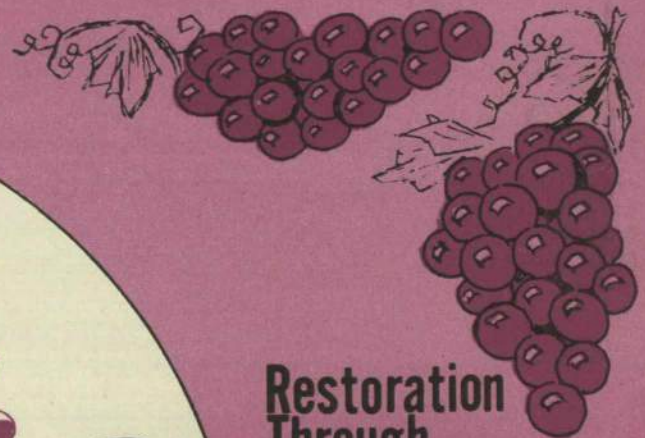


Editorial Copy
1970 - June

NEW WINE

JUNE 1970



Restoration Through Fasting...

by DEREK PRINCE

The Bible has a great deal to say about fasting. Let us begin

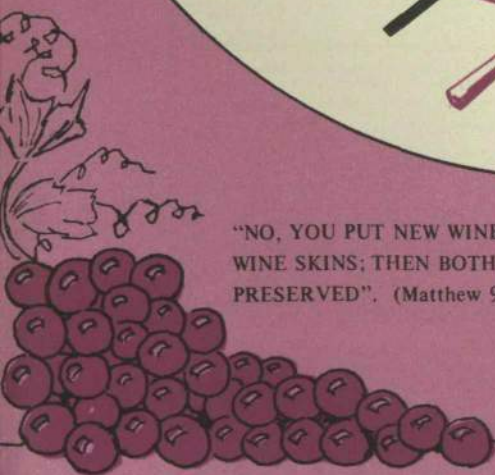
with a definition. By fasting I mean deliberately abstaining from food for spiritual purposes. Sometimes this also includes

abstaining from drinking. However, in most cases in the Bible where people fasted, it seems that they drank but they did not eat. In Matthew 4:2, it is recorded that when Jesus had fasted forty days

and forty nights, "he was afterward hungry". It does not say that he was thirsty. Anybody who has abstained from both food and drink knows that the first reaction is not hunger, but thirst. It seems clear that Jesus did not abstain from drinking but only from eating.

(CONTINUED ON PAGE 5)

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



EDITORIAL

THE WHITE HOUSE

WASHINGTON

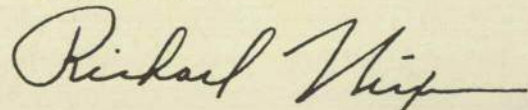
May 21, 1970

Dear Mr. Purvis:

Your encouragement for our country's goals in southeast Asia means a great deal to America's fighting men as well as to me. I was pleased to hear from you and I want you to know how much your comments are appreciated.

With my best wishes,

Sincerely,

A handwritten signature in dark ink, appearing to read "Richard Nixon", with a long horizontal flourish extending to the right.

Mr. Eldon Purvis
President
Florida Christian Broadcasting, Inc.
1730 Southwest 22nd Avenue
Ft. Lauderdale, Florida 33312

NEW WINE

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JUNE 1970

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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

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FASTING



by *Derek Prince*

PART ONE

CONTINUED FROM FRONT COVER

To be concluded in the next issue.

For scriptural precepts and patterns of fasting, let us turn first to the New Testament. We can begin with one of the most familiar passages in the Bible, which is the sermon on the mount. In Matthew 6:16-18 Jesus says: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly". This is in the middle of a passage from the sermon on the mount which deals with three things in succession: giving alms, praying, and fasting. The language used by Jesus is identical in each case, absolutely parallel. "When thou givest alms . . . when thou prayest . . . when thou fastest". As a matter of simple linguistics, Jesus did not say "if", he said "when". Had he said "if", he would have left open the possibility that you should not give alms, or pray, or fast. By saying "when", he took it for granted that you as a Christian would give alms, pray and fast. You can analyze this passage for yourself. The language Jesus uses about fasting is exactly parallel to the language that he uses about prayer. If Jesus expects Christians to pray, he expects them to fast. He takes it for granted they will do so. All he is concerned about is the way they do it.

Furthermore, he says that if you do fast, your heavenly Father will reward you. This agrees with the

teaching of Hebrews 11:6: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". When you come to God, you must believe two things. First, you must believe that God exists. But that is not enough. You must also believe that God is a rewarder of them that diligently seek him. In other words, you have to be convinced in your mind that if you seek God diligently, he will reward you. For my part, I believe that. I believe it first of all because the Scripture says it; secondly, because I have proved it time and time again in my personal experience. When I diligently seek God, I never go unrewarded. The reward may not be the one I expect, but I always receive my reward. If you fast according to the principles of Scripture, God will reward you. So if you never fast, remember you are cheating yourself out of a reward.

In Mark 2:18-20 we have further teaching by Jesus on fasting: "And the disciples of John and of the Pharisees used to fast: and they come and say unto him (Jesus), Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days". All the serious religious people of Jesus' day practiced fasting. This was true both of the Pharisees and of John

the Baptist and his disciples. The people were surprised that they did not see the disciples of Jesus fasting. They said, "Why don't your disciples fast?" Jesus gave them this answer in terms of a simple parable about the children of the bridechamber and the bridegroom. A good deal depends upon how you interpret this parable. As I understand it, the bridegroom is the Lord Jesus Christ. The children of the bridechamber are his disciples. As long as the bridegroom was present on earth with his disciples, they did not fast. But Jesus said the days would come when the bridegroom would be taken away from them in physical presence. This happened when he ascended back to heaven. Jesus said, "Then in those days they shall fast". If I have correctly interpreted this parable, it is a mark of the children of the bridechamber that during the period of the bridegroom's absence they will fast. I believe that the bridegroom at present is away. We are awaiting his return. Most committed Christians believe this. So in these days during the period between the bridegroom's leaving us and his coming back, we, the children of the bridechamber, shall fast. This is one of the things that mark out the disciples of Jesus Christ.

The early church understood it this way, and practiced it. We have a record of this in Acts 13:1-3: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away". The local church at Antioch was in many ways the pattern church of the book of Acts -- more so than the church at Jerusalem. The church at Antioch was a great missionary church. It was the first church to send out missionaries to unevangelized Gentile areas. This came about because five of the leading brethren of the church were ministering unto the Lord? We can talk about ministering unto people and ministering unto one another, but how many of us ever think about ministering unto the Lord? Yet this comes first. Every other kind of ministering comes second. We minister unto the Lord by waiting upon him, seeking him, fasting.

These leaders at Antioch were rewarded. They received this wonderful revelation: "Separate me Barnabas and Saul for the work whereunto I have called them". When the group at Antioch received this revelation, they acted upon it, but they did not immediately send away Barnabas and Saul. They fasted a second time, laid hands on them, prayed for them, and then sent them off. We see here that fasting was not practiced merely individually and in private, but it was practiced publicly by concerted agreement by the

leaders of this church at Antioch. That is one of the responsibilities that goes with spiritual leadership.

The record of what Paul and Barnabas accomplished follows in Acts chapters 13 and 14. As a result of their ministry on the outward stage of their journey, they left groups of disciples in various cities. Then on their return journey they established these disciples into congregations or churches. This is recorded in Acts 14:23. It was achieved by one simple piece of organization: They appointed elders. We have the principle here that disciples plus elders constitute a church. Disciples without elders are not really a church. But once they have their leaders -- their shepherds, or elders, or overseers -- that makes them a church. Nothing else is needed. Basically it is that simple.

However, Paul and Barnabas did not do this without first seriously seeking God for his will and his blessing. We read here in verse 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed". We see that this vital transaction of the establishing of the church was accompanied by prayer and fasting. It must have been done publicly because it was a matter of agreement and of concerted action together. Thus every local congregation that was established came into being by praying and fasting. This was done publicly by the leaders. In this way, every one of those congregations had set before them the pattern of fasting and seeking God's blessing.

Now let us turn to the personal testimony of Paul to see what he says about his own ministry and the place of fasting in that. In 2 Corinthians 6:4-7 Paul says, "In all things approving ourselves as the ministers of God". This is the list: "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left".

One of the ways in which Paul and his fellow laborers proved that they were ministers of God was by "fastings" (plural). The plural form indicates that this was something that they did frequently. I believe that every true God-ordained minister has an obligation to prove his ministry in the same way, by fasting.

In 2 Corinthians chapter 11 Paul returns to this theme. His remarkable personal testimony commences at verse 24: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods (by the Romans), once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in

fastings often, in cold and nakedness”.

Paul mentioned that he oftentimes practiced fasting. It was not an isolated or exceptional thing with him. Notice that there is a distinction between “hunger and thirst” and “fasting”. Hunger and thirst is when you cannot eat even though you want to, because there is nothing there to eat. Fasting is when food is available but you deliberately abstain from it for spiritual purposes. Paul had been through both. He knew what it was to be hungry and thirsty, but he also knew what it was to practice fasting often. Thus there is a consistent theme of fasting as a generally accepted practice for Christians and servants of the Lord that runs through the New Testament from the personal example and teaching of Jesus, through the record of Acts, through the personal testimony of the apostle Paul. I would say that any Christian who never practices fasting lacks one of the distinctive marks that should set him apart as a servant of the Lord Jesus Christ.

Now let us turn to the Old Testament. The record of fasting and what it accomplished is one of the most dramatic aspects of the revelation of the Old Testament. On the basis of the record of the whole Bible, I would say that prayer and fasting combined constitute the strongest single weapon that has been committed to God’s believing people. There is nothing more powerful than prayer and fasting available to the people of God. It is their greatest single weapon. If this is true, it is obvious that the devil will do everything in his power to keep people from recognizing and using this weapon. It is truly astonishing how the devil had indeed blinded the eyes of so many professing Christians to this truth of fasting. This truth is not hidden away in some obscure place. It runs right through the Bible. If you consider the men that moved God in their age and generation, many are recorded as men of fasting. Consider, for example such spiritual giants as Moses, David and Elijah. If you study the careers of these men, you will see that they all practiced fasting.

It is interesting to read some things that David had to say about this. In the book of Psalms we have three statements about fasting made by David. In Psalms 35:13 he says: “But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom”. Notice particularly the statement, “I humbled my soul with fasting”. You might ask, “Do I really need to humble my soul?” The answer is “Yes”. Your soul is the rebellious part of you. That proud, stubborn, self-sufficient part of you needs to be humbled. Fasting is one way to do this. When you fast, you are, in effect, speaking to your own soul (as David often did). You are saying to your soul: “You are not having your own way, God comes first. You want this and you want that, but today you are not having it. Just take your place. You are not the master, you are the servant”.

