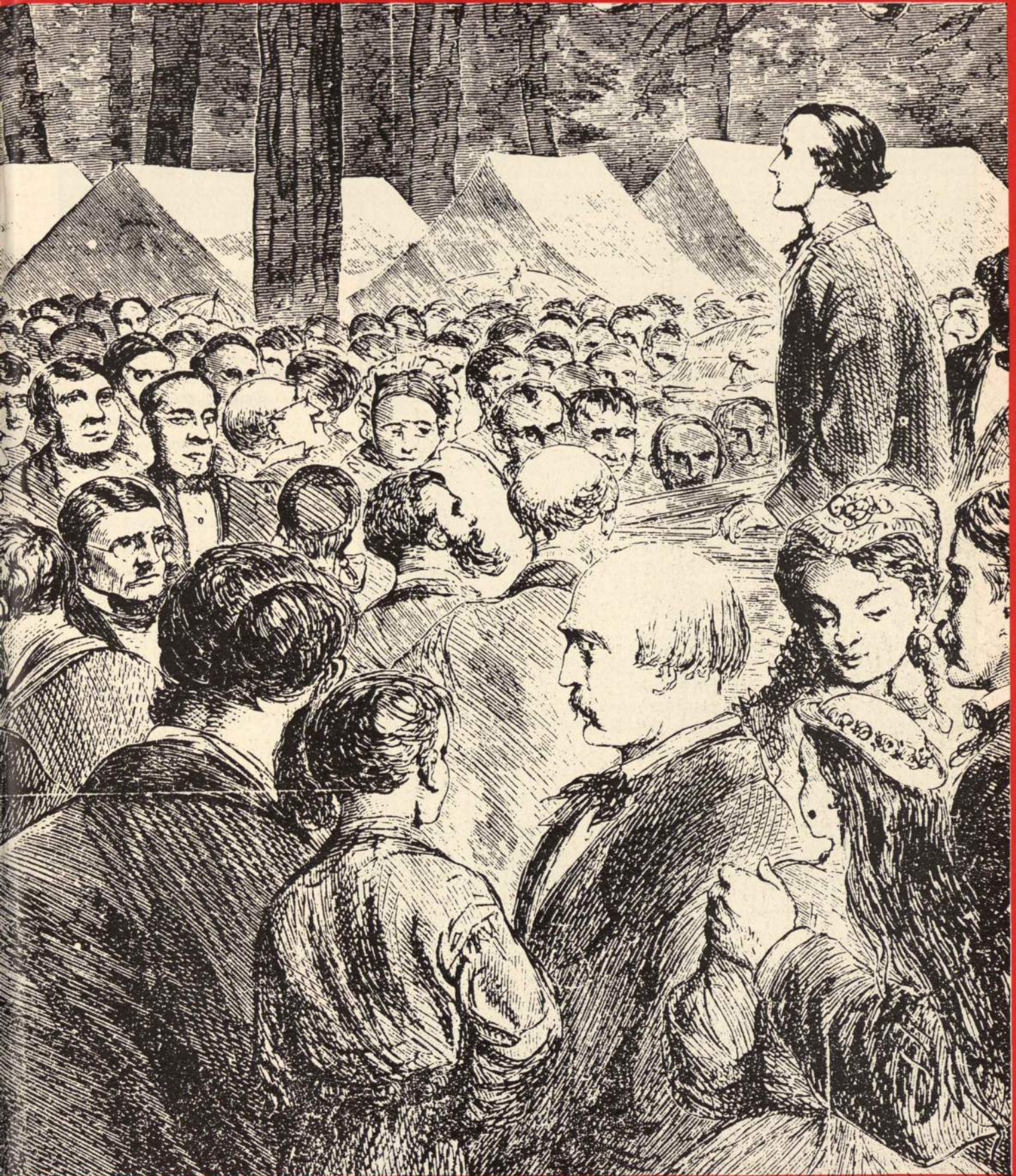


NEW WINE®

JULY 1971



"For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit." (1 Cor. 12:13)

Editor's Report...

CHRISTIAN GROWTH CONFERENCE SPRING, 1971

How incongruous it all seemed! Just a few feet off this gay and gaudy Miami Beach sin-strip in the Convention Hall of the Sheraton Beach Hotel, teenagers were praying for an elderly woman, a priest was being set free from spiritual bondage, a blond prostitute was hearing the message of salvation, the healing power of Jesus was touching dozens of lives . . .

Every day for six days, several hundred men and women from all parts of the Western Hemisphere sat together and drank in the anointed teaching of God's Word through Bob Mumford, Don Basham, Gerald Derstine and Jim Moore. With a continuing emphasis on training for discipleship, all of the messages were clearly designed by the Holy Spirit to fit together in a beautiful curriculum of practical life in the Spirit for the maturing believer. In the evenings, the power of God fell on the people after worship and preaching of the Word. The full record of all the healings and deliverances is known only to the Lord but few if any left the conference without receiving some unusual blessing.

After Frances Gardner Hunter (author of "God is Fabulous") spoke at the women's luncheon, the ladies all seemed to glow with the same joyous effervescence of the Holy Spirit that makes Frances loved everywhere she goes. So many showed up without luncheon reservations that some suspected a "multiplying of the loaves and fishes" when no one was turned away.

The closing Sunday morning service was beautiful as Bob Mumford led over 300 people in a "One Lord — One Body — One Loaf" Lord's Supper. With "Unity of the Body" as the main theme, many people received illumination on the necessity of order and oneness under the Lordship of Jesus as a necessity for spiritual maturity and security.

