thy will, O Lord our God, that our blowing of the trumpet shall be accepted before thee for the sake of Yeshua, the Prince of thy Face". Here the very name of the Messiah God's Son, is mentioned.

So you see the Jewish Scriptures, the Talmud, the Passover Table and Rosh Hashonah prayers unite in teaching from the very name of God, that He, the God of Abraham, Isaac and Jacob, is not three Gods, but a United One.

DOES GOD HAVE A SON?

Now let us put the question which is the question of questions. Does God have a Son ?

Does God have a Son, and if so, how can such a Son be the second Person of the Trinity? I am turning in my Bible to the Book of Proverbs, part of the Tenach, the Jewish Scriptures. Solomon, the king known for his great wisdom, recorded in his book of Proverbs some questions by divine inspiration for us to ponder. I am reading from chapter 30 and verse 4:

Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell?

I can almost hear some saying: "Is that in the Scriptures? Is that in the Old Testament?" Yes, it is in the Old Testament, the Jewish Scriptures. Look it up, Proverbs 30:4. Look at the questions raised by God himself for us to consider.

Any child knows the answer to these first five questions. God ascended up into heaven and He also descended. God hath gathered the wind in His fists; He controls the wind. God hath bound the waters in a garment; He it is who keeps them within certain bounds. God established all the ends of the earth. Yes, God, the God of Abraham, Isaac and Jacob, is His name. But now, how about the last question;

What is His Son's name, if thou canst tell?

Many Jewish people are able to answer these first five questions, but when it comes to the question about His Son's name, they act the answer, which is "I don't know" or they sometimes say, "How can God have a Son, has He a wife?"

No matter how we reason or think, the fact remains, the writer of this Proverb, by inspiration, is asking the question: "What is God's Son's name?" This is in the Jewish Scriptures, and the question is asked that we might consider it, and endeavor to find the answer. The answer to this important question is the key to God's way of salvation and life. This question: "What is His Son's name", is the question of questions. You can question me, but do not question the Scriptures. In fact, the next two verses in Proverbs 30 read:

Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.

I trust the reading of this question from the Scriptures will provoke us to study our Bible and ask God to show us the answer. Our very destiny depends upon our knowing the answer to the question: "What is His Son's name? "Where we will spend eternity depends upon our knowledge of God, AND HIS SON!

If we will study the Scriptures, we will learn that our sins have separated us from God (Isaiah 59:2) and that there is nothing, absolutely nothing in all our forms, ceremonies or religious acts that will prevent us from being eternally separated from God, which is hell! We will learn that there is absolutely no hope here on earth

for us. Elijah cannot help us, our son cannot help us, but God's Son can. We will learn too, that God HAS a Son and that He is our Light and Hope and sure Rock of Salvation; and we will also learn what His name is.

Now turn to the second Psalm:

Why do the heathen (Gentiles) rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His ANOINTED.

Anointed is the same as Messiah and here Messiah is co-ordinated with LORD GOD. He is just as exalted as the Lord God. So he who is against God is against the Messiah, for God is the Messiah and the Messiah is God! From Jeremiah 23:5-7 we learn that Messiah is called by that holy name, "JEHOVAH!"

The Talmud mentions this, for in the book Baba Betha, we read:

"Three there are who are called by that name of Jehovah...the Messiah, for it is written and this is the name whereby He shall be called; Jehovah our Righteousness (Page 25 A)."

Now back to the second Psalm. In the sixth verse, God calls the Messiah, My King, because when He comes again He will come as King of kings and Lord of lords. In this Psalm, first we hear what the Gentile enemies of the Messiah have to say, and then what God says to those enemies. And now in verse 7, the prophet declares what the Messiah Himself says.

I will declare the decree: the Lord hath said unto Me, "Thou art My Son, this day have I begotten thee".

So, it is plain then that Messiah is God's Son. Messiah is also called God's Son in II Samuel, chapter 7. There we read:

I will be His Father and He shall be My Son (verse 14).

This is the One of whom the prophet Isaiah wrote, when he said:

For unto us a child is born, unto us a Son is given (Isaiah 9:6).

You will remember that when those three Godly Jews, Shadrach, Meschach, and Abednego, were cast into that fiery furnace in Babylon, King Nebuchadnezzar

looked unto the furnace and said, "Lo, I see FOUR men loose, walking in the midst of the fire, and they have no hurt; and the form of the FOURTH is like unto the SON of God." (Daniel 3:25).

THE SON MANIFESTED

So, the Scriptures teach plainly that God has a Son, and the Son is the promised Messiah. What happened 1900 years ago was simply this; the Second Person of the Trinity, the Son of God, the promised Messiah, who is Jehovah according to the Talmud, as just quoted - this Second Person of the Triune God, was manifested in flesh, "The Word (the Son who came to express God's thoughts) was made flesh and dwelt among us" (John 1:14).

Wherefore when He cometh into the world, He saith, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

In burnt-offerings and sacrifices for sin Thou hast had no pleasure."

Then said I, "Lo I come (In the volume of the book it is written of Me) to do Thy will, I God" (Hebrews 10:5-7).

It was God's will that His Son, Jeshua Hamashiah, in fulfillment of the Jewish prophecies, for a little while should become lower than Elohim, for the suffering of death. (Compare Psalm 8:4-6 with Hebrews 2:6-9). He was thus born that He might die for our sins: that He might be wounded for our transgressions, bruised for our iniquities, the chastisement of our peace be upon Him, and with His stripes we are healed (Isaiah 53:5).

When He was on earth He quoted Israel's awe-inspiring Hear O Israel. Let me read the account that occasioned this:

And one of the scribes came, and having heard them (i.e., the Sadducees and the Lord) reasoning together and perceiving that He had answered them well, asked Him, "which is the first commandment of all?"

And Jesus answered him, "The first of all the commandments is:

Sh'ma Yisroail: Adonoi Elochenu Adonoi ECHOD.

Hear, O Israel, the Lord our God, the Lord is One (i.e., a United One).

This One who spake as man never spake, claimed to be included in that phrase, "a United One", for He said:

I and My Father are One (John 10:30).

If ye believe not that I am (i.e., that I am Almighty, the great I AM), ye shall die in your sins (John 8:24).

Now what is His name. What is the answer to our question? What is the name of this One who claims to be the great I AM, through whom, and by whom alone salvation comes? The Scriptures have not left us in the dark for therein we find the answer to that sixth question propounded in Proverbs 30:4, namely, what is His Son's name? Now listen to God's Word:

Thou shalt call His name Jeshua, for He shall save His people from their sins. (Matthew 1:21).

This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:11-12).

Believe in Him, Jeshua the Christ, the promised Messiah, God's only begotten Son, who died for our sins and rose again according to the prophetic Scriptures. When on earth, He said:

I am the Way, the Truth and the Life, no man (Jew or Gentile) cometh unto the Father, but by Me. (John 14:6).

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. (Hebrews 7:25).

King David, in that remarkable prophetic second Psalm exhorts us, Jews and Gentiles, to:

Kiss the Son (i.e., show affection toward Him), lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him. (Psalm 2:12).

The foregoing was a Radio Address delivered by Coulson Shepherd, to the Jewish people, over the Message to Israel Network from coast to coast and around the world by short wave.

DOING YOUR OWN MIRACLES



by Don Flora

'And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore dost thou doubt?' (Matthew 14:25-31.) This is the story of Peter walking on the water. I want to give you three steps for performing a miracle in your life, based on these scriptures. When the disciples saw Jesus coming on the water, they were afraid; but Jesus said, 'Be of good cheer; it is I; be not afraid.' Then Peter said, in verse 28, 'Lord, if it be thou, bid me come unto thee on the water.' And Jesus said, 'Come.'

You see, instead of giving in to fear, Peter got the word of the Lord. He got Jesus to say, 'Come on.'

That is step number one—get the word of the Lord. In whatever area of life you need a miracle, then get the word of the Lord in that area. Get it out of the scripture, or from a teacher or a prophet, or by revelation. Either get it from the word of God, or from a man of God. But if you get it from a man, then check it with scripture.

If you need a miracle of finances, get the word of the Lord on prosperity. If you need a miracle in your family, then get the word of the Lord on family life. You see how it works. Spend some time digging into the word, and learn to hear from God for yourself. You have to be interested enough in this to check into it. Peter got his own word from Jesus, while the rest just sat there. That is part of it.

Proverbs 25:2 says, 'It is the glory of God to conceal a thing, but the honour of kings is to search out a matter.' Peter acted like a king, and so can you. Search out the word you need—get the Lord's commitment on it—and then do what he says to do. It will bring you a miracle.

Step two is in verse 29, 'And when Peter was come down out of the ship, he walked on the water, to go to Jesus.' Step two, then, is to step out! When you have got the word of the Lord, then do what he said to do. Get up and get out of the boat. Start in to do that thing which you could not do before.

Now here is where the rub comes in. When you start to get out of the ship, your Christian friends may counsel you otherwise. They have been taught to stay in the ship. Like the disciples with Peter, they are afraid of circumstances. We are not condemning. But the fact is, most Christians are afraid to move out for Jesus, even when they have His word that it is the right thing to do.

Peter wasn't really stepping out on the water, you know. He was stepping out on the word of God. Friends and circumstances will let you down, but Jesus will hold you up.

Step number three, then, is this: Keep your eye on Jesus, and do not look at circumstances. Verse 30 says, 'But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.' Well! He got his eye off of Jesus, and onto the wind, and he sank. Fear came in, and he lost his faith. I want to tell you right here that it is Satan's business to get your eye off Jesus, and he is good at his business. We might as well make up our mind that, if we are going to step out on God's word, Satan will oppose us. He will do everything he can to get us to take our eye off Jesus, and look at some circumstance that causes fear to rise up, and makes what we are doing seem impossible.

So if Satan defeats you at first, don't feel bad. He has had a lot more experience than you. Just cry out to Jesus....and try again.