The Jewish people have always understood fasting

in this way. In Leviticus chapter 16 you will find the ordinances for the great day of atonement -- “Yom Kippur” as the Jewish people call it. In verses 29 and 31 it is stated that every year the Jewish people have to “afflict their souls”. From many centuries before Christ until the present time, the Jewish people have always understood that to “afflict their souls” means to “fast”. In Acts 27:9 Luke says: “Sailing was already dangerous, because the fast was already past”. When Luke speaks of “the fast”, he refers to “the day of atonement”. This occurred each year in the autumn. In other words, by this time winter was close at hand. This provides confirmation from the New Testament that the “afflicting of their souls” on the day of atonement was interpreted by the Jewish people as “fasting”.

It is a good thing to afflict your soul. If you are willing to do this for yourself, you will avoid many of the afflictions which God might otherwise have to bring upon you. In 1 Corinthians 11:31 Paul says that “if we would judge ourselves, we should not be judged (by the Lord)”. Fasting is a way of judging yourself. It is afflicting your soul, it is humbling your soul, it is denying yourself. In Matthew 16:24 Jesus says: “If any man will come after me, let him deny himself . . .” The first step in following Christ is to “deny yourself”. The egotistical self in you has to be denied. To deny means literally to say “No”. By fasting, you say “No” to your selfwill and to your carnal appetites. You bring your soul into subjection.

In Psalm 69:10 David speaks again in the same terms about fasting. He says: “I wept, and chastened my soul with fasting.” Again, in Psalm 109:24 David says: “My knees are weak through fasting; and my flesh faileth of fatness.” It is obvious that he did not fast just a few hours, because your knees do not become weak and your flesh does not lack fatness until you fast over a period of days. Here is a pattern of a man who was said to be a man after God’s own heart.

For the sincere, dedicated Christian, fasting is good news. It is a blessing, not a burden; a privilege, not a hardship. It will get you to a place in God where you have never been. However, it must be clearly understood that fasting will never change the righteous standards of God. If a thing is outside the will of God, fasting will not put it inside the will of God. If a thing is wrong and sinful, it is still wrong and sinful no matter if you fast for forty days. There is an example of this in 2 Samuel chapter 12. David committed adultery. A child was born. God said that part of the judgment was that the child would die. David fasted seven days for the life of that child, but the child still died. Fasting seven days did not change God’s righteous judgment on David’s sinful act. If you want to make something that is wrong right, fasting will not do it. There is no way to do it. But there are many things that are right and in the will of God for you, that you will never receive without fasting. Fasting does not change the will of God; it opens up the will of

God in your experience.

In 1 Samuel 31:13 it is recorded that all the valiant men of Jabesh-Gilead "fasted seven days". I am sure that many of you have never even noticed that little statement, but once when I had decided to fast seven days, God made this very vivid to me. It was in the month of November in Britain. The weather was grey, chilly, and miserable. Having been without food for about three days, my calorie supply was low and the ends of my fingers and toes seemed to be permanently cold. It was sitting up in bed under an eiderdown feeling as miserable as I could feel and wondering actually if I was going to die, thinking "I'll never make it". I wondered if anybody had ever fasted seven days and lived. I had the Bible opened in front of me. My eyes fell on this passage, "They fasted seven days". I said to myself, "If the men of Jabesh could do it, I can do it." God showed me many things. He showed me that the men of Jabesh were not priests or preachers. They were farmers. They had their crops to attend to, their animals to water. They could not stop all these activities, but they still fasted seven days.

You will be amazed what you can do when you fast. In fact, many things you will do better when you fast than when you are eating. You will be amazed how well your mind will start to work. There will be an initial period of cloudiness and maybe headache. If you get a splitting headache when you fast, that is a sure sign you have left it too long. You should have started much sooner. People tell me, "I feel so bad when I fast." I tell them that they should have started years ago. It is a sure sign there is something in your body that should not be there. The sooner you get it out the better. Thank God that fasting has brought the enemy out into the open. Then go after him and deal with him. It may be that you need spiritual deliverance, or it may be a purely physical condition.

There are certain physical conditions -- such as tuberculosis or diabetes -- in which fasting normally would be harmful. If you have a condition such as this, you should not fast unless God definitely leads you to do so and gives you the special faith that you need.

The men of Jabesh fasted seven days. To understand the background of this, read both books of Samuel. Israel was at the most severe crisis in their history since they had entered the promised land. Their first king, Saul, had been killed in battle, together with his sons. The Israelites had been totally defeated by the Philistines. They had fled right out of the promised land over Jordan to the east. The Philistines were in control of the land. At the same time, David -- the king appointed to succeed Saul -- had suffered a paralyzing personal disaster. The Amalekites had captured and burned Ziklag, the city where David and his men were then living. They had taken captive the wives and families of David and his men, together with all their possessions. There seemed to be no possibility that these

men would ever see their wives and families again. David's men were actually ready to turn against him in despair and rage. This was the point at which the men of Jabesh fasted seven days.

The history of 1 Samuel is a history of decline, defeat, division and disaster. The history of 2 Samuel is a history of restoration, reunification and victory. God showed me that the turning point was when the men of Jabesh fasted. That was when history started to change. I am absolutely convinced that the most history changing thing you will ever do is to pray and fast. If you want to change history for God's glory in line with God's will, you can do it. In my opinion, it is the responsibility of the Christian church to do it. We are here to make a difference, individually and collectively. If things are not changed by our presence, we are salt that has lost its savour. We are thenceforth neither good for the land nor for the dung hill. We are just waiting to be thrown out and to be trampled under foot of men. Believe me, there are plenty of feet waiting to trample on us. If it happens, do not complain. We have been warned.

In 2 Chronicles chapter 20 you will find a remarkable historical example of the power of fasting. Jehoshaphat, king of Judah, was confronted by an overwhelming invasion from the east. He and the kingdom of Judah had no military defense against this invading horde. Instead of relying on the material and the carnal, he moved out into the spiritual. He gained one of the most astounding victories in Biblical history. An entire army was totally defeated without the victors ever shooting an arrow, casting a spear or drawing a sword. Not one carnal weapon had to be used. The invaders were annihilated; every single one of them died. All Jehoshaphat and the children of Judah did was this: they proclaimed a fast. Following this, they gathered themselves together, they prayed, and God spoke by prophecy. After that they just praised the Lord. When they praised the Lord, the Lord set ambushments against their enemies. They never had to fight. Now that happened in the Old Testament where normally carnal weapons were used. If God would do that under the old covenant, what do you think he would do under the new? The New Testament tells us that, as Christians, our weapons are not carnal, but mighty through God to the pulling down of strongholds (2 Corinthians 10:4). These principles ought to apply doubly to Christians. If they worked in Old Testament warfare, where people were legitimately entitled to use carnal weapons, how much more in New Testament warfare, where the weapons of our warfare are spiritual!

In the account of Jehoshaphat's victory, I am particularly impressed by the fact that, as a result of their decision to fast, the men of Judah "gathered themselves together". Today, God does not bless any little group that wants to stay a little group on their own. Whether they are good Baptists, or good

Presbyterians, or good Assemblies of God, it makes no difference. I have proved this time and time again in my ministry. I cannot get God to bless people who just want to stay in their own little niche. As far as possible, I avoid preaching to such people. What is the use of my trying to get God to bless those whom he is not willing to bless? God is not a rubber stamp. I cannot say to him: "Here is a congregation, please put your stamp of blessing on it." God does not put himself at my disposal in this way. I have learned by experience that where God's people come out from their denominational backgrounds and barriers, and gather around the person of Jesus, that is where the blessing is. Where brethren come together in unity, there the Lord has commanded the blessing (Psalm 133:1,3).

The children of Judah came together. They forgot their little particular village or hamlet or city. Here was a national disaster threatening the whole nation. They forgot their differences and their barriers. They came together, fasted, prayed and received divine directive revelation by prophecy. Then they praised the Lord and did not need to do any more, except spoil the dead bodies. It took them three days to spoil the dead bodies. There were so much spoil to gather. If God's people would do the same today, the results would be no less. I believe that. If you believe the Bible, I do not see how you can believe otherwise. If you do not believe the Bible, then I am not preaching to you.

(TO BE CONTINUED IN THE NEXT ISSUE)

A Handbook on Holy Spirit Baptism

by Don Basham

In varying degrees, God the Holy Spirit is at work in many countries of the world, creating a hunger for more of God. Many Christians are becoming acutely aware of a lack of power to carry out God's commission in this present world, and want to know how they can have more strength from God for the task. This book sets out to give some simple straightforward answers to their questions.



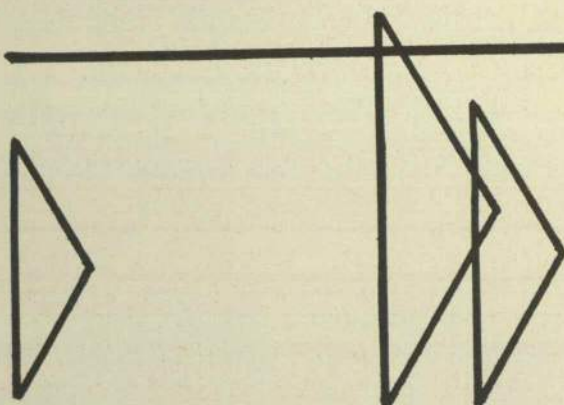
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By GRAHAM PERRINS

from "A VOICE OF FAITH" Oct., Nov., Dec., 1968

REDEEMED ??

then say so !!!



AND GOD SAID . . . 'And it was so.' I do not know how long God was thinking about creation, how long He pondered this glorious concept of the universe and of man made in His own image . . . But I do know that nothing

happened until God said something.

All the way through the Bible our attention is repeatedly drawn to the creative power of the word of God. When God speaks, life comes forth, something enduring takes place, something lasting emerges.

The greatest word that God ever spoke is Jesus. 'God', says the writer to the Hebrews, 'God', who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.' Jesus therefore in the incarnation became the embodiment of God's thought; He became 'The Word' made flesh. And John could say: 'That which we have seen . . . and handled of the word of life'.

GOD SAID . . .

In Jesus Christ we see the ultimate of all that God thinks and of all that God is. And when we consider the gospels we find that His word was just the same as the word of God. He cursed the fig tree and it withered. He spoke to a storm-tossed sea and it immediately calmed. He rebuked a fever and it left a human body. With a word He cast out demons, with a word He healed the sick. He said to one man: 'Be thou clean' and the leprosy went; to another, a dead man, 'Come forth' and he came forth - alive!

There was one man in the New Testament who above all others, understood something of the creative power that was operative behind the words of Jesus; and that was the centurion. 'But speak the word only,' he said, 'and my servant shall be healed.' Where did he get that from? . . . Jesus said that He had not seen faith like that in all Israel. The centurion saw the parallel with his own words; he could say to his soldier, Go, and he would go, because the power of Rome was behind his command. And he instinctively recognized, even though he did not understand it, that this Man Jesus was walking in a far higher realm of authority than Rome had ever known. Somehow he knew that all the power and authority of God lay behind the words of Jesus.