Afterwards, when the large crowd of believers gathered on the beach to sing and pray during the "water burial" of over 20 persons, many vacationers and passersby stopped to view the baptismal service. As one young lady onlooker put it, "That is the way it should be done!" This freedom from formalism and

institutional precedent permitted the Holy Spirit liberty to move upon teachers and disciples throughout the entire week.

Even now we are looking forward with enthusiasm to the next conference, October 31st — November 6th! If you have not attended such a meeting, you will never regret partaking of the fellowship, teaching and body ministry that abounds so freely when the saints gather together in the fulness of the Holy Spirit. If you are dubious, ask someone who was there!

NEWS BRIEF

CENTRAL FLORIDA SEMINAR

June 28th — July 4th

A teaching seminar with Hobart Freeman and Roxanne Brant will be held at the Westside Baptist Church in Leesburg, Florida. Hobart Freeman will be conducting the morning and evening sessions Monday morning through Friday morning. Rev. Freeman is presently pastor of a remarkably dynamic congregation in Claypool, Indiana. He is a powerful teacher on the subject of "Faith" with extensive personal experience to justify his position as an authoritative speaker. Roxanne Brant will be the speaker Friday evening through Sunday night, with Saturday and Sunday morning sessions. Rev. Brant is the Founder and President of "Outreach For Christ Foundation." She has a prophetic and teaching ministry with healing and miracles through the word of knowledge. The seminar is open to the public. There will be no registration fee. Contact Pastor Dick Coleman for details.

**"SO THAT THE NAME OF OUR LORD
JESUS CHRIST MIGHT BE HONORED
AND GLORIFIED . . . PRAISE
LETTERS FROM OUR READERS."**

Dear Christian Friends: You cannot know how much the "New Wine" magazine has meant to me and to the prayer group which meets every Thursday in my house. It gets very good use from being passed around and reaches out to many who are not a part of our group.

Our group is typical, I think, of the way the Lord is leading in this day and time. There are up to nine different denominations represented, most Spirit-filled, but all seeking a deeper walk with our Lord.

W.S.
New Mexico

Dear Friends: Since I have found Christ in a deeper, more personal way, His Holy Spirit has fed my spiritual hunger in a big way through New Wine. I feel I have grown some each time I finish reading and absorbing all I can from this magazine. I'm very thankful God is watching over us in the kind of literature we come in contact with and gives us discerning on what He would want us to spend our time on. As I was seeking for more spiritual food I began to wonder if I would really find it in the area I live in. As I was reading the Lord showed me a promise He has made in Psalm 37:3 "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." My prayer is that each Christian might know it is our Father's will to satisfy our hunger. Thank you so much for New Wine. Praise His Wonderful Name!

Love,
D.S.

Maranatha! That word has come to mean so much to me the last few months since I accepted Christ. I'm really looking forward to Jesus' triumphant return. He has made me a new creature. I am living in a Christ-centered drug rehabilitation home. I had been on drugs for 6 years and life had really lost all meaning until one day, I entered an old-fashioned Holy Ghost tent revival meeting and met the man named Jesus. A couple days later I asked Him into my heart and I haven't been the same since. God is the author of joy, peace and love!

I would like to be put on your mailing list. Your magazine is really "together" and one that I find myself studying, and not just reading. It is an outline for many Bible studies in itself.

P.J.
Calif.

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THE 1 CHURCH

By DONALD GREY BARNHOUSE

Seventy-nine times the word "world" is found in the Gospel of John. Over and over Jesus said, "they" (the world) as opposed to "you," the believers. Yes, approximately, a hundred times in the Gospel of John, Jesus Christ put the world on one side and the believers — the Church — on the other.

This vivid contrast not only denotes definite separation but also, by the very contrast and separation, attaches great importance to the Church.

What is this Church? Well, we can see a little of its meaning through the Greek word which is "ecclesia." You've all heard the word "ecclesiastical." This is a transliteration of the Greek word "ecclesia."

What, then, is the difference between "ecclesiastical" and "church?" The difference is William the Conqueror who came over in 1066 and brought Latin and Latin forms to England where the old Anglo Saxon already existed. The result is that we have **two** words for a great many things in English and both of them mean precisely the same thing.

Then also we have taken many words and split them. Take, for example, the word "holy" and the word "saint." They are exactly the same in the Greek — but "holy" comes from the Germanic and "saint" from the French. If you pick up a French Bible, it says "Saint Bible" on the back, and inside you find "Saint Matthew," "Saint Mark," "Saint Luke," and "Saint John," while the German Bible says "Holy Scriptures" and inside "Holy Matthew," "Holy Mark," "Holy Luke" and "Holy John." Well, we took the two words and have used holy for **things** — the "holy communion," the

"holy desk," etc., and saints for **people**. We refer to the "**Holy**" Word and "**saintly**" people — but they are exactly the same. In the same way, the word "church," and the word "ecclesiastical" are exactly the same.

"ECCLESIA"

"Ecclesia" in the Greek is a compound of two Greek words, "ex" and "caleo." "Ex" means "out of." "Caleo" means "called." The "ecclesia" are those who are "called out of" the world. That is what Jesus was referring when He said "you" in referring to the believers and "they" in referring to the "world."

Nowhere in the Bible is universalism taught. Never does the Bible say that God is going to save the whole world. The Lord Jesus flatly divided the destiny of man. He said that in the end, in "that day," He would say to many, "Depart from me into the lake of fire, prepared for the devil and his angels." As much as we may weep over this fact, and as much as we may wish to thwart men from proceeding away from God, the Scripture says that multitudes **will** go to the Lake of Fire — without God and without hope.