Do you want a miracle of health and strength in your body? They get the word of the Lord on the subject. The Bible says, 'I am the Lord that healeth thee.' The Bible says, 'The Lord is my strength and my song; of whom should I be afraid?' That is the word of the Lord concerning strength and health for you.

Now, step out on it. Do what was impossible to do before. Get out of the boat. If you couldn't walk, then walk. If you couldn't jump, then jump. If you couldn't lift things, then lift things now. Sing a song of praise, in Jesus' name, and do it.

Step three now, keep your eye on Jesus. Don't let Satan get you to looking at circumstances. What is the biggest hindrance to divine health and strength? Your own body! It hurts, and it won't move right. But keep your mind away from circumstances. Abraham is our example of faith. Romans 4:19 says, 'And being not weak in faith, he considered not his own body....'

You see, Peter considered the wind and the waves, and it weakened his faith. If you want healing and strength, you cannot consider your own body. You will have to get your mind off of your body, and onto Jesus. Hebrews 12:2 says, 'Looking unto Jesus, the author (beginner) and finisher of your faith.'

Don't look at your body; don't look at the wind and the waves; don't look at circumstances. Look to Jesus. You see, Peter got his faith started, but he didn't get it finished, because he looked away. He got his mind off Jesus and the word of the Lord.

Look to Jesus, he is the finisher of our faith. That is the secret. Don't wait until you have a finished faith before you obey God. Step out now on what faith you already have, keep your eye on Jesus, and he will finish it.

Once again then—three steps for a miracle. One, get a word from the Lord. Two, step out on it. Three, keep your eye on Jesus, and not on circumstances.

Satan never quits fighting these three steps. It is not easy to get people to base everything on God's word. It is not easy to get people to move out for God, even when it means their healing or deliverance or happiness. And it is not easy to get people to train their minds to keep on Jesus, and off circumstances.

But if you are tired of Satan having his way in your life, you can do yourself a miracle right now. Just follow these three steps, in Jesus' name. To God be the glory. Amen.

HUMILITY



by
**GRACE
MUNSEY**

JESUS - as a man humbled Himself and became obedient - to the FATHER - even to the death of the Cross.

LET THIS MIND BE IN YOU

Lazarus died! This family whom Jesus loved so and who had utter faith in him sent for him when Lazarus was sick. He set aside his own human desires to rush to his side; he set aside the opinion of those dear ones whom he loved so; he set aside the thought of the hurt he would inflict upon them by his absence; the special hurt to Mary who adored him and whose grief brought forth tears from his sympathetic, loving heart. He set aside the opinions of his disciples who did not understand the delay. He set aside the opinions of the people whom he knew would say "He" a healer, and not able to heal his friend.

The Father had spoken! And He humbled himself and became obedient! He obeyed ALL of the Spirit's demands even though it cost the human side of him untold suffering.

His obedience which led to the doorway of the tomb ended in a resurrection- Lazarus Come Forth!

In a garden, after dying to the opinions of men for the duration of his ministry: Dying to the insults, jeers and applause, He faced even more. Would he be willing to go beyond self to the second mile - take upon himself the sins of the whole creation? His flesh cried out, Oh! No, - I cannot bear it - please Father, I have been obedient even to the death of self - Cannot this other cup pass me by?

But the Father had spoken! He humbled himself and became obedient. In agony of tears, he cried, "Not my will but thine be done!"

He became willing to go the second mile - It led to the tomb and RESURRECTION!

Because thou hast been willing and obedient - ALL Power in Heaven and Earth is Thine!

Let this MIND that was in CHRIST JESUS be in you.

WERE YOU EVER BURIED?

A DISCOURSE ON BAPTISM

by *Derek Prince*

AT THE CLOSE OF PETER'S SERMON on the day of Pentecost, the convicted—but still unconverted—hearers asked: "Men and brethren, what shall we do?" To this question Peter—as the spokesman of God and of the church—gave a clear and immediate answer: "Repent...be baptized...receive the Holy Spirit." This is God's complete provision for every sinner who desires to be reconciled with him. It consists of three distinct, but related experiences: repentance; baptism; receiving the Holy Spirit. This provision of God has never been changed. It is still the same today.

Central in this provision of God is the ordinance of water baptism. In the whole record of the New Testament, baptism is always directly associated with salvation. The New Testament church knew nothing of a salvation that was not followed by Baptism. From Pentecost onwards, every convert was baptized upon conversion—usually the same day. Baptism was included in the church's presentation of Jesus Christ. Philip went down to Samaria and preached "Christ" to the people there. As a result, those who believed were "baptized" (Acts 8:5-12). Later, meeting the eunuch on the road to Gaza, Philip preached to him "Jesus". As a result, the eunuch took the first opportunity to be baptized (Acts 8:35-38). It is clear therefore that baptism was an integral part of the message of Jesus Christ, as presented by the New Testament Church.

For this reason it is obviously important that the church should continue to present a clear and positive message of baptism. Throughout church history the majority of the different Christian groups have based their teaching concerning baptism on the commission of Jesus, recorded in Matt. 28:19, to baptize "in the name of the Father and of the Son and of the Holy Spirit." However, at various times this basis has been questioned. In its place, a teaching concerning baptism has been presented of which the main points may be summarized as follows:

(1) From Pentecost onwards the practice of the early church was to baptize only in the name of Jesus Christ.

(2) The formula of baptism in Matt. 28:19 is not confirmed by any other New Testament text, and therefore should be rejected as spurious and invalid.

(3) Believers who have been baptized "in the name of the Father and of the Son and of the Holy Spirit" should be rebaptized "in the name of Jesus Christ."

(4) "Baptism" in the new covenant corresponds to "circumcision" in the old covenant.

Therefore believers who have not been baptized in a valid way are spiritually "uncircumcised".

This teaching is important not merely because of what it has to say concerning baptism, but even more so because of some of the arguments used to support it. The nature of these arguments is such that they affect not only our understanding of baptism, but also the basic principles by which we decide the validity of New Testament texts and teaching in general. For this reason, I have set out in the following paragraphs eight implications of this teaching, with a brief analysis of each. In each case the implication of this teaching is printed in italics. My analysis of it follows in each case in normal type.

1. It is implied that there is no other passage in the New Testament which confirms the use of the baptismal formula recorded in Matt. 28:19.

However, this is by no means certain. In Acts 19:1-5 we have the record of an encounter between Paul and "certain disciples" at Ephesus. Apparently Paul at first assume that these people were Christians (disciples of Christ), but after talking with them he discovered that they were only disciples of John the Baptist. They had not been baptized with Christian baptism, but only with the baptism of John the Baptist. The two basic requirements for John's baptism were repentance and confession of sins, and it was not administered in any name (see Mark 1:4-5).

Paul began by asking these people: "Have ye received the Holy Spirit since ye believed?" To this they replied: "We have never even heard of the Holy Spirit." Paul in turn asked them: "Into what then were ye baptized?" It is natural to ask: Why did Paul immediately associate the form of baptism with hearing about the Holy Spirit? Our reasonable explanation is that Christian baptism, as Paul knew it, was "in—more literally, into—the name of the Father and of the Son and of the Holy Spirit." Therefore, if these people had received Christian baptism, they must necessarily have heard of the Holy Spirit at the time of their baptism. Understood in this way, Acts 19:2-3 confirms Matt. 28:19.

2. It is implied that a person who is baptized "in the name of the Father and of the Son and of the Holy Spirit" is not baptized in the name of Jesus.

However, in order to qualify for baptism as a Christian believer, a person must already have acknowledged that Jesus Christ is the Son of God (see Matt. 16:16-18, John 20:31, 1 John 4:15; 5:5). For such a person, the word "Son", when spelled with a capital "S" and preceded by the definite article "the", denotes solely and exclusively Jesus Christ. Where both the person baptizing and the person being baptized have already made this acknowledgment, a baptism in the

name of "the Son" is by that very fact a baptism in the name of Jesus Christ.

3. It is implied that "Jesus" is a name, but that "Father" and "Spirit" are not names, but titles.

It is true . . . that in English we can make a distinction between a proper name, such as "William" or "George", and a title such as "king" or "president". However, it is clear that the writers of the New Testament did not make this distinction in the original Greek in relation to the word "Father", as applied to God. For there are many passages in the New Testament where the word "name" is used directly with the word "Father". Here are some examples. "I am come in my Father's name" (John 5:43). "And now, O Father,...I have manifested thy name unto the men which thou gavest me (John 17:5-6). "Holy Father, keep through thine own name those whom thou hast given me....While I was with them in the world, I kept them in thy name..."(John 17:11-12). "O righteous Father,...I have declared unto them thy name..."(John 17:25-26). "The Father of our Lord Jesus Christ, of whom every fatherhood in heaven and earth is named..." (Eph. 3:14-15).

If the word "name" is thus used directly with "Father", then there is no reason in logic or scripture why it should not be used with "Spirit".

Furthermore, even in English, it is perfectly legitimate to use the word "name" with something that is not the proper name of a person. Consider such familiar phrases as: "in the name of justice", "in the name of the law", "in the name of the king". The words "justice", "law", and "king" are not personal proper names.

4. It is implied that where the scripture speaks of persons being baptized in the name of Jesus, those persons were baptized in the name of Jesus only, and that no other names or words were added.

This is an assumption which cannot be proved from scripture. In the various passages which speak of persons being baptized in the name of Jesus, no word such as "only" is attached.

This may be illustrated from other passages of the New Testament. In Mark 5:1-2 Mark says that "a man with an unclean spirit" met Jesus. In Matt. 8:28 Matthew says "there met him two possessed with devils". Mark and Matthew are describing the same incident. Mark says there was "a man". Matthew says there were "two men". Yet there is no discrepancy. Actually, there were two men, but Mark mentioned only one of them. There would be a discrepancy if Mark had said there was "only one man". But he did not say that. From the fact that Mark says "a man", it might be assumed that there was only one man. But such an assumption would be incorrect.