When God spoke in the beginning, it was so; and just as clearly when Jesus Christ spoke, it was so. Now to think that this principle has relevance to the Son of God but none whatever to the sons of God would be to make the same fatal mistake that Christianity has been making down through the ages; because Hebrews 3:1 refers to Jesus as 'the High Priest of our confession'. (notice the difference between the

A.V. and the R.V. and R.S.V. It is not 'profession' - religion if you like - but 'confession'). This one word sums up all that Christianity is or should be: a confession.

Jesus Himself in His life on earth ministered a ministry of confession. Turn to John, chapter 12, and read verses 47-50. That is staggering; Jesus, the Son of God, did not speak 'out from' Himself. The words He spoke were the words that the Father had given Him to speak. So we might say that the whole of the ministry of Jesus was a ministry of confession; He was saying what God had already said. He was just being a channel for the words of God. All He said and did was in full agreement with the Father.

. . . AND IT WAS SO

The Christian life also is a confession. To be a Christian is to confess what God has said, to be in full agreement in both word and life with what God had already said through Jesus Christ. What does a Christian confess? He confesses Jesus! This is the sum and full total of his confession. 'Whosoever therefore', said Jesus, 'shall confess Me before men, him will I confess also before My Father which is in heaven.' And Paul defines salvation in well known words: 'If thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved.'

Not only this. One of the end products of salvation, one of the goals of God's redemptive purposes to which God is moving now in this age of grace, is that the whole of creation shall make confession with their tongue that Jesus Christ is Lord. (Phil. 2:9-11.)

There are many Christians today like those of whom John speaks: 'Many believed on Him: but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.' Oh! How Satan binds the tongue. Let us turn from the praise of men and not be concerned with what men think about us; let us release our tongues to talk about Jesus. Then God will be glorified.

I wonder if you can feel the Spirit of God moving to confirm this truth in you at this moment; moving in your heart with a love for Jesus Christ? Then why not here and now just say: 'Jesus Christ is Lord!' Louder! Let the angels hear! . . .

GOD SAID . . .

Did you do it? . . . Or did you keep your tongue silent? Were you too embarrassed? So self-conscious that you thought more of the

person who might perhaps have over-heard than you thought about Jesus? When you confess that Jesus is Lord, you are putting your whole being in harmony with the word of God and in complete accord with the Father.

When you release your tongue to agree with God there is an outflow from the Spirit of God within you: light comes forth and life is released. This is nothing new. If you are a Christian at all you began your Christian experience on this very basis. Paul writes: 'If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'

Paul insists that you are to believe in your heart and confess with your mouth. It is not enough just to believe. It is when you make confession with your mouth that there comes an assurance of salvation. John Wesley laid great stress on this point: you must get the assurance . . . and the way to get it is to make confession of Jesus to someone else.

One of the tragedies with many Christians is that after this initial confession, all further confession comes to a full stop. They just stop confessing and that's all there is to it. I wonder when you last made a positive confession of some kind . . . Or how often do you think when you read God's word: I am not too sure that I can say that - actually, I am not at all sure that I can even agree with God there?

How often in the prayer meeting do we hear words like this: 'Lord, you know how frail we are . . . You know that we are but dust. Lord, You know we have failed You again today . . . Lord, the church is weak and powerless . . . Lord, we need revival, come amongst us . . .' ? Now, I am not saying that any one of those prayers is wrong. What I do want to say is that they only go half way. If that is all you are confessing then you are agreeing 100% with what Satan says about you and the church.

It is important to understand the seriousness of what you say when you come into the presence of God and talk like that. Jesus told us that, 'every idle word that men speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.' (Matt. 12:36.)

We must understand the importance of words. James tells us to be 'swift to hear, slow to speak' and continues: 'If any man thinketh himself to be religious, while he bridleth not his

tongue but deceiveth his heart, this man's religion is vain.' The wrong type of confession can lead both to bondage and vanity.

. . . AND I DON'T AGREE

What then is a proper confession? James exhorts us to 'receive with meekness the implanted word, which is able to save your souls.' Peter speaks of being born again, 'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' And in the so-called 'Parables of the Kingdom' Jesus explains that the right kind of soil can bring forth fruit an hundred-fold, and is, of course, none other than God's Word.

Start confessing God's word. For instance: 'I can do all things through Christ which strengtheneth me.' Or: 'My grace is sufficient for thee.' . . . There are promises without number, scriptures appropriate to any kind of need imaginable. Pour the word of God into your soul, and then release its power by your confession of it.

Have you been confessing what you are in yourself? Begin to acknowledge what you are in Jesus Christ. Satan cannot touch you there; your life is hid with Christ in God! Confess it! Christ is made unto you wisdom, righteousness and sanctification; He is your Saviour, your Redeemer, your Emancipator, your Prince of Peace . . . your All in All. Satan cannot touch these things . . . or you when you are there! And when you confess what you are in Christ, and what He is to you, God's creative power becomes operative in the very word you confess and it becomes a living word within you.

There is more. Turn to Mark's gospel: 'And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; *he shall have whatsoever he saith.*'

SPEAK OUT . . .

What Jesus has done here is to commit to us a creative word. He has, as it were, lifted us up to His own level. After all, in the new birth He has made us to be partakers of His divine nature; now He says that by the words of our own mouth we may know something of His creative power. And it is by our confession that that power becomes operative. We dare not limit the power of God in His sons: we must not think this is beyond us when Jesus has said it so clearly.

Jesus has made Himself the High Priest of our confession. In other words, when we make a confession (in His name, of course, and subject to the conditions mentioned later) His high priestly ministry becomes operative. When we put God's word on our lips it somehow releases the activity of Jesus in the heavenly realm. We have already seen that our confession before men leads Jesus to confess us before His Father in heaven. Because we speak in His Name, in the power of the Holy Spirit (and we are not speaking about any carnal or casual words), it seems that Jesus feels obliged, or perhaps we should say has voluntarily made Himself obliged to stand by what we say. It is not given to men to understand all the workings of His eternal priesthood, the 'why's' and the 'wherefore's' of everything; suffice it to know that He Himself has made it clear that He is the High Priest of our confession, and that this is what it means.

I have a great longing to move more and more in this realm of confidence in what God has said. I admit it is taking a lot of learning; we have listened to what Satan has said so long and so often that it just takes time to accept with simplicity what God says. But as we learn to do just this we shall move with increasing assurance because we shall be proving it all along the line . . . 'Beloved, if our heart condemn us not, then have we confidence towards God. *And whatsoever we ask, we receive of Him . . .*'

Men in Bible days proved the reality of the creative power of the words of men of God. Take Joshua, for instance. His men were walking around Jericho, but he said to the people, the city won't be yours till you start shouting! You can believe in your heart and just go walking around . . . but nothing will happen. Start shouting; then the walls will tumble!

'There shall not be dew nor rain these years, *but according to my word*' said Elijah. And Peter at the Beautiful gate said: ' . . . But such as I have give I thee . . . , ' Did he then start a prayer meeting? Did he and John lay hands on the cripple? No! He spoke creative words in the name of Jesus Christ, in the power of his new Pentecost and said: 'In the name of Jesus Christ of Nazareth, rise up and walk!' The word, That's all. The word.

. . . WHAT YOU ARE IN CHRIST

We have not come to this place of faith yet, generally speaking, but we are going to! I believe in these last days there is going to be raised up a ministry of the word of God in the lips of men that is going to be just like it was in the days of the Acts of the Apostles. Men and women are

going to be so filled with the word of Jesus Christ, so sure of His Lordship, so anointed with Holy Ghost, that what they say will come to pass. God is not going to allow His church to go out on a flat tire! When Jesus comes for His church it is going to be 'a glorious church'.

It is recorded that they overcame Satan 'by the blood of the Lamb and by the word of their testimony'. That is how you overcome Satan still. In these end-times we are going to know greater conflict than ever before, and the only possible way in which you and I will have the victory is not by the blood of the Lamb only; but by the blood of the Lamb *and by the word of our testimony*. So we had better begin to get our tongues loosened up without delay! Indeed, our whole life will become one long confession of God's word and the words of men will become as unreal as a fleeting cloud; until the only reality in our heart and soul and mind is what God has said; until the eternal realm, though invisible, becomes so real that the word of God will be a tangible reality even before it has come to pass!

The importance of confession is that it brings the whole man into harmony with God. You first receive the word of God in your spirit . . . (and if this is not true, then the whole process falls to the ground) . . . 'No man can say, Jesus is Lord, but in the Holy Spirit' . . . The word comes first to your spirit, made alive by the Holy Ghost. You embrace that word with your soul, with all your strength and all your mind. Then it begins to produce its desired effect; and as it grips your soul you release it through your mouth. Thus spirit, soul and body have now become united in one grand and glorious harmony with what God has said. Then, and only then, is it true that God's word shall not return unto Him void - in your case.

If you receive God's word in your spirit and leave it in your spirit, then it will go no further and accomplish nothing. Believe it in your heart and it will still not come to fruition; but let it also be released through your mouth and it will return unto God having accomplished that whereto it was sent.

It is not without significance that with the baptism in the Holy Spirit there comes also a new release of the human tongue as the Spirit gives it utterance. This same Holy Spirit also greatly magnifies the Lord Jesus so that increasingly men find a new facility to talk about Jesus and confess His Lordship and know in experience the effects of the ministry of the High Priest of their confession.



SPIRITUAL WEAPONS IN THE LAST DAYS

The strength of the Holy Spirit is promised from on high in quite a special way for the last days. (Joel 3). Why, particularly, for the last days? Because God knew that at this time we should especially need him, for today is similar to the age of Noah, in which mankind was threatened by the total destruction of the great flood. Today, the earth and humanity are once again threatened by destruction, because of their lawlessness and sin which cries to heaven. We are in danger of being consumed "with fire", as it has been prophesied in 2 Peter 3:10. Atomic weapons are gathered in enormous stock piles, which are continually increasing. The quantity in existence greatly exceeds the amount that would blot out human life entirely on this planet. Repeated crises in world politics are opening the way to a worldwide conflagration. In 1966, China began her series of five atomic explosions and announced that she would not care about the loss of a few hundred million lives in the atomic war towards which she progresses.

Things, which have been foretold for the last days are being fulfilled in our time, and indicate to us that we are indeed entering these last days, days of great darkness in which the power of Satan will be revealed as never before. In our century the world has known few years without war of some kind. Also, about two thirds of it has known religious persecution of some kind; a proportion greater than any known in previous centuries. According to scriptural prophecy, this is a circumstance connected with the end of the age. (Matt. 24). Newly invented ways of brainwashing are widely used in atheistic countries. With these methods come the horrifying possibilities for changing and destroying the character and will-power of men, and the reason for the passage which relates that, for the sake of the elect, these days must be shortened. (Matt. 24:22).

At this time we need the Holy Spirit and His gifts as never before. We shall be menaced by the darkness, the horror, the seduction, great sufferings, and temptations.