But the "ecclesia" are those of us who are **called out of** this world to belong to God. I could never pray, "God save everybody in America, or everybody in Chicago, etc. I could not pray such a prayer because I know that not everybody in any locality is going to be saved. The Bible tells us that God is **taking out a people for His Name**, and the best definition, I

think, of the Church in the whole Bible is found in Acts 15:14 where at the first church council James said, "Simon hath declared to you how God at the first did visit the Gentiles to take out a people for His Name." That is the Church!

MECHANISM OR ORGANISM?

Now, we much understand certain things about the Church. Several years ago I was listening to a radio program, and I heard a watch company advertising "the world's most honored watch." All of a sudden the announcer said, "We are now going to magnify for you the sound of this watch. If you held it near your ear you could headily hear it, but now you will hear it magnified 100 times." Then the sound of the watch came over the air — "click, click, click. . ." This," the announcer said, "is the smooth—running sound of the world's most honored watch."

I suppose that I would never have thought of this incident again if it had not been that a few days later I was in the office of a very famous doctor in Philadelphia and saw hundreds of tape boxes on a shelf. I said, "Tom, what are these?" He answered that they were the recordings of people's heart beats. "It used to be," he continued, "that when a patient had a heart condition and was in the ward, all the interns had to go through with a stethoscope and thump him every fifteen minutes. That was hard on the patient. Now we must put a microphone on the patient's chest and say that this is the heart beat of Joe Doakes on that date. We do this at different intervals and anyone can listen at any time."

Then he asked me if would like to hear the heart beat of Bob Mathias who won the declathon at the previous Olympics — he had a **perfect** heart. He put the tape on and, after the announcer stated who it was and what date and recording was made, I heard, loud and clear: "Thump, thump, thump. . ."

"What an illustration!" I cried. Then I told him about the watch, and I said, "You know, when Jesus Christ was here on earth He founded the Church — "thump, thump, thump, thump" — but man took hold and founded, "click, click, click."

Then there came a time 300 years later when the Constantinople headquarters of the "click, click, click" got in a quarrel with the other headquarters in Rome. It was sort of like the fight between Broadway and Hollywood as to who is to be the most important in the amusement industry.

When you are going to have a fight, you never tell the real reason for it, particularly in church matters. Two men are not going to say, "I don't like the way he runs it, and I want to run it." What they do is to try to pick out some false doctrine in the other fellow. Generally, most divisions in the Church have been based on hypocrisy. I started my career teaching history in a university and spent many years reading tens of thousands of pages of history, and I know beyond a shadow of doubt that the divisions in the Body of Christ were generally from the lowest possible motives.

Well, as I said, Constantinople wanted to run the show and Rome also wanted to run it. Pretty soon there was a great Church synod and Rome said the doctrine was "click, click, click" and Constantinople said, "No, it is ca-lick, ca-lick, ca-lick." Actually, if you study into their controversy you'll

find that they split the eastern and the western church over **one** Latin word!

Later came Luther and before long we had "click, clak, click, clak" and then there was the Norwegian, Swedish, and Danish "click-clak, click-clak" and the Swiss Reformed "clakety-click." Knox took it over in Scotland, while over in England they had the English "clakety, click-clak." Then they all came to America, and the Civil War split them up into the Northern and Southern "clickety, clak, click-clack-cluk."

Well, so much for our denominations!

Do you see how important is that name, the **one Church**! There you have "**thump, thump, thump**" — **not the tape recording of a mechanism** but the pulsing beat of a **living organism**! I don't care which "click-clak" or "clakety click" you belong to; I am interested in that **one Church** which our Lord Jesus founded.

SINFUL SEPARATION

In some circles they say, "We believe in **inter-denominational Christianity**." Somebody over here says, "Oh, we believe in the **ecumenical** movement." Many say that "ecumenical" is a dirty word; others say that "inter-denominational" is a dirty word; but you see the important thing is whether or not you belong to the "thump, thump, thump, thump" — are you **alive in Christ**?

When you know that the life of Jesus Christ is in you, I say to you in the Name of God Almighty that you have no right to be separated from any other person in whom also is the life of Christ.

I well realize that I am treading on delicate ground, but I would not be faithful to my calling as a minister of Jesus Christ if I did not tackle this problem I want to stir your minds and hearts to understand that **separation**, in the wrong application of the idea, is perhaps the most grievous sin of our generation.

One hundred years ago there was great tension in the Church over the sovereignty of God and the free-will of man. Today the great tensions are over other matters. There have always been such differences; but personally, within the last few years, I have come to the conclusion that if any man truly believes that Jesus Christ is Lord and Savior, then I **must** have fellowship with him. I **cannot** be separated from him because I do not like him personally; I **cannot** be separated from him because I think he has some queer doctrines. After all, **my** beautiful and loved doctrines may also be considered queer by others.

I definitely believe that many members in the Body of Jesus Christ are all fouled up in their theology — and they think I am fouled up in my theology. Perhaps I think it more than they think it, but that is neither here nor there. If you believe that Jesus Christ is the Lord God Almighty, not only the Son of God, but **God the Son**, and if you believe that He was wounded on the cross for our transgressions, and bruised for our iniquities, then you are my brother or sister in Christ.

(Continued on next page)

THE ONE CHURCH

(Continued from page 5)

You belong to me and I belong to you and we are **one** in Christ, because His life is within us. "Thump, thump, thump" — it's **the heart** that counts — **that** is the important thing.