Another example of this principle may be found in the different accounts of Christ's resurrection. In Luke 24:12 Luke says: "Peter ran to the sepulchre." In John 20:3 John says: "Peter and that other disciple (John) came to the sepulchre." Luke says that Peter ran. John says that Peter and John both ran. Yet there is no discrepancy. There would be a discrepancy only if Luke had said: "Only Peter ran" or "Peter ran alone". But Luke did not say this, and we have no right to put in words such as "only" or "alone" where scripture does not use them.

Likewise, the fact that the scripture speaks of persons being baptized in the name of Jesus does not by itself justify the assumption that these persons were baptized in the name of Jesus only. Without other evidence to the contrary, it leaves open the possibility that other words or phrases were added

5. It is implied that, apart from Matthew 28:19, in all other passages of the New Testament one other single, unvarying formula is used in connection with baptism.

This is not correct. Actually various different phrases are used. In Acts 2:38 the phrase is "in the name of Jesus Christ". The Greek preposition here translated "in" is not the same as that used in Matthew 28:19 and Acts 19:3. Its normal meaning is "upon". The phrase "upon the name of Jesus Christ" has been interpreted as meaning "upon the authority of Jesus Christ". More probably it means "upon the confession of Jesus Christ" - that is, "upon the confession that Jesus is the Christ (the Messiah)." This would agree with the statement made just previously by Peter in Acts 2:36: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (Messiah)." Thus this phrase in Acts 2:38 states the basic requirement for receiving Christian baptism - that is, the acknowledgement that Jesus is the Christ (the Messiah). This requirement remains unchanged whatever verbal formula may be used.

In Acts 8:16 and 19:6 the phrase is "in the name of the Lord Jesus". The preposition here translated "in" is the same as that used in Matthew 28:19 and Acts 19:3, meaning literally "into". To be baptized "into the name of" a person signifies entering into the complete protection and provision contained in that person. This is equally true whether the phrase that follows be "the Lord Jesus" or "the Father, and the Son, and the Holy Spirit". In this sense Matthew 28:19 states more fully the same truth that is contained in Acts 8:16 and 19:6.

In Acts 10:48 the phrase used in the King James version is "in the name of the Lord". However, most modern translations adopt a better attested text which reads "in the name of Jesus Christ". In this phrase the Greek preposition differs from those used in all the cases previously considered. It is the one which can most

literally be translated "in". It may be taken to indicate the general requirement of faith in Christ. Or it may be taken to indicate a particular form of words used. The existence of alternative texts quite probably indicates that even in the early church more than one formula was used.

My personal conviction is that the New Testament Christians would never have allowed the use of one particular formula of baptism to become an issue of paramount importance. They were more concerned with vital personal experience than with a verbal formula. When rigid insistence upon one particular formula becomes a major issue, the true life and liberty of the Holy Spirit are already ebbing out of the church.

6. It is implied that baptism in the new covenant corresponds to circumcision in the old covenant, and therefore that a Christian who has not been baptized with the correct formula has not been "circumcised".

In Rom. 6:4 and Col. 2:12 it is explicitly stated that baptism corresponds to "burial". "We are buried with him (Christ) by baptism." Before a burial can take place, there must be a dead body to be buried. In baptism, this dead body is "the old man"—"the body"—"the body of sin"—"the flesh". "Our old man is crucified with him" (Rom. 6:6). "If Christ be in you, the body is dead because of sin..." (Rom. 8:10). "They that are Christ's have crucified the flesh..." (Gal. 5:24). In this context, phrases such as "the body" or "the flesh" do not denote the literal physical body, but rather the carnal, rebellious nature received by inheritance from Adam. When Christ is received by faith as Saviour and Lord, this old nature "dies". Thereafter it is buried by the act of baptism.

One thing is clear. We do not bury a person in order to make him dead. A person must already be dead, before we have any right to bury him. Likewise, the death of the old nature must already have taken place through faith in Christ, before we can bury the old nature by baptism. Baptism does not make the old nature dead. It is the outward evidence that the death of the old nature has already taken place. A person who seeks to bring about the death of the old nature by the act of baptism is following a course that is both illogical and unscriptural, and it will not produce the desired result.

In Col. 2:11-12 Paul makes this order very clear. He says first of all that, as Christians, we are "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Then after this he says we are "buried with him in baptism". This is the logical order, which cannot be reversed. We must first "put off the body of the sins of the flesh", "by the circumcision of Christ". Then

after that we must "bury by baptism" this "body" that has already been "put off". The "circumcision" is the "putting off of the body". The "baptism" is the "burial" of "the body" thus "put off". Thus "circumcision" is not "baptism". "Circumcision" is "putting off", "baptism" is "burying".

In Phil. 3:3 Paul describes the true "circumcision" of the new covenant. He says: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." There is no reference here at all to baptism. On the other hand, the phrase to "have no confidence in the flesh" corresponds to the phrase in Col. 2:11 about "putting off the body of the flesh". Circumcision is the renunciation of all confidence in "the flesh", thus "putting off the flesh". Baptism is the burial of "the flesh" after it has been "put off". These two things are closely related, but they are not identical.

7. It is implied that a passage of scripture does not provide a valid basis for doctrine, unless there is at least one other passage of scripture which says the same thing.

If we press this theory to its logical conclusion, it is equivalent to saying: "We cannot be sure that God means what he says, unless he says it at least twice." Obviously no reverent Christian could accept such a conclusion as this.

This theory about the need for at least two passages of scripture is based on the teaching that "every word must be established out of the mouth of two or three witnesses: (see Deut. 19:15, Matt. 18:17 etc.). However, this principle is applied to the procedure by which the validity of human testimony can be established in judicial inquiries or cases of conflict between different human parties. It cannot correctly be applied to words that proceed direct from God himself. If we were to apply this principle strictly to scripture, then it would not be enough to find two different passages of scripture in support of each statement. We should have to find two different writers in support of each statement. No matter how many times one writer may say the same thing, he still remains only one witness.

Actually this theory, as applied to scripture, is contradicted by scripture itself. In 2 Tim. 3:16 Paul says: "All scripture is profitable for doctrine." He does not qualify this in any way. He does not say: "All scripture is profitable for doctrine, provided that it is confirmed by some other passage of scripture." If scripture is "the word of God", as Jesus says in John 10:35, that alone sufficiently establishes its validity. "God cannot lie" (Titus 1:2). "Every word of God is pure" (Prov. 30:5). "Thy word is truth" (John 17:17).

There are many important statements or records that occur only once in scripture. For example, the calling forth of Lazarus (brother of Mary and Martha) out of the tomb is recorded only in John chapters 11

and 12. The high priestly prayer of Jesus is recorded only in John chapter 17. The events that transpired after the death of Lazarus (the beggar) and the rich man are recorded only in Luke chapter 16. The statement that where two or three are gathered in his name, Jesus is in the midst, is recorded only in Matt. 18:20. The fact that, as Christians, we are already seated with Christ in heavenly places is stated only in Eph. 2:6. "Being baptized for the dead" is referred to only in 1 Cor. 15:29. The fact that believers will be caught up to meet the Lord in the air at his coming is stated only in 1 Thes. 4:17. These are only a few out of many possible examples.

There is however one important principle that we must acknowledge. Where any subject is referred to in more than one passage of scripture, any teaching on that subject, to command our acceptance, must agree with all the passages of scripture that refer to it. This applies to the teaching of the New Testament concerning baptism. To command our complete acceptance, any teaching concerning baptism must agree with all the passages of scripture that refer to this subject. This includes Matt. 28:19.

8. It is implied that on textual grounds the phrase "in the name of the Father and of the Son and of the Holy Spirit" in Matt. 28:19 is spurious, and should be removed.

It is outside the scope of the present study to examine this subject in detail. However, certain basic facts can be briefly stated:

(1) Every acknowledged reliable Greek text in existence contains the words in Matt. 28:19 in their present familiar form. (2) There is no early version (i.e. translation into Latin or Syriac) that contains any other form of Matt. 28:19. (3) It is suggested that an early church father names Eusebius, who lived about 320 A.D., refers to earlier manuscripts which vary from the accepted text in Matt. 28:19. However, in other references Eusebius confirms the accepted text. Therefore, his testimony is not conclusive one way or the other. In any case, the testimony of Eusebius could never be accepted as a reason to reject the unanimous testimony of all surviving reliable manuscripts.

The only other grounds put forward for rejecting the accepted text of Matt. 28:19 are based on internal, doctrinal arguments. These are subjective, not objective. In the light of what I have said in sections 1 through 7 above, I do not feel that these doctrinal arguments carry any weight. If we would accept arguments of this kind for questioning the validity of Matt. 28:19, then there would be no definable limit to the number of other passages in the New Testament which could equally well

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be called in question. In the end, the text would no longer be the arbiter of doctrine, but doctrine would become the arbiter of the text. Obviously this would be a result of such grave and far reaching significance that no sincere Christian could afford to remain unconcerned.

Teachings of this kind concerning baptism often raise certain questions. One such question is this: If after baptism a Christian does not experience the results in his life which the scripture indicates should follow from baptism, does that prove that his baptism was invalid?

Not necessarily. This may be illustrated by comparison with the baptism in the Holy Spirit. A person may receive a genuine, scriptural experience of the baptism in the Holy Spirit, and yet many of the results that should follow the baptism in the Spirit may be lacking afterwards in that person's life. The remedy for this is not to be "rebaptized" in the Spirit. The remedy is to meet God's requirements—such as repentance, commitment, prayer, study of scripture—which will make the initial baptism in the Spirit more effective.