We shall be overcome unless we have the Holy Spirit to lead us into discernment and wisdom. (1 Cor. 12:8) If we have not the fiery spirit of prayer with which to struggle against the powers of darkness, which are already swallowing many within the realm of the Church, we shall be lost. In face of the threatening atomic war, when almost all food will be poisoned by fall-out, we shall need the gift of "miracles" in the community.

"Have you received the Holy Spirit?" This was the question that God asked the first Christian community through Paul. It is also His question to us.

Jesus promised that "if you drink any deadly thing it shall not harm you" (Mark 16:18). And this was the experience of the missionary Nommensen in Sumatra, when the natives mixed poison in his food. We too can count upon this promised gift.

We must receive, by grace in our communities, this gift of faith, so that when the earth has become a desert, God can cause water to spring forth out of the rock and turn stone to bread. He can call into existence provision, for us, out of nothing, as Georg Müller and Eva Thiele-Winckler experienced. They, through faith, received the daily bread for their large number of foster children by many wonderful means. This gift has been promised to us too. (1 Cor. 12:9)

We need the gift of discernment. How disastrous it was for the Christian community at the time of National Socialism, at which time the gift of discernment was widely lacking, and many believers fell in with the enemy of Jesus Christ, the anti-Christian Adolf Hitler. We need the gift of discernment today, at a time when much is being said about Jesus and His love with words that are enticing but false. By the love of Jesus, they mean the spirit of human fellowship. We also need

discernment with the idea that the spirit of human fellowship does away with sin, and thus denies Jesus' act of redemption. The gift of discernment is promised to us in the Word of God. (1 Cor. 12:10).

Gifts of the Spirit are the tools for our service. Any one who believes in his self sufficiency, that he can perform his service without them, will one day see what a loss he has sustained.

We need the gifts of grace, by faith to command these dark spirits, since in the last days the earth will be beset by them as never before. Jesus has promised them to us. (Mark 16:17).

We need to receive, through grace, the gift of prophecy as a clear light in this dark, hard time of confusion, so that it may speak to us words of comfort and encouragement or else of warning, as the occasion requires. (1 Cor. 14:1, 3). We need to be armed with the Holy Spirit and His gifts. Jesus was armed with the Spirit for His ministry. Paul, a few days after he had come to faith in Jesus, received the laying on of hands, so that he might be filled with the Holy Spirit. Only in this way could he serve with full power. In the same way we ourselves need to be filled with the Holy Spirit and His manifold gifts.

With the Holy Spirit, "the Power from on High" comes upon us; Jesus promised the power of the Holy Spirit to his disciples in Luke 24:49. This is what we need in the present world which is menaced by the sinister spirits of darkness, threatened by an atomic war. We need supernatural powers, gifts of the Spirit, in order to survive and overcome the evil. Jesus knew this, and that is why He spoke these grave words, "It is good for you that I go away, otherwise the Holy Spirit will not come to you". So highly did Jesus value the coming of the Holy Spirit to his community that He could say: "It is good for you that I go away".

What must we do in order to receive "strength from on High" and to be filled with the Holy Spirit? It is the way of asking and begging for this gift, a way which stands open for anyone. Jesus calls us directly to this when he tells us the story of the importunate friend, who went on knocking and knocking. In this way Jesus has given us a promise that can never be overthrown. "How much more will your heavenly Father give the Holy Spirit to them that ask Him". (Luke 11:13). With this Jesus has declared that this manner of praying for the Holy Spirit will lead us to the goal, to our receiving power, and being filled with the Holy Spirit. Then we see clearly the fatherly love of God who has opened a door for our requests, and who has given us the

assurance, "They shall be fulfilled". God wills us to have the Holy Spirit. He wants to make us rich, strong, fiery, full of joy and free from fear. He wants to enrich us with the gifts of the Holy Spirit, through which the world can be shaken and Hell can quake. "If any man thirst, let him come unto Me and drink". (John 7:37). This is the call of Jesus to all who will hear Him. And the evangelist adds: "This spake he of the Spirit which they, that believed on him, should receive." (John 7:39). Paul underlines Jesus' encouragement for us to pray to the Holy Spirit, when he says "strive for the gifts of the Spirit". (1 Cor. 14:1) We can and we must become people filled with the Holy Spirit, this is God's intention.

R. A. Torrey, one of the greatest American evangelists of the last century, confesses that before he knew what it was to be filled with the Holy Spirit and to count on His gifts, his sermons were without power and life. In his childhood and youth he was diffident and inhibited to an extreme, almost pathological extent. He knew that for the sake of Jesus he had to become a preacher, but it cost him an immense amount, even to pray aloud in the prayer meeting of his own church. "As soon as the meeting began, I took hold of the seat in front of me, dragged myself up and clung on so as not to fall over. Trembling, I repeated as much of my little prepared verse as I could remember, and then fell back onto my seat. My first years as a preacher were torment. I preached three times in one day. I learned my sermons by heart, and sank back after the third sermon onto my seat with immense relief. But then followed at once the fearful thought: 'Tomorrow you must begin to prepare for next Sunday!' What torture my life was! But then came the happy day when the thought took possession of me: 'When I stand up to preach the Lord, the Holy Spirit stands beside me, and He bears all the responsibility!' From that day forward, preaching was the joy of my life. I would rather preach than eat. Sometimes when I stand up to preach, before I say a word, my heart is so full of the thought that He stands beside me, ready and prepared to take the whole assembly into His hand and do whatever is to be done, that I can hardly refrain from shouting my joy aloud."*

We can and should become empowered with the gifts and strength of the Holy Spirit, mighty prayers and witnesses, so that the mighty acts of God might be happening among us, so that the man of today with his "God is dead" theology will have to confess: "Who is like unto God".

*from R.A. Torrey, "The Holy Spirit", Frankfurt, 1966.

Offering The SACRIFICE of PRAISE

BY STANLEY HOWARD FRODSHAM

When the Lord Jesus was upon the earth, going about doing good, and healing all that were oppressed of the devil, how little appreciation and gratitude were given to Him for all His services of love. At His birth wise men came and gave adoration, worship and praise; and wise are they who have been taught of God to give to the Son the worship and praise that are due to Him.

Ten lepers sought Him. Hear them, "Isn't that the One that is performing such astounding miracles everywhere? Why cannot we get our share? Let us shout out to Him and see whether He will not help us." And so they cried, "Jesus, Master, have mercy on us." He was indeed merciful to them and bade them go to the priest and show themselves. As they went, they were healed. Did they return and with grateful hearts express their overflowing thankfulness to the One who had given them such benefit? Only one of them did - and that a Samaritan. Falling down on his face before Him who had so graciously healed him, this healed leper gave Him thanks.

How grieved must have been the heart of the loving Savior who had done so much for all of the ten, when He saw their gross ingratitude. He inquired, "Were there not ten cleansed? but where are the nine?" Expressing His amazement He said, "There are not found that returned to give glory to God, save this stranger." But to the grateful one He said, "Go thy way; thy faith hath made thee whole" - and the faith that renders praise to the One who forgives all iniquities and heals all diseases, receives as a reward wholeness and holiness in spirit, soul, and body. Do you go back daily, and many times daily, to thank Him for all He does for you?

The Son of God received but little thanks and gratitude for His many acts of goodness and grace during His days of sojourn upon the earth. But it is written, "Praise waiteth for Thee, O God, in Zion." On the other side - the heavenly side - they have learned to appreciate the infinite sacrifice of Him who is alike the Son of God and God the Son. John heard the assembled companies in heaven giving equal honor to Him who sat upon the throne and to the Son of God, God's holy Lamb. There in Zion the spirits of just men made perfect render to Him who gave the Son, and to the Son, their constant praise.

But whose is that remarkable voice that is heard above all in giving praise and worship and adoration to God the Father? It is the voice of the Son of God. After His Calvary sacrifice and burial, He was raised from the dead and was caused to ascend to the Zion that is above, and there He causes the courts of heaven to ring with His praises. Listen to Him as He says, "I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee." Psalm 22:22; Heb. 2:12. And since we have been raised up to dwell with Him in this heavenly Zion (Heb. 12:22), let us constantly engage in the heavenly occupation of rendering our heartfelt praises unto the Father by Him.

And will not He who leads the chorus of praise in Zion above be in the midst of the congregation on earth to lead us to give true praise and worship in the Spirit to our God and Father? Let us obey our "Greater than David" as He bids us "Magnify Jehovah with me, and let us exalt His name together." Where two or three are gathered together He is in their midst, to train them to give glory unto our God in psalms and hymns and spiritual songs.

David, the man after God's own heart, declared: "I will sing and give

praise. Awake up, my glory (our tongues, which are our shame when we murmur, become our glory when we praise); awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people." Psalm 57:8,9. In another place he says, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Like David, command your soul and all that is within you to give constant praises unto God for all His daily load of benefits.

A father gives a special gift to one of his children. It has cost him much, but that gift is an expression of his love to his child. When he makes the gift he is delighted to see how pleased the child is with it, as he opens the parcel and handles the gift with pleasure and delight. But when the little one turns from the gift to the giver, and throwing his arms around the father's neck, says, "Oh, Dad, I know it has cost you an awful lot; I do thank you with all my heart for all the love that is back of that gift; Dad, I love you ever so much; I think you are just the grandest Dad that ever lived," how the father's heart is thrilled by this expression of gratitude.

And don't you think our heavenly Father will appreciate a like expression of love and praise rendered to Him for all His loving gifts? He does not withhold anything from us. It is written, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Is He not worthy of thanks for this unspeakable gift? He surely has given us all things that pertain to life and godliness. He has given us that most wonderful gift of the Holy Spirit and it is through the blessed Spirit that we shall be able to constantly render worthy praise and thanksgiving unto Him.



EXTRAORDINARY PRAYER

From "THE OPEN DOOR"

As humans, we do not like to deviate from the routine of our ordinary way of doing; we prefer to go along in the same old paths we have marked out for ourselves lo, these many years.

Regarding this, I am always reminded of the mountain horses which are accustomed to a slow pace because of the dangerous cliffs they must ordinarily pass over. When they come to a level piece of ground, they are prone to continue in their accustomed routine pace, even though the switch warns them to speed up their gait.

Or the mules we oftentimes have to mount when we do mountain traveling. Even though there is a new path making a shortcut to our destination, the mule will have it his way; he persists in traversing the the old, longer path which he has always traveled!

Thus it has been with most of our praying. We are accustomed to such and such an hour, to such and such a prayer service, and are egotistically satisfied with our ordinary way of religious life wherein there are found no extraordinary happenings.

In our Bibles is written the history of extraordinary events which called for extraordinary prayer in order to produce the extraordinary results needed.

In all of the great events experienced by God's people of old, it is plain to behold that ordinary praying was not sufficient to cope with the serious situations which presented themselves. Let us examine the Scriptures regarding this, that they may be our guide.

In the history of the children of Israel and their walk in the wilderness, we find time after time that Aaron and Moses fell on their faces before God in an emergency, to plead with Him for the faults of the people, that His chastisement be lifted and they be pardoned.