A few years ago, I said, "I'm going to get together with **everybody** who believes in these fundamental things. Well, it has revolutionized my life! I used to stand in one place with one group; but now, I said, "I'm going to open my arms to everyone who truly believes in Jesus Christ."

Well, some amazing things happened. I got mixed up with Seventh Day Adventists on the one side and Pentecostals way over on the other side; but I have discovered beautiful children of God whose hearts beat with mine, and when we have been down on our knees together praying we have found that we were **one in Christ**.

This absolutely does away with any particular click-clak or clickety clak. One realizes that within the great Body of Christ there is vast room for difference of expression on secondary matters.

Christ said, "By **this** shall all men know that ye are My disciples, if you **love** one another." But if you love everyone who is born again, unfortunately you are going to find some Christians who will kick you in the face for it. They will say, "You have no right to associate with anyone with whom I do not associate."

Now, I know what some of you are thinking. You're quoting the verse, "Come out from among them and be ye separate." Well, I'm just not going to let you apply that verse to the Church. If you are honest with the Epistle to the Corinthians — "Come out from **them**," meant to come out from heathen who worshipped at the temple of Venus and the temple of Jupiter where libations were poured out to demon gods. This verse does not apply at all to what we are talking about.

"Well," someone says, "my denomination has been raised up by God as a testimony to a particular truth." I am sorry, but I must say that is not true! He no doubt gave the "particular truth" and certainly He has blessed it in its proclamation, but **God Almighty never called anybody to witness to one tiny little doctrine, no matter what it is!**

I am going to be very bold. When I hear a man or woman say, "Our Presbyterian doctrine. . ." or "Our Baptist doctrine. . ." or "The Pentecostal truths. . ." etc., I am grieved. **This is wrong.**

Now, you can believe these things — we **all** have our varied views — but it is wrong to go off and start a new "clickety-clak" over it.

It is often even counted very "spiritual" if a leader in some denomination or group of some sort explains their separation from the Body of Christ by saying, "God has raised us up in these last days to be a particular witness to this particular truth."

I don't believe it!

You find in the Bible where God has called you to do any such thing. You can't find it. There is not one verse in the Bible that says you should be separated from any Christian in the world on the grounds of doctrine.

Now, we **should** be separated from anybody who does not believe that Jesus Christ is God, for they are not believers. They are counterfeits and are outside.

But anyone who believes that Jesus Christ is God is my brother or sister and I **must** get together with them if God's purposes in the Church are to be fulfilled.

UNITY IN SPITE OF DOCTRINAL DIFFERENCES

It is true that some who love Christ will also believe in doctrines that you or I may disapprove of.

As a boy I lived in California within 150 miles of the headquarters of the Seventh Day Adventists. I was taught that they had horns and hoofs.

Well, several years ago, through a set of circumstances that I believe were supernatural, I got in touch with some of the leaders and we prayed for hours together. We began to work out certain things that finally led them to write a 700 page book expressing their doctrines. Beyond question, they are as orthodox on the fundamental doctrines of the person and work of Christ as anybody in the world could be; yet there are some people who have written tracts against me for saying that they are saved.

One man said to me, "Dr. Barnhouse, you don't hate enough." Well, I said I'd rather be convicted of God for loving too much than for hating too much — if I have to choose between the two.

Now, I believe that these Adventists have a good many false ideas. I believe that keeping Saturday instead of Sunday is a legalism which went out with the Cross, and the idea of "investigative justice" was a face-saving idea that was established when the second coming of Christ didn't take place when some people said it would.

Yes, there are a **lot** of people who have some screwy doctrine; but I am not going to say that they are not saved because of it.

Last summer, some of my associates and I went to Springfield, Missouri. We spent two and one half days talking and praying with the leaders of the "Assemblies of God." One result is that I am going back to Springfield to hold a week of meetings in the greatest of the Pentecostal Churches.

Now, what do we find? We found total disagreement on 2% of our doctrine and absolute agreement on 95%, with a 3% shaded area.

Beloved, I am going to grant to **anybody** the right of 5% disagreement with me! In fact, I'll go a lot further than that. Remember, that at the same time they are granting to **me** the same thing.

Oh, brethren, this is the attitude that we as believers in Jesus Christ **must** have. We must understand that when the Lord God Almighty calls us, He doesn't call us to **think** exactly alike, but to **love** one another and to work together with Him in the building of His **one** Church.

Right in the Bible it says that Christians can believe diametrically opposed things. In Romans 14, "One man

esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind." And there are other such references. We should never make divisions over things like this. There are many, many things on which men can hold absolutely opposite views.

Take prophecy, for instance. If you know enough theology to know what I am talking about, I am a pre-tribulation, pre-millenarian. I believe that the rapture is going to take place before the tribulation and the Church is not going to go through the tribulation. I think the "a-millenarian" position is the greatest mass of ignorance ever assembled in a human brain. But I get along perfectly well with these people who have so much ignorance in their brain, simply because I know that when I face the Lord He'll perhaps tell me that I have even more ignorance in my brain.

In John 3 it says that no man hath anything except it be given him from heaven. In I Corinthians 8:2 it says that if any man thinketh that he knoweth anything (even about John 3:16) he knoweth nothing yet as he ought to know it.

In Ephesians 4:1-4 the great apostle **beseeches** us that in lowliness of mind, with longsuffering, we **endeavor** (a strong Greek word) to keep the **unity of the Spirit**. Then he names the first and basic aspect of that unity as being, "There is **one Body!**" Oh, we should have the greatest desire to be **one** in the one Body of Christ.