The same principle can be applied to water baptism. Water baptism sometimes fails to produce its proper effect because the person baptized is negligent in other aspects of Christian duty. For such a person, to be "rebaptized" could be merely an easy way out of facing up to failures in other areas. I have met some persons who have been "baptized" three or four times, and who could easily be persuaded to try it once more. This

reduces water baptism to the level of a kind of religious "vaccination". If it does not "take" the first time, it must be repeated until it does. And even if it takes, after some years the effects will wear off, and the person will have to be "revaccinated" ("rebaptized"). Clearly this is not a scriptural picture of baptism.

To every sincere believer who may be troubled about the validity of his baptism, I would present one simple, basic question: Were you ever really buried"? Was there ever really a clear cut break with the past—its guilt, its bondage, its rebellion, its false traditions, its evil associations? Were these things so plunged out of sight, that they no longer can trouble you? Was this followed in turn by a "resurrection"—a rising to walk by faith and by the power of the Holy Spirit in "newness of life"?

If the answer to these questions is "Yes", then you have been "buried". Thereafter it would be foolish and unscriptural to dig all this up again from its grave, merely for the sake of burying it the second time with a new formula.

On the other hand, if the answer to the above questions is not a clear "Yes", then you were never "buried". See the Lord earnestly and ask him to show you what to do. It may well be that he will require you to be "buried". If so, remember this. You will not be "rebaptized". You will be truly "baptized" for the first time.

Where there has been no "burial" and no "resurrection", there has been no "baptism".

POET'S

CORNER

CONSIDER

Did you ever hear anyone say,
 "There's nothing left to do but pray?"
 Consider how different things might have been,
 Had prayer been first,
 Instead of then . . .
 Consider the path that might have been trod,
 Had someone trusted God!

June Pierce
 Hollywood, Florida

IF _____

If you're inspired by God, to write
 in rhythm or in rhyme,
 a word to be a blessing, please
 sit down and take the time.

Don't hesitate in fear of bringing
 passive minds to roam,
 for what you say may help to lead
 a sheep that's strayed - back home.

Roger Dodrill, Art Editor
 Fort Lauderdale, Fla.

All contributions to the "POET'S CORNER" will be considered for publication in "NEW WINE". Naturally, all poems submitted cannot be printed in the magazine. We plan to compile material for a book of "GOD INSPIRED" verse from what YOU send to us. The fact that you have sent us your original works is evidence that you have granted us permission to use it in any manner in which the LORD directs us to further spread HIS Gospel.

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THE K I N G D O M O F G O D

by Mrs. Margaret Erdman

The gospel has been preached for 2000 years, and according to all appearances has been extended in all the world, but we must needs ask ourselves one question: Is the gospel which is generally preached the same gospel which Jesus preached? The reason this question presents itself is that we see in the Scriptures a gospel very different from that which is heard and believed today.

In reality, the only gospel manifested in God's Word is "the gospel of the kingdom of God". The gospel which Jesus preached, and he mentioned none other, is this "gospel of the kingdom"

Mark 1:14-15 says: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand." Matthew 4:23 states: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Luke 8:1 reveals that "He went throughout every city and village, preaching the glad tidings of the kingdom of God."

When Jesus sent His disciples out to preach, He did not give them a myriad of themes and subjects to deal with. It is written that "He sent them to preach the kingdom of God." (Luke 9:2). When the multitudes followed after the Lord, "He spake unto them of the kingdom of God" (Luke 9:11). Christ's message was simple, not a complicated prescription for the remedy of the wrongs and ailments of the people.

Jesus declared emphatically: "I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43). The motive of Christ's personal ministry on this earth was to preach one gospel only, the gospel of the kingdom of God.

As we investigate this matter more thoroughly, we find that the last teachings Christ gave to His disciples before His ascension into heaven, were these same teachings on the kingdom of God. In Acts 1:3 it is written: "To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God".

The Scriptures also reveal that the gospel of the kingdom was not only preached in the time of Christ but after Pentecost, Philip, the evangelist, went to Samaria and multitudes "believed Philip preaching the things concerning the kingdom of God" (Acts 8:12.)

Paul, the great apostle to the Christian Church, occupied himself with only one gospel, and that the "gospel of the kingdom". Acts 19:8 says that Paul "went into the synagogue (at Ephesus), and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Later he said: "Behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25). And at the end of his ministry it is recorded that even in his prison house he "preached the kingdom of God and taught those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:23,31).

If the message of the kingdom of God was of such great importance that it occupied first place in the Lord's ministry, and in the ministry of all of God's servants in the primitive Church, should it not also occupy first place in our preaching and in our churches?

In reality, there is no other gospel. Paul himself declared this when he said: "I marvel that ye are so soon removed...unto another gospel. Which is not another...though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9).

It is very clear that the gospel of the kingdom of God is the only gospel announced in the sacred Scriptures, and for that reason it should be the only gospel which we announce today.

KINGDOM OF POWER

What is the "gospel of the kingdom of God"? In what way is it different from the gospel which is generally preached? In the first place, it is not a watery gospel, not just a history of the life of the Lord and the primitive

Church. As we contemplate its unfolding in the history of Christianity, we find it to be a gospel which is not only proclaimed verbally, but is put into effect by powerful acts and deeds.

1st Cor. 4:20 states thus: "The kingdom of God is not in word, but in power." This signifies that a gospel which is only preached, without any demonstration of its reality, is not the same gospel which Christ proclaimed. Wherever He went "preaching the kingdom of God," powerful and supernatural works were manifested.

"And Jesus went about all Galilee, teaching and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease amongst the people" (Matt.4:23). His was not a gospel of words only, but of deeds which demonstrated that which had been preached. When Christ preached, He also acted. It is written that "He spake unto them of the kingdom of God, and healed them that had need of healing" (Luke 9:11).

Jesus also gave orders to His disciples to do the same. "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick" (Luke 9:1-2).

Again He commanded them: "Into whatsoever city ye enter...heal the sick and say unto them, the kingdom of God is come nigh unto you." In another translation it is written: "say unto them, the kingdom of God has arrived!" (Luke 10:8-9).

What was the sign that the kingdom of God had come to man, according to Jesus' own words? Divine healing! And he asserted that this kingdom was a present reality, praise God.

The Scriptures very plainly declare that the kingdom of God demonstrates God's divine works, not human works. This is confirmed by the Lord in another biblical happening, which is found in Matthew 12:28, in His own words again: "If I cast out devils by the Spirit of God,

then the kingdom of God is come unto you." Nothing could be clearer than this statement. The "kingdom of God" was brought to this earth by Christ our Lord, and the evidence of its reality was His supernatural works. The kingdom of God is a kingdom of power, and every satanic agent must be cast out of it.

How can we possibly affirm that we preach the gospel of Christ, when it is an incomplete and impotent gospel, without works to prove its reality? The kingdom of God is a very different kingdom than the kingdoms of this world. The kingdom which Christ proclaimed distinguished itself from every other kingdom in that its government occupied itself with the physical and spiritual needs of its subjects and its very King was He who healed and delivered them from the diabolical power of the satanic kingdom, hallelujah!

GOD DEFINES HIS KINGDOM

The Scriptures very plainly manifest that which the kingdom of God is not. Firstly, as we have already seen, this kingdom is not one of mere words preached, but of powerful actions which verify the truths proclaimed, in which God's presence is palpably demonstrated in the midst of His people.

Secondly, it is written that the kingdom of God is not a material kingdom. Romans 14:17 says: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." This kingdom is a spiritual kingdom. Jesus said to the religious of His day, those who never could comprehend the nature of this invisible kingdom: "Behold, the kingdom of God is within you" (Luke 17:21).

Another translation states this thought as follows: "Behold, the kingdom of God is amongst you." The kingdom of God was amongst the people of that time in the person of the Son of God, filled with the Spirit of God. When He ascended into heaven, He poured out His Spirit to dwell in those who had believed in Him. With this act, He established His spiritual kingdom upon this earth. The kingdom of God is manifested today in believers who are baptized into the Holy Ghost.

Without this experience in the life of the believer, the reality of the kingdom of God is never realized in his life nor in his service for God. Without the baptism in the Spirit all is reduced to the terrestrial, and Jesus clearly stated to Pilate: "My kingdom is not of this world" (John 18:36). The kingdom of God does not deal with the natural, only with the supernatural; not with human accomplishments, but with God's divine manifestations.

The reason the baptism in the Holy Spirit is rejected many times is because it has nothing to do with human attainments, only with the attainments of the Holy Ghost. This baptism brings one into the realm of faith, which is the exact opposite of human reasoning and science. For this reason, it is difficult for those who have not received the baptism in the Spirit to have faith for healing. They dwell in an earthly kingdom only, of which faith has no part. The kingdom of God is a kingdom of absolute faith in God and in God alone.

KINGDOM OF HOLINESS

It is plain that a kingdom governed by the Spirit of God would have to be a holy kingdom, in which there is no room for the carnal, only for the spiritual. It is written: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

All uncleanness belongs to Satan's kingdom, not to God's, and those who do not wish to subject themselves to a purification of their body, soul, and spirit through the work of the Holy Spirit in their being, have no part in the Lord's kingdom.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10).

God does not admit uncleanness in His kingdom, be it the present spiritual kingdom or the future kingdom of Heaven, which will come into being when Christ comes to sit personally upon His earthly throne (Matt. 25:31). Until that time is realized, He is seated upon the throne of the hearts of those who believe in Him, and who surrender their life with all of its uncleanness and carnality to the Holy Spirit of God, permitting Him to sanctify them daily and constantly from all earthly contaminations.

The verse which follows the above statement concerning the vileness of sex sins and other filthy habits which are not permitted in the kingdom of God, goes on to say: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11).

The kingdom of God which Jesus came to establish on earth is not made up of people who have gained access to the kingdom because of their own works or merits, but consist of those who have recognized their human incapacity to live holily, and have surrendered to the Holy Spirit that He live the life of Christ in them. In other words, it is made up of sinners washed in the blood of the Lamb of God and sanctified through the Holy Spirit's presence within.