However, when Israel sinned by erecting idols of gold

in direct defiance of the living God who had redeemed them from the slavery of Egypt, He who had divided the Red Sea that they cross over on dry land, who had given them rivers of water from the rock and angel's food from heaven for their daily provision, then the prayer of a few moments was not sufficient to calm the wrath of a just God.

Moses prostrated himself before the Lord, alone with Him on the mount without food and without water 40 days, until God extended His mercy toward His wayward people. One day passed, two, three, there was no response; the days extended into weeks and God did not respond. Moses might have dismayed, but this was no ordinary occasion; God was about to destroy the nation of Israel, to whom He had promised the land of Canaan for their inheritance. If Israel were destroyed, the promise would not be kept. Moses was interceding, not only for the salvation of his people, but for the integrity of the Word of God. Moses had an intense zeal for the fulfillment of God's holy Word, therefore he did not move from his place at the feet of divinity, cost what it might.

If Moses had resorted to the ordinary prayer of the ordinary believer, the prayer of a moment, he would never have obtained Israel's redemption from destruction.

Today we face the same situation. Destruction stares us in the face on every hand, and God's Word has been made a mock and a byword in the entire world. Does not the present world state of affairs demand an extraordinary effort on the part of God's people, that we too may be saved from our enemies and God's Word be fulfilled instead of the word of Satan?

Jesus said, regarding our times: "Take heed to yourselves, lest at any time your hearts be overcharged

(Continued on next page)

with surfeiting (eating), and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man". (Luke 21:34-36).

Watching prayer is not ordinary prayer, not the accustomed ritual of expressing the personal needs of one's self and one's own church, and that is all. Watching prayer is that which Moses did on Mt. Sinai when he prayed and watched over the welfare of the nation of Israel. It is those who launch out into extraordinary prayer because of the times in which we are living, laying aside the accustomed routine of eating and drinking and working to "watch and pray" as Jesus commands, who will be protected and saved out of the terrible situations of today, as well as be used of God for the salvation of multitudes of otherwise lost souls. May we take heed to what the Lord is saying to us through these scriptures.

Extraordinary Need demands extraordinary Prayer

Elijah, on Mt. Carmel, praying for the rain which would save his people and those of other nations from death through famine, had to ignore entirely the ordinary routine of accustomed praying, for in spite of his intense intercession and faith in God's promise to pour out rain on the dry and thirsty land, there was no response, although he persisted in waiting upon God for the fulfillment of that word.

Had he become discouraged, or had he been satisfied with having said his prayers once, twice, and thrice, the land of Israel would have remained in its desolate and dying condition. The dire need, the desperate situation, required an extraordinary effort in extraordinary prayer, a supreme sacrifice before God in fasting and seeking, even as in the case of Moses. Elijah arose to the occasion and left behind the rut of self satisfaction in which he had basked when hidden away by the brook Cherith in the beginning of the story, where his prayers before the Lord embarked only his own material needs, to intercede desperately and constantly until the cloud appeared in the sky and the rain began to fall.

Again we apply the Scriptures unto our day. Too long have God's people been starving and famished for lack of spiritual rains. The dry and rickety condition of our churches is sufficient to make all Christians weep, especially those of us who profess to have the fulness of the Holy Spirit.

Is it not time that we climb the mount of agonizing prayer to lay ourselves before our God in behalf of the spiritual famine and thirst which surrounds us on every hand? Is it not time to leave behind our little "Cherith brook," whose meaning is none other than "trench", signifying a hideout from the dangers

roundabout? Yes, it is time we take hold of the promises of the Scriptures and leave our little hideouts where we have nursed our pet desires and self purposes, and go up to the summit of prayer to call upon our God to pour out His spiritual rains upon this dying world. The extraordinary times in which we are living demand extraordinary praying on the part of God's people.

The history of our day is being written in heaven as it was written of Elijah's day. Will the glorious scene of Mt. Carmel be repeated, or will we remain in our present state, the tragedy of the centuries; The enemies of God in command and the people of God inert and unwilling to resort to extraordinary means that their extraordinary God intervene in His extraordinary way? God help us to see with His eyes the situation as it really is.

Extraordinary Crisis

Surely as we read the history of the times of Hezekiah, king of Israel, when the armies of Assyria circled the walls of Jerusalem and Israel had no way of escape whatsoever, our hearts are stirred as we see the God of heaven marching forth with His heavenly hosts against the enemy. What was it that caused the defeat of the mighty Assyrian army? Was it not that Hezekiah realized the hopeless situation in which he and his people were encountered, resorted to extraordinary prayer? It is written that he and the prophet Isaiah "prayed and cried to heaven" all night long (2 Chron. 32:20), and in the morning as the day dawned, 185,000 of the enemy's army lay dead - slain by the angel of the Lord (2 Kings 19:35).

God is the same, yesterday, today and forever; he never changeth. The enemies hosts have us penned in today, unable to defend nor extricate ourselves from the situation at hand. Open your eyes, Christian, and look frankly and sincerely at the world scene as it is. There is no hope whatsoever that we with our puny religious methods and accustomed forms and rituals can save ourselves from the dilemma of our times.

However, since God is the same as He was in the time of Hezekiah and Isaiah, then if we too "pray and cry to heaven" in nights of prayer, we shall witness extraordinary intervention and salvation, praise God. We have failed our God with our wishy washy methods of prayer in the face of world crisis, even with the facts of the supernatural power of God manifested towards His people as the result of Biblical methods of prayer clearly before us. Yet He will forgive and move in our favour, if we will turn to Him and make use of His provision of extraordinary prayer effort.

In the time of Ezra, the desperate spiritual condition of God's people which confronted this priest of God was that which had caused many hearts to dismay. But Ezra did not bow down to the seemingly inevitable, satisfied to have taught the law and God's judgments to the Israelite nation. No! There had to be a revival of holiness and sanctity in God's chosen people. Their sin was abominable, but the situation could be changed, not by

the ordinary prayer of the ordinary priest, but by extraordinary exertion in intercession before God.

So the Scripture says that "Ezra prayed, confessing, weeping and casting himself down before the house of God" (Ezra 10:1). The spiritual dearth and iniquity of the nation was such that Ezra could not just pray an ordinary prayer and thus feel he had done his duty. In open public he called upon his God, in agony of heart, with hot tears of anguish and groanings of repentance for his people.

The result? A nation turned to God in repentance; sin was put away and the law of God kept. If there ever has been a day when there has been so much sin inside of God's house, we do not know it. "Oh, God of the heavens, raise up a multitude of Ezras in every land to call upon thee in extraordinary intercession for the spiritual cleansing of Christianity today! Bring thy people out of the rut of self satisfied praying into the place of agonized weeping for our miserable spiritual condition, so that thy Holy Spirit may move in supernatural power upon hearts to bring thy people to the place of holiness which thou hast ordained for them. Oh, Lord, pour out the 'spirit of grace and of prayer' upon thy modern day priests (Zach. 12:10). that they may fulfil thy divine will and by extraordinary intercession bring thy people into thy holy presence to receive forgiveness for their lukewarm, indifferent prayer lives and ministries. In Jesus Name, we pray. Amen.

Extraordinary Sacrifice Needed

The prayer of our Lord in Gethsemane was not the ordinary prayer of today's Christian. Face to face with death, confronted by the awful sin of humanity, He could do nothing less than agonize to such a degree that "His sweat was as it were great drops of blood falling to the ground" (Luke 22:44). This was no self satisfied lip made prayer proceeding from duty bound obligation as a minister of God. This was the heart of God battling against unseen powers for the salvation of the world, leaving His Son weak and strengthless, so much so that an angelic emissary was sent to Him from heaven to strengthen His weakened body. (v. 43).

This is the extraordinary prayer which is needed today. Death stares us in the face, multiplied sin on every hand threatens to overcome us and our children. Can we sit and calmly say prayers and think we have done our God a favour by so doing? Oh, what lack there is in our ordinary way of praying!

When Jesus entered the garden of Gethsemane He said to eight of His disciples: "Sit ye here, while I go and pray yonder." How revealing are these words of our Saviour! And how tragic! The majority of those who follow Christ are only fit to sit while their Master agonizes unto the death for the salvation of souls. Few there are who are willing to lay themselves down in tears and sweat that humanity be redeemed. Some desire to do so, but they are so little self disciplined that they,

like the other three disciples who went farther into the garden experience with their Lord, sleep instead of watching. (Matt. 26: 36-41).

It takes extraordinary discipline of self to enable the Christian to "pray through" the hosts of hell unto victory, but this is the kind of prayer needed to bring results in our desperate times. This kind of prayer does not yield to feelings, but to the will of God. Weariness, sleepiness, self preservation, all are overcome in the face of the dire need of the world roundabout. May we, like Paul, enter into the "sufferings" of our Lord, and thus through Him and He through us be the means of the salvation of multitudes of lost and dying souls today.

An Extraordinary Deliverance

Multitudes lie in the power of the evil one, who "in no wise can lift themselves up", as is related of the woman with the spirit of infirmity in Luke, Chapter 13. They wait for the Lord to come by in the person of one of His representatives here on earth, even we who profess so to be. They are bound by powers stronger than themselves, even as was that woman of old.

In the southern part of Mexico a village woman became insane. Her condition was such that her family had to keep her in chains. She was like an animal, tearing her clothes off, digging into the walls, and doing other things too base and obscene to be put upon paper.

Ezekiel, a Spirit filled Presbyterian pastor, a man of much prayer and with an intense burden for his people, learned of this case, which had become notorious in the entire region roundabout. Led of the Spirit, he visited the girl's family, telling them of Jesus who saves and heals and delivers. Finally the girl's mother and sister accepted Christ as Saviour and gave their consent for prayer for this one who, humanly speaking, was without hope.

Ezekiel and two others of the Lord's servants fasted and worked with the woman four entire days, without result. Being crazy, her mind and will were entirely surrendered to Satan. The demons in her blasphemed, mocked, and she continued with her repulsive and obnoxious actions.

Ezekiel made a 350 mile trip to talk with me about the case, and pleaded with me to go back with him. However, I felt that God wanted to give these brethren the victory themselves, without any outside help. It would increase their confidence in God and in God's servants chosen from among their own people.

Ezekiel returned, having decided in his heart to pray and fast UNTIL the case be won. Now his church in that place entered into the conflict. More than 20 Presbyterians left their housework and closed their places of business and prayed and fasted in the church for almost two week's time.

The result? A woman "clothed and in her right mind, sitting at the feet of Jesus," even as the Gadarene of old (Luke 8:35), hallelujah! ! Her own words tell the story:

"I feel that my life has been bought anew." Yes, bought with the precious blood of the Lord.

Had not Jesus in the person of Ezekiel gone to her and called her to the Lord, she would yet be chained and groveling like a sow, as when he first found her. Had not those twenty and more Christians fasted and prayed in the church for thirteen entire days in supplication and battle against the powers of hell which held the poor creature bound, she would still be a miserable victim of the devil's hosts.

As it is, those twenty along with Ezekiel are rejoicing with joy unspeakable and full of glory. Now they know that God meets with them as they themselves seek Him for mighty things, and they will have confidence to do so again, praise the Lord.