The Body of the Church is likened, in I Corinthians 12, to a human body and the Lord says, "The eye cannot say unto the hand, I have no need of thee: nor the head to the feet, I have no need of you." Suppose we were all feet, then where would the hand be? And if the whole body be seeing, then where would the hearing be? **This means that we all have need of each other.**

There are two classes of people in the Bible of whom we know that a great many will be in Hell. Isaiah 14 shows us that dictators — the Caesars, the Hitlers, the Mussolinis — of the world will be in Hell. Then, in the Gospels, Jesus tells us that many **ministers** will be in Hell and that they shall be in that day, "But Lord, in Thy Name did we not cast out demons, and in Thy Name do many mighty works?" These Christian workers were told, "Depart from me, ye workers of iniquity. I never knew you!"

It behooves us to be very humble before God and realize that we are answerable to **Him**, and not to one another. **Oh, let me warn you against criticizing other Christians.** I tremble sometimes when I read how Christians attack other believers. Who are men to take the place of the Holy Spirit?

Remember that "the first shall be last, and the last shall be first."

In order for you to separate from any member of the Body of Christ, you have to say, "God move over: let me sit down there where you are. I look at him and decide that he doesn't fit all of the 47 or 62 or 91 points that I have decided make for full orthodoxy." Any man who criticizes another Christian is usurping the function of the throne of God; and I warn you, — in love, but in the Name of God — **keep your tongues and your pens off of those who are the ministers of Jesus Christ!**

Don't you dare say that this man is not a Christian — or is "unclean" — because his emphasis is different from your emphasis.

SALT AND CHRISTIANITY

The Bible says that we are the salt of the earth. Did you ever think what salt is? If you took a pound of salt — which is sodium Chloride — and if it were possible to separate a certain amount of pure sodium, and you took a spoonful, you would die immediately. Also, if it were possible to get a spoonful of pure chloride you would die immediately. Salt is composed of two deadly poisons. If you eat either of them, you would die, **but** if you don't put them together and eat salt, you will also die.

Now, Christianity is like this. It is composed of two deadly poisons — separate they kill; together they are life. The two poisons are **theology** and **ethics**.

If you take a man who has theology, theology, theology — and has no ethics — you have spiritual death. It is possible to have cold truth, with great zeal, but miss the true knowledge and love of Christ. On the other hand, it is possible to have ethics without theology. Someone says, "God is the Father of all men, and all men are brothers — do good and be kind, for God is love." Well, that is nothing but ethics; there is no theology in it. A man can believe all that and still be a lost soul.

God is love. What does that mean? It all depends on **who says it**. You girls have long since learned that the words, "I love you!" may be spoken by someone who is asking you to go out in a parked car for a few hours or by someone who is willing to bring home the pay check for forty years. The language and vocabulary of the seducer and the language and vocabulary of the honorable man in love are the **same words**.

God is love. Who says it? If a Unitarian says it, it is Satan speaking. If Dwight L. Moody says it, it is God the Holy Spirit speaking. If you read it in Mary Baker Eddy's book, it is Satan speaking; but if you hear it from the lips of Billy Graham, it is the Holy Spirit speaking. The one is damnable, and the other is Holy and spiritual.

Well, I have been bold and direct, and I trust that no one will misunderstand. I have struck hard in an attempt to awaken your thinking to this great and glorious unity which God has given us. There is **one Church**, and though at present that **one Church** be composed of multitudinous factions and organizations, it is the life and organism that counts, the fact that we are all **born of one Spirit** and that we **belong to Him**.

Until this central fact dawns upon us, in all its practical outworkings, it is useless to work toward God's purpose in evangelism, or missions or anything else.

In closing, let us hear the words of Jesus Christ as He prayed that last great prayer in John, chapter seventeen:

"I pray not for the world, but for them which thou hast given me — for they are thine. . . Neither pray I for these alone, but for them also which shall believe on Me through their words, that they all may be one, as Thou, Father, art in Me and I in Thee — that they also may be one in us — **that the world may believe.**"

May God Almighty help us to be caught up in the mighty stream of His Divine energy in answering that prophetic prayer of the Son of God. ● ●

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WILL SATAN EVER BE RECONCILED TO GOD?

By DEREK PRINCE

About every other decade there reappears within Christendom a doctrine which presents a final and all-embracing reconciliation between God and all the forces of evil. This doctrine has appeared under the title of "Universalism" and also of "Ultimate Reconciliation." The details vary from time to time, but the general theme remains the same.

In essence, it is claimed that ultimately — albeit after the lapse of ages — all created beings will be fully and finally reconciled and restored to the favour of God through Jesus Christ. This includes Satan himself and all fallen angels and evil spirits, as well as any others who are at present at enmity with God. There is no place left by this doctrine for the absolute, unending punishment of any created being.

The text commonly offered as a basis for this doctrine is Colossians 1:19–20. The Revised Standard Version reads: "For in him (Christ) the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross." The emphasis is placed on this doctrine on the central phrase, "through him to reconcile to himself all things." However, we notice that the phrase "all things" is immediately qualified by the next phrase, "whether on earth or in heaven." Thus the reconciliation here spoken of extends only to those things which are "on earth or in heaven."

This qualification becomes significant when we examine the description of the last great judgment of God given in Revelation 20:7–15. In verse 11 we are told that, from God's presence, "the earth and the heaven fled away; and there was found no place for them." Then a little later, in verse 15, we are told: "And whosoever was not found written in the book of life was cast into the lake of fire." This indicates that, even after heaven and earth had fled away, the lake of fire continued to exist in its own place. This is to say, the lake of fire is not located in either earth or heaven, and is therefore **not included in the scope of the reconciliation spoken of in Colossians 1:20.** Thus the statement in Colossians 1:20 gives no reason to claim that those who are consigned to the lake of fire will ever thereafter be reconciled to God.