The religious, those who depend upon their own works and deeds, those who pride themselves because of that which they have done for God, have no part in our Lord's kingdom. He Himself said to the priests, elders, and chief officers of the Jewish people: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:31-32).

Repentance is God's strict requirement for entrance into the kingdom of God: repentance of dead works, of "self," of all that we have done and all that we are. Christ preached the kingdom of God and said: "Repent ye, and believe the gospel" (Mark 1:14-15). Many are outside of the kingdom today, in spite of having made a profession of faith, of having been baptized in water, and even of having a ministry in the church. Why? Because they justify themselves by their own works. Human efforts, the works of the flesh, have no room in the spiritual reign; only the works of the Holy Spirit have any value in this kingdom.

We repeat, the kingdom of God is a holy kingdom, and in order to have a place in it, it is necessary to be delivered from every carnal and diabolical power which hold sway over the being of the believer. Colossians 1:12-13 says: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear son."

How many believers in the Lord are yet under the "power of darkness," in miserable bondage to satanic powers: Slaves of wrath, of anger, of jealousy, of envy, of filthy sexual habits and a host of other unclean vices which could be named. It is not that they wish to be in this condition, but the "powers of darkness" have them firmly enslaved in the net of iniquity.

Christ came to "destroy the works of the devil" (1 John 3:8), to translate the believer from the kingdom of Satan to the kingdom of God. If this refers only to the receiving of Christ as Saviour, then why is it not actual reality in the lives of all believers?

When we believed on Christ as Saviour, we were justified (Rom. 3:22), but this does not mean that we were delivered from all satanic powers. Acts 26:18 says: "To turn them from darkness to light, and from the power of Satan unto God." Every believer comes forth from darkness into light when he believes on Christ, but this in no way signifies that he has been freed from the powers of Satan. It should be, but the plain fact of the matter is that it is not effected at that time, because of the lack of the ministry of deliverance and the ministration of the Holy Spirit immediately after the experience of salvation. The entrance into the kingdom of God consists of repentance and deliverance from diabolical power over the body and mind of the believer.

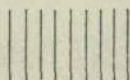
Have you taken your place in the kingdom of God? You say you are a Christian, and yet there is no sign whatsoever of this spiritual kingdom in your life? Let us consider this well! What did Christ say to the Pharisees and priests who were rebellious concerning the supernatural works manifested in His ministry? "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof". (Matt. 21:43)

What are these fruits? "Righteousness, peace, and joy in the Holy Ghost". (Rom. 14:17) The life purified from the filthiness of the flesh by the Spirit (1 Cor. 6:9-11). The ministry of divine healing and deliverance from unclean spirits through the Holy Spirit (Luke 9:1-2 and 11; 4:43; 10:9; Matt. 12:28).

In view of all that the divine word of God says concerning the kingdom of God, it is necessary that we today enter into the reality of this kingdom, that we receive the baptism

in the Holy Spirit and thereafter manifest its reality with words and adequate deeds. Only this supernatural kingdom can attract the unconverted and bring them to the feet of the Lord, and into the victorious Christian life thereafter.

Our prayer to our Lord is: "Thy Kingdom Come" (Matt. 6:10).



Breaking Bread... by Rev. Charles Simpson

"And He took bread, and gave thanks, and brake it, and gave unto them...." (Luke 22:19). "And they continued daily with one accord breaking bread from house to house...." (Acts 2:46).

Writer: John; Date: 90 A. D. (Approximately); Origin: Ephesus; Theme: 20:31... "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Continued from the Gospel of John

SUBJECT: AUTHORITY TO CLEANSE (Jn. 2:12-25)

1. Jn. 2:12 _____

2. Mk. 1:29 _____

3. Matt. 11:20-23 _____

4. Lk. 4:16 _____

5. Ex. 12 _____

6. Jn. 2:14 _____

(1) Capernaum was the "headquarters" for Jesus' ministry in the north of Israel. It was an active fishing village on the north shore of Galilee. (2) It was here that Peter and other disciples lived. Cana, Nazareth, Bethsaida, Chorazin and Tiberias were all thriving towns of that time and region. However, Capernaum, Chorazin and Bethsaida are ruins today. (3) Jesus warned those cities of their destruction because He had done so many miracles among them, and they remained unrepentant. (4) Ironically, though Nazareth put Jesus out in unbelief, the town stands long after Capernaum fell. No doubt, God holds us accountable for the ministry of Christ that we have seen, and expects repentance.

The Passover began in the first month, on the evening of the 14th day, and extended 24 hours. It was followed by the seven day Feast of Unleavened Bread. (5) The Passover celebrated Israel's deliverance from Egypt, by the sprinkling of an innocent, spotless lamb's blood on the door post of each Jewish home. It was their most important and well attended festival.

(6) Upon arrival Jesus saw the commercialism that had attached itself to this holy day and holy place. The people came a long way to offer sacrifices to God, and for convenience, purchased them right in Jerusalem. Gradually, the outer courts of the Gentiles, and court of women were invaded by animal vendors, and currency changers, who catered to those from other areas who would need their services. The scene was anything but holy. How different from the scene Isaiah saw in the

7. Is. 6 _____

8. Jn. 2:15-17 _____

9. Jn. 2:18 _____

10. Jn. 2:19 _____

11. Jn. 2:20 _____

12. Jn. 2:21 _____

Temple, when he saw the Lord high and lifted up. (7) Though our Church buildings or meeting houses are not meant to be Temples, activities of commerce and "gimmicks" are no less disgusting to our Lord. The pollutions of then and now indicate a deeper pollution of God's people and the real temple, the Body of Christ.

(8) Jesus' action was simple, direct and extreme. "So, He made a rough whip out of rope and drove the whole lot of them, sheep and cattle as well, out of the temple. He sent the coins of the money changers flying and turned their tables upside down. Then He said to the pigeon dealers, "Take those things out of here. Don't you dare turn my Father's house into a market!" (Phillips). His disciples remembered the Scripture - - "The zeal of thine house shall eat me up".

Here is an example of "righteous indignation." It is impossible for us to fathom the reaction of Jesus the Holy One, who knew that sacred design, having seen it in heaven before Moses made it a tabernacle or Solomon a temple. Every detail of it depicted the grace of a holy and righteous God. He Himself had come to be the Lamb of God. To see such beauty covered in crass commerce, infuriated our Lord. How tragic! What atrocities of life, testimony or sheer foolishness often hide the grace of God from sinners' view. Thanks be to God for the scourge that uncovers, and drives out folly. It shall come again to the temple, this time to the carnal church.

Jesus moved with such authority that no one resisted. (9) But immediately they questioned His authority. He had interrupted in a busy and embarrassing time. (10) Jesus' answer was, as often, hidden from the carnal religionists. "Destroy this temple and I will raise it up in three days." (11) On the surface that was impossible for a building that had taken 46 years to build. (12) But of course, Jesus spoke of His body. It is interesting that for the first time the word temple is not used in regard to stone and timber, but a living Body. When questioned about His authority, Jesus appealed to the fact of His eternal nature and His resurrection. In short He had a superior temple. The one He cleansed was only the shadow -- He is the real! It was His Father's House.

As it was with the temple in Jerusalem, so it is with man. Though many saw Jesus' signs and believed, He would not trust Himself to man because He knew what was in man. Looking at our outer courts, and inner "Holy of Holies" must disturb Jesus. We too are temples, created by God's design, reflecting God's own nature. But man has become polluted - distorting the image of God. Thus, conviction of the Spirit to drive out the polluters, and the blood of the Lamb to cleanse, are necessary.

By what authority does Jesus drive out the unclean spirits and demand holiness? By what authority does the Holy Spirit convict and demand repentance within? He moves and speaks so sovereignly. "I am the eternal Son of God," He replies. "It's my Father's House."

EXCERPTS FROM AN INTERVIEW

WITH ARTHUR BURT

ON

THE TRINITY



QUESTION: We read in God's Word that "the secret things (or the mysteries) belong unto the Lord our God, but those things that are revealed belong unto us and our children forever". There are some aspects of the Word of God, and those things pertaining to eternity, and to God Himself, that are a mystery, and these things do belong to Him. But we read also in the Word of God that part of this mystery has been revealed, has been manifested. In I Timothy 3:16 we read: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." And in I Corinthians 2:10 - "God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God". From this then we see that there are some things that we can know about God, and there are some things that He wants us to know about Himself, because He has revealed them to us through His Word. Quite often there are questions that come to us regarding God, His nature, His revelation, the necessity of that revelation, and the extent and glory of that revelation. We would appreciate it if you would take time to touch on a few of these questions at this time.

First of all, with regard to the Godhead as presented in the Old Testament: When we speak of Jesus as being God there are those who feel that there is a contradiction because God's Word says in Deut. 6:4 "Here, O Israel, The Lord our God is one Lord:". Are there instances, in the Old Testament, Brother Burt, regarding the revelation of the Godhead as the Triune Godhead, the Three in One? If so, could you cite some?

ANSWER: I believe that our God is one God - one in Three! We believe in the Father, the Son, and the Holy Spirit, which is termed by many the "Trinity". God is one Person in three. We do not believe in three Gods; we believe in one God in three Persons. The Bible says that God is a Spirit. Gen. 6:3, and John 4:24. And in Gen. 1:26 we read, "Let us (plural) make man in OUR image." The Bible declares that God has a heart. Gen. 6:6; Acts 13:22. We all know the phrase, "David, a man after God's own heart." God has a soul. Isa. 1:14; 42:1; Jer. 6:8. So God is a Spirit; God has a heart; and He made man in the image of God.

There is a very wonderful verse also in Isaiah 48:16 which declares this: "Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent me." Who was the spokesman? Could by any twist Isaiah

have been the spokesman when he said, "... from the time that it was, there am I:..."? Personally I feel that only one could have spoken in that manner and He was the One Who said, "...before Abraham was, I am." It was He Who "In the beginning was the Word, and the Word was with God, and the Word was God", the Lord Jesus Christ, referred to also as follows: "... (the Father of whom are all things) AND THE SON BY WHOM ARE ALL THINGS."