**Extraordinary Praying by ordinary
Christians will result in
Extraordinary Divine Intervention**

Beloved brethren, it does not take renowned personalities to produce divine results; it takes only ordinary Christians who will resort to extraordinary praying to meet the need of the times.

Once again I say: In view of the world situation which confronts us, can we continue in our slipshod methods of prayer and still call ourselves faithful unto our God? Jesus said unto His disciples: "Oh, faithless and perverse generation, how long shall I be with you, and suffer you?" Why the outflow of such words? Because the disciples were satisfied to follow the ordinary drift of labouring for the Lord, laying their hands upon demon possessed or sick and praying an easy prayer, without any sacrifice upon their own part. Jesus rebuked them sharply as being faithless, and then said: "This kind goeth not out but by prayer and fasting" (Matt. 17:21).

In other words, it is impossible to deliver the bound from Satan's grasp by continuing along in ordinary living, eating, sleeping and working. Extraordinary effort in prayer along with fasting is the only means of rescuing Satan's victims out of his fiery grasp.

I leave the weight of these Scriptures with you, trusting that our God will press them on you to such an extent that you with us will enter into a siege of extraordinary praying to meet the need of this extraordinary day in which we are living.

Judgment has been pronounced from heaven upon the sins of God's people - only extraordinary praying as that of Moses will save us from divine chastisement. A spiritual downpour is needed to bring God's people into the flow of the Holy Spirit - only the extraordinary praying of an Elijah will fit the need of today's Church. God's enemies are about to attack in a final all out effort to exterminate His people from the face of the earth, as prophesied in the sacred Book. Only such praying as was that of Hezekiah and Isaiah will result in extraordinary intervention from the heavens. Sin is eating into the very

core of Christianity - only a supreme sacrifice on the part of Christians in fasting and prayer as was done by Ezra, and in agony of soul as was put forth by our Saviour Himself, will save our generation from complete havoc and ruin.

What will be the end of our story? Will we like the humble village people in southern Mexico band together to fast and pray that our people be delivered from Satan's power in order to experience the eternal joy of our Lord? I pray that it shall be so. Let us leave the ordinary behind to lay hold of the extraordinary of God. Then He will respond, for He is not the God of the ordinary, but of the extraordinary.

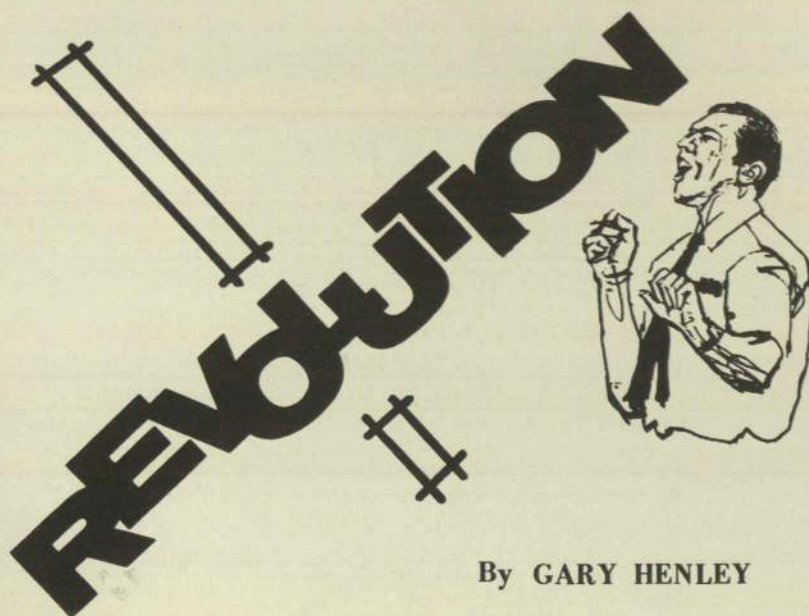
POET'S CORNER

Let me rest in Thee, O God
Let me step aside from the whirl
of this busy world . . .
Let me in Thy presence find
Peace and calm, a tranquil mind . .
A mind that is free from the noise and strife
of a pressured day, a crowded life . . .
Would that I might, O God
of Thee be blest . .
And find the joy of perfect rest . . .

By . . . E. Hargrave DeButts

Orlando, Florida

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By GARY HENLEY

When the disciples of the New Testament Church went into action, this remark was heard: "These world revolutionaries have come here too!" (Acts 17:6 Berkeley Version) A tiny number of insignificant people whose story didn't seem to make much sense were "turning the world upside down." Today the world seems to be turning the Church upside down - but a small handful of true "revolutionaries" could reverse the trend almost overnight.

The word "Revolution" implies warfare, and I'm sure we all realize that a war is precisely what is taking place in the spiritual realm for the souls of men today. But a revolution is a peculiar type of war. It is fought, not by the salaried, professional soldier, but by every citizen who believes in the cause and is able to wield a weapon. This is the type of involvement which we need in the Body of Christ today.

Such involvement, however, will require some changes in the existing structure - indeed, a revolution within the Church - before we can expect to see one outside the Church. Nor can this be just a

blind, lashing out into the unknown, simply because our present position is unsatisfactory. There must be some guidelines for this change, and since the battle is the Lord's, those guidelines must proceed from the mind of God rather than the minds of men.

Many today are advocating avenues of adjustment which can only lead us away from the victory of the early Church, rather than toward it. Let us rather seek God's strategy and battle plan. It is given to us in God's Word in wonderful detail by the Holy Spirit in the history of the New Testament Church.

BODY MINISTRY

Considering this record of God's battleplan, we cannot but notice that one of the most unique features of the New Testament Church was the aspect of "body ministry" - the ministry of the believers one to another. In the Early Church all the believers were "ministers", and they knew it, because when they came together each one actually participated individually in the ministry of the Word and spiritual gifts as they were equipped and moved by the

Spirit of God (1 PETER 4:10,11.)

Contrast this with the situation today in which one man not only is called "the minister", but also is expected to do all the ministering. Surely, the return of the ministry to the believers is one of the most significant adjustments needed in the Church today.

In the last decade there has been a great hue and cry on the part of clergymen and Church leaders for lay involvement. Of course, the involvement requested has been primarily outside the Church - visitation, personal evangelism and social action - rather than the ministry of believers one to another within the Church. But still the effect has been good, stimulating the kind of thought that opens the mind to deeper things from God. Consequently, many of God's people have become activated in various degrees. But in spite of the great deal of good that has been done, much has been left undone.

One of the principal weaknesses in the lay awakening thus far has been the motive behind the call from the pulpit. Too frequently clergymen have preached a type of lay ministry because they have been brought sometimes rather forcibly, to the realization that they simply are not able to do the job alone. Many churches today, especially in the major cities, are desperate. The participation of everyone is vital if the church is to move forward. But the true motivation for calling the believers to their proper ministry is not so much need, as the fact that it is God's way. Being ordained in His Word, it is a simple matter of obedience.

Since the days of the Protestant Reformation, the doctrine of the "priesthood of the believers" (1 Peter 2:5,9) has been embraced and proclaimed, but it needs to find a far wider practical expression

than merely the privilege of the believer to confess his sins directly to God. It also involves an ordination to a ministry toward God and other believers.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10).

Notice that it is God's intention that every man should receive some gift, and also that He gives a direct command to every man to be about the business of ministering by that gift. Many passages in the New Testament bear this out.

When the proper framework is provided organizationally in the local Church for this universal ministry of the believers, many of our most serious problems will be eliminated. For example, many men, now serving as very frustrated clergymen, entered the "full-time ministry" out of a need to express the gift that God had given them. How much more effective and fulfilled their lives might be if the opportunity had been granted them to minister in the fullest sense of the word as lay brothers in the local Church? Also, how many times would a perversion of the charismatic gifts have been avoided if it were not for the difficulty of trying to fit them into an organized "service" where they seem to be more of an interference and interruption than a ministry? And how many men and women, currently only congregational "spectators", would find real release in their souls by an opportunity to exercise a Scriptural ministry?

KEY PASSAGE

A key passage in this regard - when properly understood - is Ephesians 4:11, 12. It is unfortunate that the King

James translation lends itself to rather violent misinterpretation and has perhaps been used to quench this concept more than any other.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The common interpretation is that God gave these various offices, or men, for three distinct reasons:

1. For perfecting the saints.
2. For the work of the ministry.
3. For the edifying of the body of Christ.

But this interpretation finds its base in the King James version phrasing and punctuation, which are absent in the original Greek. This is seen in many other good translations today. For example:

"His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up" (Phillips version).

"... to equip God's people for work in His service, to the building up of the Body of Christ" (New English Bible).

"... in order fully to equip His people for the work of serving - for the building up of Christ's body" (Moffat).

"... to make the saints fit for the task of ministering, toward the building up of the body of Christ" (Berkeley version).

"His intention was the perfecting and the full equipping of the saints (His consecrated people), that they should do the work of ministering toward building up Christ's body (the Church)" (Amplified Bible).

It is important also for us to realize that even the prophets, evangelists and pastor-teachers mentioned in verse 11 were local lay-brethren, raised up by God to serve in their own local church as their various gifts became apparent. Even they, as special gifts of God, were not "the ministers". Rather, their particular part of the overall ministry of the whole Church was to see to it that all became equipped and prepared to minister one to another. Like a playing-coach on a football team, they both ministered and had the oversight of the ministry of the others.

Notice then, that it is the combined ministry of all the saints that result in the building up of the Body, not the ministry of any one man, or even any group of men separated from the Body in a clergy-laity relationship.

There are several reasons why this "body ministry" does truly build up the Body, where the clergyman often fails. Not the least of these is the fact that in so ministering, the entire body is exercising. Just as the parts of our human bodies require regular exercise to remain healthy, so do the parts of His Body. If you were to encase a normally healthy human arm in a cast, making it immobile for two years, there would be little semblance of that healthy arm when the cast was removed. It would be a lifeless stick, without strength, stiff and completely unresponsive to the signals sent it from the head of that body. Have we not done this to the Body of our Lord - and with the same results?

A second reason for the effective ministry is its inherent diversity. How many times we have heard it said of a clergyman that while he is a wonderful teacher, he is a poor pastor, or that while he is an outstanding evangelist, he has little ability to give sound doctrinal

instruction. Many times this is simply because he has been gifted by God for only one segment of the overall ministry needed by that particular local church. In the New Testament church, with each believer exercising his gift by leading of the Holy Spirit, there is ample ministry to meet all requirements that might arise.

But aside from reasons we may see for God's way being best, the fact that it is God's way should be enough. Surely He well knows the laws of spiritual growth and will bless the ministry that He Himself designed, ordered, provided and ordained.

It is an exciting study in Ephesians 4 to see the end results of this freedom on the part of the believers to exercise their gifts. One of these is mentioned in verse 13 where He says we shall "arrive at really mature manhood" (Amplified Bible).