HOW LONG IS "ETERNAL"?

Another line of argument designed to disprove any form of final, unending punishment is based on an interpretation of the Greek adjective "aionios," which is normally translated "eternal" or "everlasting." It is claimed that this Greek adjective is derived from the Greek noun "aion," meaning an "age" (aeon), and that the adjective therefore has the

meaning "belonging to, or extending throughout, an age." In other words, that which is called "aionios" (eternal, or everlasting) **does not extend through all ages, but only through one age.**

For example, this interpretation is applied to the words of Jesus in Matthew 25:46, where the Revised Standard Version reads: "And they (the wicked) will go away into **eternal** punishment, but the righteous into **eternal** life." In both cases where the word "eternal" occurs in this verse, it translates the Greek word "aionios." It is claimed that the phrase "eternal punishment" does not mean absolute, unending punishment, but merely punishment which lasts for an age (and, by implication, after that is terminated). However, since the identical word "aionios" is also used in the same verse in the phrase "eternal life," intellectual honesty demands that "eternal life" must likewise be interpreted to mean life which endures for an age, and after that terminates. Does anyone sincerely believe that this is what Jesus meant?

On the contrary, this verse surely supplies proof that the adjective "aionios," through correctly derived from the noun "aion," does not mean merely "that which endures for an age," but rather "that which endures from age to age," or "that which belongs to all ages." This meaning is the same whether the adjective is applied to "life" or to "punishment."

According to Dr. Young's Analytical Concordance, the adjective "aionios" occurs in the New Testament 68 times in all. Out of these 68 occurrences, the adjective is joined 44 times with the noun "life" (Greek "aie") to give the phrase "eternal life" or "everlasting life." Other words or phrases with which this same adjective is joined are as follows: glory, or weight of glory, three times; unseen things, once; house in the heavens, once; God, twice; salvation, once; redemption, once; Holy Spirit, once; consolation, once; God's power, once; covenant (i.e. New Testament), once; kingdom, once; gospel, once; heritages, once; inheritance, once; damnation, or judgment, twice; fire, three times; punishment, once; destruction, once.

The whole message of the New Testament clearly and emphatically declares that the "eternal life" promised to the believer in Christ endures not merely for one age, but from age to age, through all ages. The same is no less obviously true when the word "aionios" is joined with words or phrases such as: God; the Holy Spirit; the power, the glory, or the kingdom of God; the gospel; the new covenant in Christ; salvation; redemption; and so on.

In the face of all these evidences of the meaning of "aionios," it would be completely

arbitrary and illogical to give the word a different meaning when it is joined with words such as: damnation; judgment; fire; punishment; destruction. In all cases alike, it is clear that the word "aionios" means that which endures from age to age, through all ages.

This is confirmed by the use of another phrase which occurs in the Greek New Testament, namely: "eis (tous) aionas ton aionon" — that is, "unto (the) ages of ages." This phrase occurs approximately twenty times in the Greek New Testament, and in the King James Version it is normally translated "for ever and ever." The Greek language cannot produce any phrase which more strongly expresses that which endures for all ages, absolutely without end. This phrase is used eleven times to express endless glory, dominion, worship or praise being given to God. It is used four times to express the duration of the life of God, "who liveth for ever and ever" (Revelation 4:9, 10; 10:6; 15:7). It is used twice of the everlasting reign of Christ and his saints (Revelation 11:5; 22:5).

The same phrase is also used in Revelation 20:10, where it is stated that "the devil who deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night **for ever and ever**" (Revised Standard Version). The Greek language has no way to express more emphatically that the punishment of those here referred to will be totally and absolutely unending. Clearly it includes not merely the devil, the beast and the false prophet, but all those also who, through the devil's influence, are cast into the same lake of fire.

A little further on, in Revelation 22:19, the following judgment is pronounced on all who attempt in any way to distort the message of this particular book: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Does not this warning apply exactly to the very doctrine which we have been examining? Does not this doctrine "take away from the word" "aionios" in such a way as to conceal its true meaning, and thus to distort one vital part of the total message of the book of Revelation?

(Continued on next page)

WILL SATAN EVER BE RECONCILED TO GOD?

(Continued from page 9)

THE ONLY BASIS OF RECONCILIATION

Those who speak of Satan being reconciled to God have no understanding of the scriptural basis of reconciliation. In II Peter 3:9, Peter tells us: "The Lord . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Notice that God's longsuffering is towards "us" — the human race. Notice also the great, unvarying condition upon which alone God's mercy and reconciliation are offered: repentance. Repentance signifies a humble acknowledgment of wrongdoing, a total turning away from wrongdoing, and a sincere and unreserved submission to God. Where there is no repentance, there can be no reconciliation.

It is possible for the will of a created being to be so set in rebellion, that there is thereafter no possibility of its being changed. In such a case, repentance is no longer possible. In Hebrews 12:17 we are told of Esau that "afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance." More literally, "he found no way to change his mind." So far as the birthright was concerned, Esau had made an irrevocable decision. There was no way to reverse it. Therefore there was no way back into the blessing which he had forfeited.