And so this spokesman here in Isa. 48:16 declares, "...from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent me." So obviously this spokesman was not the Lord God, and not the Spirit, because "the Lord God, and His Spirit, hath sent me," said the spokesman, Who was, I repeat, Jesus the Son. So here we have in one verse, among many other such verses, where the Trinity is revealed in the Old Testament.

QUESTION: What does the New Testament have to say about the Godhead?

ANSWER: I like that phrase you mentioned in I Timothy that states that the whole purpose of the Lord Jesus' coming into this world was to manifest, not to hide, but to manifest the Father. Jesus could say, "He that hath seen me hath seen the Father." He came to declare the Father, for He was in the beginning with the Father: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. The Lord Jesus came to reveal the Father.

We see that the mystery is made plain when the Son came down to earth. While we could have been left in a position where we did not understand, the very fact that the Lord Jesus came to earth is proof that God did want us to know and understand, for He came to reveal the Father. While He was filled with the Father, the Father was still in heaven. Matt. 3:17: "And lo a voice from heaven, saying, This is my beloved Son, in Whom I am well pleased."

Obviously this reveals something; it

reveals the separate, distinct person of the Father from the separate, distinct person of the Son. The Lord Jesus was not a ventriloquist who threw His voice to heaven to recommend Himself in the eyes of men. The audible voice of the Father proceeded from heaven as an independent, outside witness to the Son: "This is my beloved Son, in whom I am well pleased."

To cite a few more references of the many in the New Testament, referring to Himself and the Father the Lord Jesus mentioned again and again the word "We". He also said: "My Father is greater than I." John 14:28.

QUESTION: I realize that if we understood the entire function of the Trinity, then God would not be God, for we, the finite, cannot grasp the Infinite. However, there must be some of the functions of the Father, the Son, and the Holy Ghost, between Themselves, that are revealed in Scripture, that say to us, while They are three, yet they are One. Could you give us an insight into this?

ANSWER: First of all, the Lord Jesus has a "Himself" that does not operate. In John 5:30 He declares: "I can of mine own self do nothing: He has a 'Himself' that is not capable of operating: "...as I hear, I judge...". So the perfect man is a helpless man, and does not move of himself: "I can of mine own self do nothing." So He confesses absolute helplessness, and then manifests absolute power, for when the Lord Jesus had declared that he could do nothing, then He did everything. But He also declared in the last chapter of Matthew, "All power is given unto me...". Who gave Him this power? He taught His disciples to pray: "Our Father which art in heaven, hallowed by thy name." And in that same prayer the declaration is: "Thine is the kingdom," Thine is the "power", and therefore Thine is the "glory forever". So the Father, "...of whom are all things", (Romans 11), gave to the Lord Jesus Christ all power.

Too, the Lord Jesus exclaimed, when Philip said, "Show us the Father":

"Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The Words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 14:9-11. So the Lord confessed His one hundred per cent sufficiency of the Father. He was indwelt of the Father, He manifested the Father, but He "Himself" did not operate.

Again the Lord Jesus says in John 16:13 about the Holy Spirit, "Howbeit when he, the Spirit of truth, is come, he will guide you in all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak..." So here is another member of the Godhead, the Holy Spirit, Who likewise has a "Himself" that doesn't operate. He would not speak of "Himself", Jesus said. As is the Son, so is the Spirit. The Son declares, "I can of mine own self do nothing", and then proceeds to declare regarding the Holy Spirit that He would not speak of "Himself", revealing the inner functioning of the Son and the Spirit in the one Godhead.

So then, although there are three in the Godhead, there are two out of the three who do not operate or move of their "Own Selves". There is only one who operates, and that is the Father. The Father is all in all; in other words, the Father is all in the three. Jesus says, "...if you have seen me you have seen the Father... the works that I do are the Father's works." He is the express image of another (Heb. 1:3), and He only, solely and absolutely, reveals the Father; it is God manifest in the flesh, in Jesus. We do not see the "Himself" of the man, Christ Jesus.

The Spirit has a "Himself" Who only seeks to lift up Jesus. This is the wonderful thing, that there are two Who do not move, but just listen. They both listen: (1) Jesus - "...as I

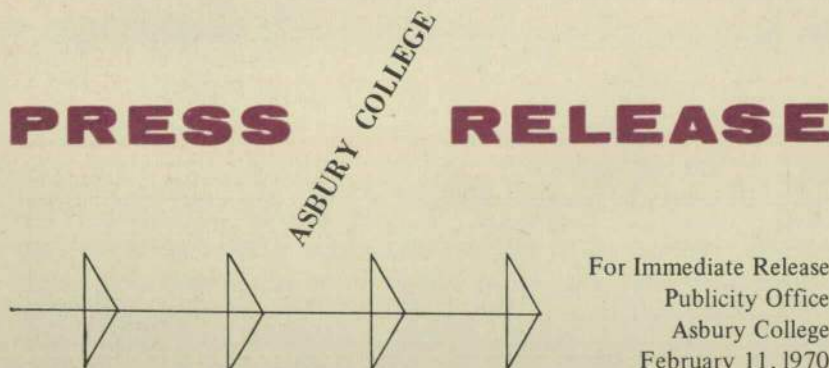


hear..."; (2) the Holy Spirit - "... whatsoever he shall hear...". So two listen and one speaks. So there is no disorder; there is no friction; there is a complete and absolute position and harmony, yet not as we understand it, but just one manifested in three.

The wonder of it is that, although the Father is the fount, the source, the spokesman, He has a wonderful position where He sits, as it were, in the background, and still says, "This is my beloved Son in whom I am well pleased;...hear Him." (Matt. 3:17; Luke 9:35). So all three are delighted to make room for one another.

QUESTION: Undoubtedly the revelation of the Triune Godhead is important, or else the Scriptures would not give it. However, why should we know this? What is the purpose of this revelation?

ANSWER: Of course, there are many reasons why this revelation is given, and it would be impossible to state them all. To me, this is something that is vital, because now we are not just discussing doctrine, but we are tapping the source of a way of life. Jesus prayed that we may be one as They are one; and the whole purpose of Their being one was that we should operate as they operate: Two listen; one speaks. How are we going to arrive at being one without knowing how they are one? The Father doesn't necessarily have to work; He, as the Father, only has to speak and it is done. The other two Persons merely listen and relay. So the whole operation goes forth, goes through so wonderfully. God is all in all; He is all in three. He is all in Himself; He is all in the Son, and He is all in the Spirit. When this pattern operates down here, then God will be all in you, and He will be all in me. Oh, how wonderful it is when there comes to you and me this complete self-effacement, when we recognize that we have a "Himself" that must not operate, and where only God manifests Himself, not us manifesting ourselves, but God manifesting Himself in us, Christ manifesting Himself in us, the Spirit manifesting Himself in us. I Cor. 15:28; Eph. 1:23; Col. 3:11; I Cor. 11:3; I John 4:12, 15, 16; I Cor. 3:16; II Tim. 1:14. God was manifest in the flesh in Jesus Christ, and He will be manifested in other sons when we come to the measure of the stature of the fulness of Christ; so the sons that have received this revelation, that the Son came to manifest the Father, must manifest the Father again. Freely we have received, freely we must give.



Wilmore, Ky. After 185 consecutive hours of singing, praying, testifying and decision making in Hughes Auditorium, the continuous aspect of the Asbury College spontaneous revival is over. But, the revival in all of its important points continues to swell and spread.

The number of States to which Asbury students have been called to share the witness of the revival has grown to 19, and the requests continue to come in daily. Also, on Wednesday, two students left on the first mission outside the United States. Bruce Roy and George Manuilow are on their way to Regina, Saskatchewan, Canada. They have been requested to speak at the Canadian Bible College.

Christian leaders in Canada are excited about what such a revival could mean to that nation. Although the United States has been swept with revival several times, Canada has never had a national revival.

Classes resumed on the Asbury campus Tuesday and the transition has been beautiful. One student in an anatomy class said he was "so blessed I just witnessed to the cat I was dissecting". It is anticipated that the college will become almost deserted over the weekend as an estimated 500-600 of the 1000 students have already accepted "witnessing assignments" across the Eastern third of the United States. With requests still coming in, this figure will definitely increase.

Equally important has been the continual flow of requests for prayer from around the world. These prayer requests are individually prayed for as they come in by the congregation meeting in Hughes Auditorium.

At six o'clock this evening they will begin gathering again in Hughes to continue the ministry of intercession. The Asbury group rejoiced greatly on Tuesday night as a steady stream of witnesses reported how God had sent similar outbursts of revival wherever the message has been carried.

Many believe that we are on the verge of a great national revival. The end of this movement certainly is not in sight. Thousands have already made decisions for Jesus Christ. And daily this number increases.

Elsewhere others are feeling the urgency to share the revival. Both students and adults are forming witness teams to carry the message of salvation into every possible location.

(Read "The Week That Was", this issue)

THE WEEK THAT WAS

at Asbury College, Wilmore, Ky., as observed by Prof. H. A. Hanke

No one could have guessed that Hughes Auditorium would be taken over by the students and that the class rooms would be empty for a week.

Tuesday, Feb. 3rd dawned like any other day but no one suspected what was in store for Asbury College and the Wilmore Community. On Monday the entire Faculty assembled for an IN SERVICE DAY. A most unusual congenial spirit was noticeable all during the day. For the previous several weeks, a group of students were involved in "The Great Experiment" - getting up thirty minutes before their regular rising time for special prayer, Bible study and personal Christian outreach. At the chapel Saturday morning about twenty students reported unusual spiritual experiences during this special effort. Numerous prayer groups - large and small - had been meeting at different times during the day and night. There was an air of expectancy everywhere on the campus.