SPIRITUAL MATURITY

Today there is good reason to bewail the lack of spiritual maturity in the average local church. But if we were to stop to consider what maturity really is, perhaps we would have a better idea how to attain it. In the natural, we say that a young man or woman has reached maturity (or at least a degree of it) when they become able to think and function by themselves, taking care of themselves and others. The process that brings them to that point is largely a matter of getting them to do things by themselves. It begins with feeding themselves and tying their own shoes. Later comes budget handling and social relationships. All these are done awkwardly at first, but still they must be done by the child himself or he will not have learned to feed himself when he goes off to college.

Likewise, in the spiritual realm a spiritually young brother may not be very inspiring the first time he

exercises his gift for teaching, but how will that gift be perfected (matured) unless he uses it? Then too, in order to exercise his gift he must nourish a right relationship with the Lord through prayer, the Word and obedience. In so doing he is being conformed to the image of Christ, thus fulfilling God's highest desire for his life.

Let us grow up in every way and in all things unto Him, Who is the Head, even Christ. (Eph. 4:15 Amplified). The ultimate contribution of true fellowship and ministry in the local church should be the establishment of every believer in a solid relationship to Christ. The fact that He is the Head needs to be far more than doctrine or theory, but a practical expression of His direct control of each part of the Body and of the sensitive response of every part to His stimulation.

"Under His control, all the parts of the Body fit together" (Eph. 4:16, Today's English Version). How can this be a reality unless every member of the Body is constantly seeking to be led by Him and is looking to Him for control of the over-all fellowship? I have frequently heard teachers tell Christians that they must be led of the Spirit when they go out to witness, but the place to learn this sensitivity is in fellowship with other Christians, not the hostile atmosphere of a heathen world. Soldiers are not sent out to fight the enemy until they have learned both to obey and wield their weapons skillfully in bootcamp. So should the local church serve as a training camp for the army of God, where each soldier learns well to use the sword of the Spirit and to obey without hesitation the commands of the Head of this revolutionary force:

"The whole body . . . when each part (with power adapted to its need) is working properly (in all

its functions), grows to full maturity - building itself up in love" (Eph. 4:16, Amplified).

In the above passage we begin to get a picture of a tightly knit, superbly conditioned, strongly equipped army that is capable of carrying out the Great Commission to attack the world with a liberating message of love and peace. Within this framework of the proper Scriptural ministry, a band of disciples is formed in which the strong help the weak. Each one intercedes for, exhorts, teaches, and edifies one another, until the whole church is made mighty in the Lord.

A scriptural body-ministry brings about the proper relationship of each believer to Christ and to one another. Each is submitted to his brother - the humble to the great and the great to the humble (Eph. 5:21). Each is called to minister and expects to be ministered unto. "How is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (1 Cor. 14:26).

This is the type of Church against which the gates of Hell shall not prevail. This is the revolutionary company that is ready to turn the world upside down! This also is the Bride that is ready to meet her Lord!

"For the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. 19:7).

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THE WHOLE CHRIST



by **BOB MUMFORD**

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6

I used to think that it was Satan who scattered people, but one day I began to recognize that in Genesis 11 it was God who did it. Men were all in unity at the Tower of Babel. God came, smote them in the mouth so they could not communicate, and all men went their own way. They did not come together again until Acts 2:1 when "they were all with one accord." This was the greatest miracle. God brought together some from every tribe, tongue, and nation of the world. He smote those disciples in the mouth, and His spiritual Kingdom was initiated in the earth.

God Scatters . . .

Do you know what would happen if sinners could get together in unity? This is why the Communists are fighting amongst themselves. God breaks the unity. He permits no one to come together except when they are purely motivated. This is true in every realm. Scientists, philosophers, doctors, theologians, and denominations cannot agree within their own groups.

For our protection . . .

I have seen new fellowship groups come together with perfect unity. Everything goes really well until the motivation is not right. Then God breathes on it and scatters them. One

says, "I'm going this way." Another says, "I'm going that way." Soon the whole group splits up. When God divides, He divides for our safety and His protection.

Keeping us apart . . .

God has divided men by mountains, oceans, and languages. He has divided them economically, racially, and in every possible way to keep them from coming together. All these things cause conflict amongst men until the day comes that we come together in Jesus. Then, suddenly, colour means nothing; finances mean nothing; education means nothing. We come together in Christ. The only way we can have unity is if we come together with a pure motivation. There are splits and divisions everywhere except where men come together in spiritual unity.

Completely . . .

So complete is this division that in Matthew 18:20 Jesus said, "If you can just get two or three together in one spirit, I will come . . ." ('In My Name' in the Greek literally means 'in one soul'). When Christians are 'one soul' in believing God it is so pleasing to the Lord that He says, "I, Myself, will be there."

Until we need one another . . .

God structured the New Testament Church so that we would need each other. He has designed it in such a way that it cannot function except when we are in spiritual unity. I want to show you this from the Word of God. I believe John 16:7 is the crux of understanding the New Testament Church.

"Nevertheless, I tell you the truth: It is important for YOU (His interest was in them) that I go away: for if I go not away, the Comforter will not come unto YOU: but if I depart, I will send Him unto YOU."

The Holy Spirit doesn't just come in a nebulous way . . . He comes to PEOPLE. Jesus said, "When He comes He will come to YOU"; and when He came, He didn't just come to Jerusalem, He came to the 120 people in the upper room. I believe it is as He comes to the CHURCH that He will reprove the world of sin, or righteousness and of judgement. It is through HIS CHURCH that this is operative. It is not some kind of mystical thing . . . God coming to a city and making everyone feel bad. It is as we stand and give testimony. It is as Christ is manifested in our lives.

Then He comes . . .

In John 14:18 Jesus says, "I will not leave you comfortless: I WILL COME TO YOU" . . . "I - ego-MYSELF, will come to you." In verses 14 and 15 of John 16 He explains to His disciples how He is going to come to them. "He (The Holy Spirit) shall glorify Me: for He shall receive of mine and shall shew it unto you."

In verse 16 He says, "A little while and ye shall not see Me." This is easy to understand. In a little while He was going to be crucified, buried, and resurrected, and would ascend into Heaven. "Again, a little while, YE SHALL SEE ME, BECAUSE I GO TO THE FATHER." The disciples said, "What is He talking about? We can't understand what He is saying."

In His fulness . . .

I want to share with you what I believe Jesus was meaning when He said, "I will come to you," and "Ye shall see Me." Ten days after Jesus ascended into Heaven came the Descension, or Acts 2, when the Holy Spirit was outpoured. I believe that when Jesus ascended into Heaven the Holy Spirit took all that was in Christ and brought to us, the WHOLE CHRIST.

Firstly, His character . . .

Firstly, we have the CHARACTER of Christ, which is described in Galatians 5:21,22. Here

we have listed the nine fruit of the Spirit. When you met Jesus His character was love, joy, peace, longsuffering, gentleness, goodness, faith meekness and temperance. When you met Him, you met a Man that was in self-control; you met a Man that exuded the love of God; you met a Man that was long-suffering. This was His character.

Secondly, His power . . .

Secondly, there is the POWER of Christ which is described in 1st Corinthians 12:8-10. Here we have listed the nine gifts of the Spirit, which are the word of wisdom, the word of knowledge, faith, healing, miracles, discerning of spirits, tongues, interpretation of tongues, and prophecy. Everything Jesus did on the earth (except, of course, what He did as the Lamb of God) falls under one of these categories. He walked on the water. What is that? It is a gift of miracles. He healed the sick and performed supernatural miracles. Many of these, translated over into the Book of Acts, we see being accomplished under the power of Christ.

Thirdly, His Authority . . .

Thirdly, we have the AUTHORITY of Christ which is described in Ephesians 4: 11-13. Here we have listed apostles, prophets, pastors, teachers and evangelists. Hebrews 3:1 says that Jesus is the Apostle of our Faith. He is called the Prophet. He is the Pastor, or the Shepherd. He was the greatest Teacher there ever has been, and He was the Evangelist of evangelists. He is all of these.

The whole Christ . . .

When Jesus ascended, the Holy Spirit took all that Jesus was and brought it to us. HE GAVE US THE WHOLE CHRIST. In other words, it was JESUS who came that day. In Acts 2, it was Jesus who had come to His disciples, and they knew it. Jesus said, "I will come to you." "Lo, I . . . go . . . I, my very self . . . will be with you even unto the end of the age."

Now it is Christ unlimited . . .

Jesus said, "It is expedient for you that I go away." Before He ascended, He could only be in one place at one time, but after He ascended, every local church, functioning in scriptural order can say of a truth, "Jesus is here." So

that in New Zealand, and Los Angeles, and Hong Kong, at the same time the WHOLE CHRIST can be there.

Not just in part . . .

Many churches just want part of Christ. For example, there is the "power" group . . . all they want is the power of Christ. Then there are others who say, "We don't go for that. We just want the love of Christ." There is nothing more frustrating than to love people and not be able to help them. Some say, "We just evangelize," others are the "divine order" group, usually with an over-emphasis on apostles. I believe God is restoring the apostolic-prophetic ministry to the Church. I know that there are a lot of strange things that have gone on in this name, but it is still true, and I stand for it. We need the apostolic-prophetic ministry badly in our churches. We need real pastors, and the teaching ministry, and evangelists that are called of God. But this is only one part of the whole Christ. Most churches that I have ever known make an emphasis on one of these things or the other. But the CHARACTER of Jesus should be in the Church; the POWER of Jesus should be in the Church; the AUTHORITY of Jesus should be in the Church.

But fully unveiled . . .

I was preaching one time in a church in northern New York when, suddenly, I saw the Lord standing in the aisle with His arms outstretched, looking at me. I saw the gifts of KNOWING, the gifts of DOING, and the gifts of AUTHORITY resident in Him. Healing, miracles and faith were in His Hands, the word of wisdom, the word of knowledge, and discerning of spirits were in His head, and the authority of Christ was on His Chest. This was where this concept was partly born . . . when I saw the whole Christ. I will never be satisfied with, or settle for, anything less than the whole Christ. Jesus gave us Himself . . . HIS ALL. I don't want power without love. I don't want to be filled with love and not have any power to help the people I love. I want patience and longsuffering and goodness, but I also want to know when there is a phony in the midst. I want to see the word of wisdom and the word of knowledge working in others. I want to see this spiritual anarchy that is in the world brought to submission by the apostolic gifts,

and the authority of Christ resident in the Church.

Functioning . . .

Now let us take the next step and understand how the WHOLE CHRIST functions.

It is my conviction more and more that God has designed the Body of Christ so that we need each other. Every member must be involved. There are no spectators. There is a gift and calling for every man and every woman, even the people I don't like, and to whom I would not give a gift if I were the one dispensing them. In fact, this is where the excitement begins. I used to get so frustrated and say, "Lord, how can you use a man like that!!? I had to learn something, and this is what I want to share with you.

Through each member . . .