The same stands eternally true of Satan and his angels. In their initial rebellion against God, in the full light and knowledge of eternity, they made an irrevocable, irreversible commitment. There is no way back, no possibility of change. Their wills are set for ever in eternal, irreconcilable enmity and opposition to Almighty God. The passage of endless ages can in no way affect this. No matter how many ages of divine longsuffering may be granted to Satan, he is incapable of repentance. Therefore there is for him no possibility of reconciliation.

God's offer of mercy to the human race is based solely upon the propitiatory sacrifice of Jesus Christ upon our behalf. This has satisfied divine justice, and has therefore opened the way for divine mercy to be extended. If there was no propitiation for sin, there could be no pardon for sin. The whole message of redemption centers around this fact.

However, the scripture makes it clear that the

propitiatory sacrifice of Christ was made solely on behalf of the human race. Jesus is "the lamb of God that taketh away the sin of the world" (I John 2:1). In each case the English word "world" translates the Greek word "kosmos." A thorough examination will show that this Greek word "kosmos" — "world" — throughout the New Testament is used solely and exclusively of this earth and of the human race upon it.

Three passages from the New Testament may be cited in confirmation of this. In Romans 5:12, Paul says, that "by one man sin entered into the world (kosmos)." That "one man" was of course Adam. Sin had already been committed in heaven by Satan and his angels, but that was outside "the world." Sin in "the world" began with the human race upon earth.

Again in II Peter we are told, concerning the judgment of God upon the human race in the days of Noah, that God "spared not the old world, but saved Noah;" and that "the world that then was, being overflowed with water, perished" (II Peter 2:5; 3:6). In both these cases, it is clear that "the world" refers to the human race upon earth. Satan and his fallen angels are not included.

It follows that, when Jesus atoned by his death on the cross for the sins of "the world," he atoned for the human race upon earth, but not for Satan and his angels. This is in line with the revelation of Hebrews 2:14, 16: "Forasmuch then as the children are partakers of flesh and blood, he (Jesus) himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This teaches clearly that Jesus did not take on himself the nature of angels, but he took on himself human nature, manifested in flesh and blood. He became, by his fleshly nature, a descendant of Abraham — and thus also of Adam. He was "the last Adam" (I Corinthians 15:45). He became on the cross the atoning substitute for the whole Adamic race. But he did not take on angelic nature, and he did not become a substitute for angels. Therefore there is no basis in divine justice for the offer of pardon to angels. In fact, the very purpose of the death of Jesus on the cross was not to save the devil, but on the contrary to "destroy the devil" (Hebrews 2:14). What could be clearer than that?

For this reason, in Matthew 25:41, Christ — returned in glory at the close of this age — is revealed as saying to the "goats" on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This "everlasting fire" — also called Gehenna, or the lake

of fire — was “prepared for the devil and his angels.” For them, there is no alternative. This is their sure, inevitable, eternal destination. However, this place of punishment was not prepared for the human race. Human beings do not need to go there. If they will repent, and submit to God, God will spare them. Human beings go to this place of final and eternal punishment, not of necessity, but of choice. For them there is an alternative — if they will accept it. But for Satan and his angels there is no alternative.

SATAN'S ADVOCATES ARE GOD'S ENEMIES

In this spiritual realm there is no neutrality. Jesus said: “He that is not with me is against me” (Matthew 12:30). There are only two possible attitudes: submission to God, or opposition to God. Human beings who, through repentance, submit themselves to God, are spared from the lake of fire. All others, who do not thus submit, are in opposition to God. In this opposition to God they necessarily associate themselves with the devil and his angels. Because of this association they are condemned to the same destination — the lake of fire. For all who once enter this lake of Fire — whether angels or men — there is no way back. It is “for ever and ever.”

Herein lies the subtle danger of this doctrine of “reconciliation” for those who profess to be Christians. In the scriptures, God clearly and unambiguously states two things. First, that God is absolutely just and impartial. Second, that God has condemned the devil and his angels to the punishment of everlasting fire. Any person who questions the second of these two statements automatically questions the first also.

Let me apply this personally to you who read these words. If you deny that the devil is condemned to everlasting fire, you automatically repudiate both the truth and the justice of God. By this subtle deception Satan has tricked you into taking sides with him against God. You cannot be at one and the same time the advocate of Satan and the friend of God. Without realizing it, you are now ranged alongside the enemies of God. If you persist in this attitude, God's justice demands that he deal with you as with the devil. You will one day hear those fearful words: “Depart from me into everlasting fire.”

Recall, before it is too late, that this was never prepared for you. You do not need to go there. Change your mind. Renounce your association with the devil. Lay down your opposition to God. Humble yourself. Submit yourself to the truth and the justice of God. In so doing, you open the way for God to restore to you his grace, mercy and peace.

Consider the words of David in Psalm 139:21–24: “Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?”

“I hate them with perfect hatred: I count them mine enemies.

“Search me, O God, and know my heart: try me, and know my thoughts:

“And see if there be any wicked way in me, and lead me in the way everlasting.”

Make this confession of David your confession concerning Satan and his angels: “I hate them with perfect hatred: I count them mine enemies.” Ask the Lord to search your heart. Renounce every “wicked way.” Return to “the way everlasting.” ■ ■ ■

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BOOK REVIEW

THE CHRISTIAN FAMILY

By Larry Christenson

“This book is not for those who are seeking a simple prescription for temporary relief of the symptoms of a sick home. Unless you are prepared to re-examine some of your most basic habits and beliefs about family life, don't bother to read it. It cuts too deep. You will never finish it, much less put it into practice.”

Larry Christenson believes that the problem with the Christian family of today is that we have neglected the divine order which God has established for it. This has to do with the relationship of order and authority between the various members of the family. It has to do with the function of sex in marriage. It has to do with the place established by God for each member of the family unit.