The Tuesday chapel service was not a regular sing, pray and preach type but one given over to spontaneous testimonials. From the very beginning an unusual Spiritual Presence was manifest in the testimonies. One could sense and feel the presence of God.

Students were standing throughout the audience, awaiting their turn to give a testimony. Fifteen minutes before the end of the chapel hour one of the professors went on the platform and expressed a feeling that opportunity should be given for prayer at the altar. Very quickly a number of students responded and knelt at the altar. As the invitational song progressed many more students came forward until the altar was filled and overflowing at both ends. By now the atmosphere was electrified - literally filled with the presence of God. Many related that they felt their heart strangely warmed.

Following a high tide of emotional expressions students began to stand up and give praise to God for his mercy and his grace. They readily confessed sin and asked for forgiveness. Cries to God for mercy, shouts of joy and praises to God gave evidence that we were having a Heavenly visitation.

It was then decided that the pulpit and microphone would be made available to those who wanted to testify. By now the service had continued half way through the next class hour with no sign of spiritual recession. Instead, the atmosphere became more and more electrified with the Holy Spirit's presence. Students in all areas from Freshmen to Seniors began to pour out their soul agony over the microphone - confessing sins, asking forgiveness, and exhorting others to heed the call of God.

The area between the altar and the front seats was packed with penitent seekers. Many arose, gave a dynamic testimony and went out into the congregation telling the good news of salvation and telling others to seek the Lord. Old enmities were melted with the fervent love of God - reconciliation was in evidence everywhere. Cries, shouts and praises to God became more and more evident.

The dining hall is usually filled with students and faculty by the noon hour, but on this day only a few scattered diners were to be seen... the dining hall was almost empty and the college community was more interested in the bread of heaven than food for their body. A corresponding manifestation of the Spirit came upon the Seminary chapel service. There too, classes were dismissed.

The spiritual tide continued to flow through the noon hour and on into the afternoon... uppermost in the minds of all was the grace and mercy of God and His will.

The leadership of the Spirit was sought by several faculty members, each taking his turn throughout the day and night. Testimonies to the saving grace

of God and the infilling of divine love were interspersed with congregational hymns and special songs as well as public prayers from the pulpit. So the high tide of the Spirit continued through the afternoon and into the evening without any sign of abatement.

As the meeting moved on into the first night attendance was sizeable until the morning hours when the faithful minority held the fort. While some departed, others came and so it went through the night. By eight o'clock the next morning about fifty were still testifying, singing and giving praises to God. By eight-thirty the auditorium began to fill up again and new waves of glory swept the congregation. Occasionally small groups departed from the meeting for special prayer and for visiting those who had not been coming to the meeting. Many class rooms on the campus were occupied with prayer groups, large and small.

It was felt that the Spirit was still leading and that classes should be dismissed for Wednesday. The activity described above continued throughout the day - at times, there were around 1000 persons in the auditorium - many of them praying, and witnessing to others.

By the early hours of Thursday morning the crowds had again thinned out but it is doubtful if there were ever fewer than fifty people present. Around eight o'clock the auditorium began to fill up again and as the crowds increased so did the spiritual tide.

By Thursday noon hundreds of students had given a testimony to the grace of God. Some testified to salvation, others to a pure heart, some to healing and others to work of grace in their home among loved ones. Prayers were frequently requested for those not in the community and special prayer was always offered at those times by the platform leader. It was a thrill to see students testifying to God's grace who were not known for religious interest before. A marked spirit of repentance and dedication was in evidence.

There was constant movement in the auditorium - students going to one another asking forgiveness with tears and emotional evidence. The service continued on into the afternoon and evening - people coming and going - many of them rejoicing.

By now the revival had been publicized over the radio and on television stations .. photographers and news men were arriving from many parts of the state ... People from other communities and out of state began to arrive to get in on the spiritual overtures. Frequent mention was made by the news media. At eleven o'clock on Thursday night the altar was filled with seekers .. so it went through the night on into the third day. Once again on Friday morning it was decided to dismiss classes and let the meeting continue ... From a count of one hundred in the early morning hours the attendance increased to sizeable proportions. The Holy Spirit was still present in a very decided way .. many were still doing business with God.

As the day moved on into its fourth day it was quite evident that the Revival Spirit was still present. All during Friday various manifestations of grace were felt and seen. An indescribable heart warming sensation was experienced by many all through the day. Crowds became larger as the afternoon and evening progressed. By ten o'clock that evening Hughes Auditorium was packed .. There was never a time when there were not a number of students lined up to give their testimony. Several faculty members and students from the seminary gave their affirmations of saving grace.

After chapel Saturday morning the revival service moved into its fifth day ... One thing to be noted .. there never was a preplanned schedule such as is common in the usual revival meeting. This one was initiated by God. For no one knew when Chapel services started Tuesday morning that such a Holy Spirit led meeting was in the offering. We would make a distinction between the man planned and man organized revival meeting and the one that began on Tuesday. No

one knew the meeting would end, the whole program went forward under the spontaneous leadership of the Spirit. The testifying students and those who presided seemed to be gently led by the Holy Spirit.. there was always smoothness of operation. The meeting continued to move forward all day Saturday into the evening.

With the advance of the evening the attendance increased and by eight o'clock the auditorium was almost filled (1500 full capacity). Occasionally the testimonies were interrupted by special prayer for prayer requests were coming in from all over the nation.

Most noticeable was the community outreach. Many of the teenagers who had shown no interest in religion and who were given to the "sins of youth" came to the meeting and were converted. It is truly impossible to describe the most unusual transformation that was evident in the countenance of these youth. Their rebellious attitude was replaced by reverence and respect. Witness teams including these teenagers began to go out in all directions... invitations began to come in from all over the country for youth to share with them the wonders God had wrought. Schools reporting on these witness teams related how a wonderful Holy Spirit response began to manifest itself in their student body. This great revival movement had the appearance of being infectious .. a holy infection.

Someone remarked that this was a time when people could go to church at any time in the 24 hour day .. and people did come and go all during the day. Absent from the meeting was the usual revival offering .. schedules .. time for beginning and ending .. this was a perpetual meeting. The altar was always open. At almost all times people were at the altar making things right with God. Prayer groups were to be seen all over the Hughes building...sometimes two or three and at other times more.. At ten o'clock activity was still at high tide.

At dawn on Sunday morning about fifty persons were still in attendance. This sixth day of continuous revival attracted over a thousand people. By 10:30 Hughes was comfortably full. After some hearty singing Wayne Anthony gave a report on his visit to Azusa College in Los Angeles. In a different way there too the Holy Spirit manifested Himself among the students and faculty. Mark Davis brought back a report of the Holy Spirit's stirring at Greenville College.

After a few hymns our pastor took his place in the pulpit and poured out his agonized soul and confessed his shortcomings as a pastor. He was followed by his wife who confessed at length her negative attitude toward Wilmore and its revival meetings. She said she now had the victory and that she loved everyone and asked for forgiveness. Dr. Kinlaw suggested that there might be adults among the faculty, staff and the business community who would like to come to the altar. There was a mighty rush - probably over one hundred people came. There was crying, praying and repentance on every hand. People went to each other by name and asked forgiveness. This was indeed a time when the breakers of grace began to roll upon hearts laid bare. Words cannot describe what all the people felt at this point. Outside the auditorium a number of faculty members were asking forgiveness, hugging and expressing regrets for past attitudes and deeds. The Wilmore community will never be the same.

Monday morning witnessed seekers at the altar and others in attendance. As the morning advanced, the crowds increased. Testimonies, songs and prayers continued through the day with different waves of glory sweeping over the congregation. By eight o'clock in the evening the auditorium was almost full. One could feel the Holy Spirit near.. something just went through you .. giving you a warm feeling around your heart. It was evident that there were many people from outside the community. Some from neighboring cities and states went to the platform to testify to the revival effects in their

community .. truly, it is hard to describe this wonderful Holy Ghost visitation. Prayer meetings were still going on all over the basement of Hughes auditorium and elsewhere... there were always seekers at the altar. Today was the seventh day of the revival... at ten o'clock this evening there were still over 1000 people present and the waves of glory were rolling in.

The revival entered its eighth day during the chapel service. Several made some very personal confessions.. others were lined up to speak but it was decided that the meeting would be postponed until the evening at six o'clock ... The Holy Spirit is still with us. During the day small numbers of people were present for prayer in Hughes auditorium. At six o'clock the crowds began to flood in and by 7:30 there were around 500 people present. There was joyful congregational singing interspersed with prayer. Prayer requests have been coming in from all over the country and Canada. Over the week more than 300 students went out in witness teams to many parts of the United States visiting churches and other schools. Glowing reports came back with returning students. It was reported that requests for witness teams were coming in from so many places that they did not have enough volunteers to send out next week end. Leaders on the campus have been in contact with Paul Harvey's personal secretary, President Nixon's personal advisor, the private secretary to Senator Mark Hatfield and one of Billy Graham's top men. It is beginning to look like a great revival is about to break in our land. Word came from Taylor University that a revival has broken out there ... that classes were dismissed yesterday and that the Holy Spirit has come in a mighty visitation.. and the revival goes on. _____

TESTIMONY By Walter Neuber

In April 1965, I fell at work injuring my right hip joint. Being a minister, I trusted God for my healing, which was not granted. Deteriorating arthritis set in. In April 1967, I had to go to the hospital for surgery because by this time I was unable to move about. I was in constant pain. At the University Hospital in Iowa City they put cups into my right hip joint. This was supposed to relieve my pain and help me move about. To the disappointment of all concerned, the surgery did not bring any improvement. In fact, the arthritis continued and even spread into the left hip joint. By November 1969, both hips were so bad that it was decided to operate again in May 1970 and put in mechanical joints in both hips. All this time I moved about on crutches.