In 1 Cor. 12:7-12 all the words "another" have been translated the same in the English. However, in the Greek there are two words used, "allos" and "heteros", speaking of two different kinds of people. "Allos" speaks of 'those of the same kind', and "heteros" speaks of 'those of a different kind'. This word "heteros" shows us that God divided the gifts; not only amongst those who are of a similar kind and understanding, but also amongst those who are different in make-up and outlook to us. The Lord did this to force us to appreciate one another and to come together in spiritual unity. We need every member of the Body of Christ.

"But the manifestation of the Spirit is given to every man to profit withal" (Everyone that comes to God and is baptised in the Holy Spirit has a place and function in the Body of Christ.) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to ANOTHER OF A DIFFERENT KIND faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another OF A DIFFERENT KIND divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame

Spirit, dividing to every man severally as HE WILL". (Not as I, personally, will).

Dividing the Gifts and the Truth . . .

The problem at Corinth was they were scattered, divided. The Lord knows that we will not get along, and because of this knowledge He has divided the gifts of the Spirit. I also believe He has divided the truth. Every denomination has a certain emphasis of truth, and this particular aspect needs to be shared and received by the whole Body of Christ. Many of us will not yield to what God is doing because we have gone up a doctrinal branch of the tree. I was raised in the Armenian background, but when I went to an Anglican Seminary I began to see some of the truth of the sovereignty of God and predestination and many of these things. It was the most healthy thing that happened to me. It brought release to my soul. But, you see, I am not up either of those doctrinal branches. Now I stand between them both, looking up both branches and saying, "Hallelujah, it is true." I have come to understand what it means to 'feed on the whole counsel of God.' Truth has been divided to the Church. I am not ecumenical. I do not believe in one world church, organizationally. If we all join one big club I think we are going to have the problems all over again that we have faced in the past. I think only God can bring spiritual unity.

Too many kinds . . .

God gives the gifts of the Spirit to many kinds. To the "allos" (the same kind) and to the "heteros" (those of a different kind). Let me give you an illustration. I know a lady who was a real problem to her pastor. She was always talking at him. But she was a precious woman, who loved the Lord with all her heart and sought to follow God and obey the Lord. One Sunday the Lord woke her at about 5:30 in the morning and said, "I want you to pray for the pastor this morning." That really disturbed her and she said, "Lord, if this is you, please make the opportunity." The church meeting was going well when all of a sudden it came to a halt. The pastor leaned across the pulpit and began to weep. He was purple around the lips. He had a coronary and sugar diabetes. He said, "Church, I am a sick man. Won't somebody obey the Lord this morning and pray for me?" Now, who in that congregation do you think he didn't want to

pray for him? The Lord said to that woman, "He will refuse you, but get up and go down to pray for him." She left that pew trembling under the power of God. That the gift of healing was upon her there is no doubt. Since this time God has used her in four similar instances and every one that she has prayed for, when God told her to go, has been healed. This instance was the first time God had spoken to her in this way. She walked up to the pastor. He opened his eyes and saw her standing there. He straightened up quickly and said, "That's all right, sister, just kneel down here in prayer. Elders, deacons, come up here and pray for me!"

That woman was humiliated in front of all those people. She walked back to her seat and sat down. That was fourteen years ago and that pastor is still sick. He still has his coronary and sugar diabetes, and I know who has his healing. That anointing to pray for him is still on that woman to this day.

So that we need each other . . .

God has designed His Church so that we need each other. ". . . not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor.11:29,30). This verse is speaking of His Body, the Church. Since the Lord showed me this I have tried to learn to love God's children . . ., not only the "allos", the same kind as I am, but the "heteros", those different from me. We have a great tendency to gravitate to people of our temperament, and get in little cliques. But the Lord wants us to come out of our little cliques and expose ourselves to the "heteros" and see that they have something to add to us. Fellowship does not mean total agreement. You are only one of the pieces, needed to fit together with the other pieces in order to make the whole.

And the whole Christ is manifest . . .

The whole Christ is divided to His church. "He shall glorify me: for he shall receive of mine and shall shew it unto you." (John 16:14). The Holy Spirit brought Jesus. The early church had been divided and scattered, but when they came together with proper motivation, they came together as the Body of Christ. "A little while and ye shall not see Me" . . . the Ascension of Jesus into Heaven. "A little while

and ye shall see Me." . . the Decension of the Holy Spirit, and the whole Christ is manifested in His people.

When the Body of Christ comes together with pure motivation, in spiritual unity, then, of a truth we can say, "We see Jesus. We see His authority; we see His power; we see His character. Let us take this equipment, take this anointing, and let us extend this Kingdom to the ends of the earth."

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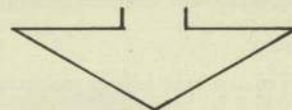
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Breaking Bread...

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).

Continued from the Gospel of John

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."

SUBJECT: THE SECOND BIRTH - NECESSARY, Part 1 (John 3: 1-13).

(1) Nicodemus was a ruler of the Jews, possibly on the High Court (Sanhedrin). Being a Pharisee, he was a strict interpreter of Scripture, (conservative, fundamental) very moral (legalistic), and believed in the bodily resurrection of the dead. He represented the highest patriotic and religious Jewish ideal. He was religious. (2) Jesus had just cleansed the Temple and challenged "the system". Nicodemus, some what apologetically and timidly, comes to Jesus by night. Some suggest the visit took place at John's house.

(3) "We realize that you are a teacher who has come from God. Obviously no one could show the signs that you show unless God were with him." (Phillips). Nicodemus wants to assure Jesus that he and others believe that Jesus is of God. That doesn't seem to impress Jesus. His reply is pointed, "Believe me, a man cannot even see the Kingdom of God without being born again." (Phillips) (Amplified . "Born from above"). Anybody can see miracles and believe God is working. But to see the Kingdom, to see beyond the sign to the purpose of God's word is another matter. (4) Jesus is saying, "You need a second birth (spiritual) in order to see the Spiritual Kingdom of God." Real Christianity is a lot more than religion (rules, etc.) or signs (demonstrations or power). *It is being rightly related to the King by the Spirit*, who produces a godly life and miraculous works. (The Lord certainly is quick and perfect in diagnosing the real need.)

(5) Nicodemus' question is natural, How? The natural man always responds to the promise or challenge of God in this way. His first idea is physical because the unregenerate man is physical. He was a literalist only, with no spiritual understanding.

(6) Jesus said, "Unless a man is *born from water and from Spirit he cannot enter the Kingdom of God. Flesh gives birth to flesh and Spirit gives birth to Spirit." (Phillips). Notice Phillips uses from. *The first birth is out of the physical (water), the second is out of the Spirit. Jesus chides Nicodemus for not believing in the invisible. He says in effect, "You believe in the wind that you only know by sound, but do not know where it comes from or where it goes. So that's the way it is with those born of the Spirit." (The word for Spirit and wind are the same - a most appropriate analogy.) A physical birth introduces us to the realm of man. A spiritual birth introduces us to the realm of God.

(7) How can these things be? (R.S.V.) Nicodemus is astonished. Jesus chides him again for being a "master" in Israel and being ignorant of elementary spiritual truth.

(8) Jesus says, "We speak what we know." He speaks of our witness. Jesus' indication is that others have experienced a spiritual birth. The best authority for teaching the New

1. Jn. 3:1
Jn. 7:50-52
Jn. 19:39-42
2. Jn. 2:13 ff.
3. Jn. 3:2
4. I Cor. 2:9-10
5. Jn. 3:4
6. Jn. 3:5, 8
7. Jn. 3:9
8. Jn. 3:10-13

Birth is experiencing it for oneself. Jesus further questions how Nicodemus is going to understand "heavenly" things if he doesn't understand that which happens here on earth (new birth). This is a good point. No use trying to delve into the mysteries of God's Word if one is unregenerate or unconverted. Here lies the source of much unbelief in many "churches."

Jesus further appeals to His own authority because He is from Heaven and heavenly mysteries are His native home. Amazing how in our "religiousity" we can get so puffed up. A visit with Him makes us conscious of our ineptness spiritually and His omniscience.

Part II, The New Birth - How.

* This is speaking of a baby being conceived and born from its mother. Not water baptism.

"A WEEKEND IN THE LIFE OF A TEENAGER"

The following is a copy of a letter to Derek Prince from Linda Miller, a teenager of Tacoma, Washington. It is a reminder to all that God is still very much alive in the hearts of the young and that we should never cease in giving thanks for blessings such as this.

May 12, 1970

Hi Brother Derek,

Greetings in the name of Jesus Christ our beautiful Lord and Saviour!

I wrote you a few days ago because I was down and out but the Lord provided a beautiful week-end (which included a few hours with your voice on tape) which was so full of the Holy Spirit the devil couldn't stand being around us (me and a bunch of spirit-filled people) so he stopped bugging me and Jesus started to talk peace back in my heart; it was beautiful. Let me share with you a few of the experiences if I can. I'll just give you a fast picture. My week-end with Jesus started Sat. night at a prayer meeting in which five kids got their eyes healed and four got their prayer language or tongues, whichever, and after all this happened we (about 25 kids) sat in a circle and held hands and sang "We are one in the Spirit" and just prayed for President Nixon as a brother in Christ and for the world situation and I saw hosts of angels come in the room and it was as if each angel had their own person and they went to that person and put their hand on his head; some of the angels I couldn't see but I knew they were there.

Then Sunday I went to another meeting and Jesus taught me the importance of listening to His voice and how many different ways he talks. He also told me or should I say lifted my burdens completely.

Then Monday we (me and Polly and Keitha, spirit-filled girls) went to Seattle to visit the New Men, a folk group that is spirit-filled and have a beautiful ministry for God, and we listened to you talk and also spent a beautiful time in the Spirit. Then Tuesday Polly and I spent a time in the Spirit at her high school. During the lunch time a bunch of kids and I prayed and we were able to smother the whole school in love. Before I left Vashon Island, Polly felt led to give me \$80.00 and I did not know what for until Tuesday night prayer and fellowship meeting at my house. We are to buy groceries and cook dinner for the New Men, but there is still about \$40.00 left so pray with me.

I'll be moving to Kentucky for two years because God wants me to do his thing in Kentucky. I'll come down and fellowship with you if you don't mind, but you'll have to tell me when you'll be home. Oh, also God told me to give my car, Victor the Vauxhall to my brother, and give Nathan, my dog and beautiful gift of God, away too. It is all preparation for the Kentucky trip and although it hurts to do those things God has given me a thankful and peaceful heart.

I thank God for you, Brother Derek, because I can write to you like this and I'll understand if you don't write back; you're so busy, but if you can find time, please write. God has given you much wisdom so ask God where to use it in my case, because since God has reminded me of you he must have something to say through you, just as he did at Holden, Washington, C.F.O., which led me to my prayer language in the Holy Spirit.

I will keep on thanking and praising God for you, Bro. Derek, because you're so Spirit-controlled that I'll be giving God the glory. I hope you understand what I am saying. I am not much at writing.

Love in Jesus,
Lindy

P.S. Stay mad at the devil . . he's mad at you!!!

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"Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body." Luke 14:16

"To him that overcometh will I give to eat of the hidden manna . . ."
Rev. 2:17