On March 2, 1970, I received a letter from Mr. John Beckett in Elyria, Ohio, to attend the "Charismata 70" which started on March 9, 1970 at the Spring Valley Country Club. I came from Iowa City to attend with the hope that God would heal me. After the Tuesday morning service, they prayed for my affliction by laying on of hands. I did not feel a change then, but the next morning when I got up all my pain was gone. In the Thursday evening service, I broke my crutches as I had no need for them any more.

I thank God who sent these faithful servants this way that I could have my healing. Praise His Holy Name.



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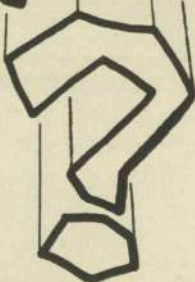
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*Rev. James H. Thompson
Pastor*

ARE YOU Defeated



-----by JEAN C. WOOD

“THOU ART SNARED WITH THE WORDS OF
THY MOUTH, THOU ART TAKEN (CAPTIVE)
WITH THE WORDS OF THY MOUTH”(Prov. 6:2)

1. No longer need you talk of fear because God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. (2 Tim. 1:7).
2. No longer need you talk of doubt because Jesus said all things are possible to him that believeth (Mark 9:23) and according to your faith be it unto you. (Matt. 9:29).
3. No longer need you talk of defeat because God always causeth us to triumph in Christ (2 Cor. 2:14).
4. No longer need you talk of weakness because God is your strength and power (2 Sam. 22:33) and the joy of the Lord is your strength (Neh. 8:10).
5. No longer need you talk of sickness and disease because Jesus Himself took our infirmities and bare our sicknesses (Matt. 8:17) and by His stripes ye were healed (1 Pet. 2:24).
6. No longer need you talk of unworthiness because He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him (2 Cor. 5:21) and if any man be in Christ, he is a new creature (2 Cor. 5:17).
7. No longer need you talk of discouragement because we can do all things through Christ which strengtheneth us. (Phil. 4:13).
8. No longer need you talk of poverty because my God shall supply all your need according to His riches in glory by Christ Jesus. (Phil. 4:19) and seek ye first the Kingdom of God and His righteousness and all these things (ye need) shall be added unto you (Matt. 6:33).
9. No longer need you talk of lack or need because the young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing. (Ps. 34:10).
10. No longer need you talk of failure because this is the victory that overcometh the world, even our faith (1 John 5:4).
11. No longer need you talk of insecurity because safety is of the Lord (Prov. 21:31) and when thou liest down, thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet - the Lord shall be thy confidence and shall keep thy foot from being taken (Prov. 3:24,26).
12. No longer need you talk of cares and worries because God said cast thy burden upon the Lord and He shall sustain thee. He shall never suffer the righteous to be moved (Ps. 55:22) and cast all your care upon Him, for He careth for you (1 Pet. 5:7).
13. No longer need you talk of circumstances because in all these things we are more than conquerors through Him that loved us (Rom. 8:37).
14. No longer need you talk of loneliness because Jesus

- said "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20) and "I will never leave thee, nor forsake thee" (Heb. 13:5).
15. No longer need you talk of confusion and frustration because God is not the author of confusion but of peace (1 Cor. 14:33) and we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God (1 Cor. 2:12); - God will keep him in perfect peace whose mind is stayed on God because he trusts in God. (Isa. 26:3).
 16. No longer need you talk of troubles because Jesus said "In the world ye shall have tribulation but be of good cheer; I have overcome the world" (John 16:33) and whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith (1 John 5:4).
 17. No longer need you talk of discontent because He satisfieth the longing soul and filleth the hungry soul with goodness (Ps. 107:9).
 18. No longer need you talk of faithlessness because God hath dealt to every man the measure of faith and faith cometh by hearing and hearing by the word of God (Rom. 12:3; 10:17).
 19. No longer need you talk of bondage because whosoever shall call on the name of the Lord shall be delivered (Joel 2:32); ye shall know the truth and the truth shall make you free; if the Son therefore shall make you free, ye shall be free indeed (John 8:32,38); Where the Spirit of the Lord is, there is liberty (2 Cor. 3:17).
 20. No longer need you talk of fear of the future because His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue (2 Pet. 1:3) and bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8).
 21. No longer need you talk of ignorance because "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus" (Acts 4:13); and if any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him (James 1:5).
 22. No longer need you talk of murmurings because death and life are in the power of the tongue (Prov. 18:21); and we can say "O God, my heart is fixed; I will sing and give praise, even with my glory" (Ps. 108:1).
 23. No longer need you talk of death because Jesus said "I am come that they might have life and that they might have it more abundantly; I give unto them eternal life, and they shall never perish" (John 10:10,28).
 24. No longer need you talk of hate because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom.5:5).
 25. No longer need you talk of curses because Christ hath redeemed us from the curse of the law - being made a curse for us that the blessing of Abraham might come on the Gentiles (us) through Jesus Christ, that we might receive the promise of the Spirit through faith (Gal. 3:13-14).
 26. No longer need you talk of persecution because if God be for us, who can be against us and who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Rom. 8:31,34).
 27. No longer need you talk of the flesh because ye are not in the flesh but in the spirit if so be that the Spirit of God dwell in you (Rom. 8:9); and they that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:24).
 28. No longer need you talk of condemnation because there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1) - God sent not His Son into the world to condemn the world but that the world through Him might be saved and he that believeth on Him is not condemned (John 3:17,18).
 29. No longer need you talk of sin because the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2); As far as the east is from the west, so far hath He removed our transgressions from us (Ps. 103:12).

LET THE WORDS OF MY MOUTH AND THE
MEDITATIONS OF MY HEART BE
ACCEPTABLE IN THY SIGHT, O LORD,
MY STRENGTH AND MY REDEEMER!
(Ps. 19:14)

The flood continued forty days upon the earth; and the waters increased and bore up the ark, and it rose high above the earth. (Genesis 7:17)

BY RALPH RIGHTON
AP Science Writer

International News

Plans for a one million dollar expedition to recover timbers believed to be the remains of Noah's Ark from a frozen lake on Mt. Ararat in Turkey were announced yesterday by a team of scientists and explorers.

Ralph E. Crawford, president of Search Foundation Inc., Washington, D. C., told a news conference several pieces of handtooled wood more than 4,000 years old had been found in an ice pack near the 14,000 foot level on the 17,000 foot mountain in northeast Turkey near the Soviet border.

The expedition is scheduled to set up a base camp this spring and begin studying ways to melt a 100-by-400 foot glacier covering the find in the summer. Crawford, expedition leader, said there are no trees on the mountain. He added that the timbers found by an expedition last summer appear to be white oak and that there are no white oak trees within several hundred miles of the mountain.

Fernand Navarra, French explorer who found the timbers in a deep crevasse, said he is confident they are from the original Noah's Ark of biblical history. Navarra, who has been exploring the mountain since 1952, said he first saw an estimated 50 tons of timbers embedded in a frozen lake in 1955 and chopped out a five foot long piece as proof. He returned with a larger expedition in 1969 and recovered several other pieces.

Nuclear Physicist Bulent Army said the area was in a military zone but that he expected no difficulty in obtaining government approval of the new expedition.

Robert Faylor, director of the Arctic Institute of North America, which is providing some equipment for the expedition said: "We need objective appraisal to strengthen the findings. I can't explain how wood of that size and age could get to that height. Whatever is there is going to be of great archeological interest."

Faylor said the expedition's first task will be to map the shape of the 150 foot thick pack under which the timbers are buried. "Then we will study ways of removing them without damage," he said, "possibly by utilizing steam from apparent volcanic heat sources on the mountain.

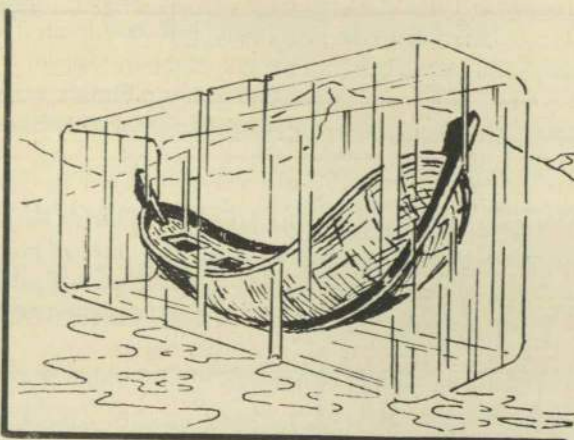
Reports of the presence of a large vessel high on Mt. Ararat have persisted for centuries. The prow of a ship was seen jutting from an ice pack by avalanche work teams in 1840, and commercial pilots have reported seeing a ship-like shadow on the ice near the top of the mountain.

The shadow has been estimated to be about 450 feet in length. Biblical scholars, working from descriptions in the Book of Genesis, have estimated the length of the Ark at 450 feet.

Crawford said the timbers recovered by Navarra have been dated at 4,000 to 5,000 years old by a method measuring the rate of decay of radioactive carbon in the wood.

Crawford said whatever the final identification of the "object," its size, age and unknown nature will make it of great historical significance.

Also included in the expedition is British Glaciologist Ralph A. Lenton, who participated in the first transantarctica crossing, and Hugo A. C. Neuberg, a field physicist with arctic experience during the International Geophysical Year. *(From the Mount Zion Reporter, March 1970)*



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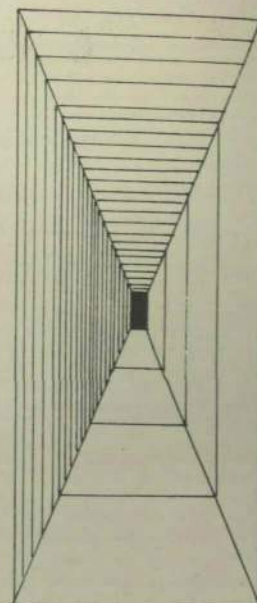
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"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18

"In all thy ways acknowledge him and he shall direct thy paths." Prov. 3:6

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17

"And this is the promise that he hath promised us, even eternal life." 1 John 2:25

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12-13

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25