David Wilkerson says: “This book should be read by pastors, by teachers, by students and above all, by parents!” He goes on to say, “I believe that if the message of this book were applied on a large scale, it would turn the tide of delinquency in our country and help rescue this generation.”

We would recommend this book for any serious-minded Christian family to be used by individuals or as a book to share at family altar. It will prove very useful to the engaged, the newly weds as well as the more mature couple.”

(This book can be purchased from the Mission's Book Room for \$4.95).

It was Tuesday night, Easter Week and Fort Lauderdale, Florida. And the crew that spilled from the hotel elevator were long-haired, college age, noisy and completely stoned.

They halted in the corridor and hushed one another with noisy wet hisses while they tried to focus on the excited voice of the speaker. Then, agreed as to the direction, they lurched down the hall toward it.

Club-like, one guy clutched an empty and up-ended beer bottle. Another jabbed the air with a broken glass. A few giggled remarks carried by beery breath set up the scent: They'd heard on the beach of some holy roller outfit holding camp meetings up here, and figured on busting things up; throwing a good scare into a crowd of old ladies and anemic shipping clerks. . .

At that point they reached the double doors of the spacious penthouse meeting room. Inside, Bob Mumford held nearly 200 youngsters enthralled by his description of the "The Complete Christian — the person so yielded to the perfect will of God that he is at times pacifist; at times conformist; at times radical; and at times revolutionary, whatever the Lord directs."

At the moment the young late-comers peered into the room, he was giving a particularly vivid demonstration of the enthusiastic actions of a more zealously radical and revolutionary young Christian. . .

In stunned but appreciative awe the would-be crashers stared. They glanced around them, unbelieving, at the crowd of young men and women — bearded, barefoot, shaven, shoed, short-haired, booted, buck-skinned, beaded, or neck-tied — all sitting happily together. Then, of a single mind, they slipped rearward quietly and padded off down the hall.

"Wow!" breathed one now-sobered kid to his buddy: "I don't want to be a part of them dudes! Man, that stuff is really heavy!"

Heavy indeed. What they had planned to disrupt was only the second night of the Holy Spirit Teaching Mission's first "Youth Faith and Ministry Conference."

If they really wanted a heavy trip, they should waited for Thursday's beach-front baptism in the ocean; or that dynamite session on Friday night; or the out-of-sight communion service Easter Sunday; or. . .

Like Jim put it: "The whole scene was heavy! If anybody would've ever told me that God could come right down and zap a guy like He did, I'd figured they were flipped out!"

Jim talked about it Saturday night

dropped. Man, I couldn't get it out of my head! Then, just when I was thinking about God, this guy shows up with that button!" Jim laughed, shook his head. On Friday night he turned himself over to Christ. On Saturday night he told about it. Then he learned the tract was dropped by a girl from the conference too shy for head-to-head witnessing.

The conference was a kaleidoscope of highlights, one overlapping the other and all contained in the airy, glass-walled

YOUTH CONFERENCE THEME:

"Complete Dependence Upon God"

By RON WILSON

at the conference. Young, long-haired and very mod, he is lean and lanky and a Nashville, Tennessee, boy who moved south to Fort Lauderdale sometime back. When God tagged him, he was working in the Slax Shack, a garishly painted downtown emporium of flared pants complete with glaring neon flashing lights and blaring sounds of psychadelia.

On Wednesday a guy from the conference wandered in for a belt for his wife.

He wore a button that urged: "GET RIGHT WITH GOD." Jim freaked out.

"I'd just picked up a tract somebody

spaciousness of the Schrafft's Motor Inn's 13th floor Penthouse banquet hall — which someone quickly renamed "The Re-penthouse" and others simply referred to as "The Upper Room."

It drew a total of 150 registered visitors. An uncounted horde of others who came to learn but, unfortunately, failed to register, were also present. They all represented states as distant as Illinois, Michigan, Wisconsin and Oregon, plus others in between. And mostly, they were sent by God instead of mom and the parson. And they had stories to prove it.

Like Leora, from Jackson, Michigan, who felt God wanted her in Florida, even though financial factors stated otherwise — until the Lord handed her both the money and the means. Or like a couple from Pennsylvania, for whom Jesus changed the dead-set mind of a suspicious parole agent; supplied the money they needed; arranged a way south; lined up a place for them to stay; and even provided for them a baby-sitter.

They dressed it in different words and gestures and accents and verses — but the message repeatedly was the same, and the most popular scripture came from John 5:30, when Jesus said: “I can of mine own self do nothing. . .”

It was over by noontime Easter.

Sunday dawned a bright and brilliant day, with scattered knots of those as-yet-unreached basking in the sun at beachside. Thirteen floors above, Bob Mumford spoke of Jesus. . .the Last

Society fails; Jesus Never Does! John 3:16.”

It went past once only, gone before most ever got their cameras unlimbered. One guy mused — almost to himself — “I wonder who the pilot was.” And the plane shrank and disappeared.

So did the conference.

But, hopefully, it is only the first of many. According to Terry Sharkey, of the Holy Spirit Teaching Mission, who with his wife, Joyce, played host and hostess this year — and is largely responsible for there even being any such conference — plans in that direction are afoot already.

The whole idea was born last October, at one of the semi-annual conferences held by the Holy Spirit Teaching Mission. Because of the increasing involvement and interest of young people in Jesus, a “Youth Banquet” was planned for the Saturday afternoon of the conference. Plans were made for 75 kids, but when 275 showed up, it caught conference leaders completely by surprise.

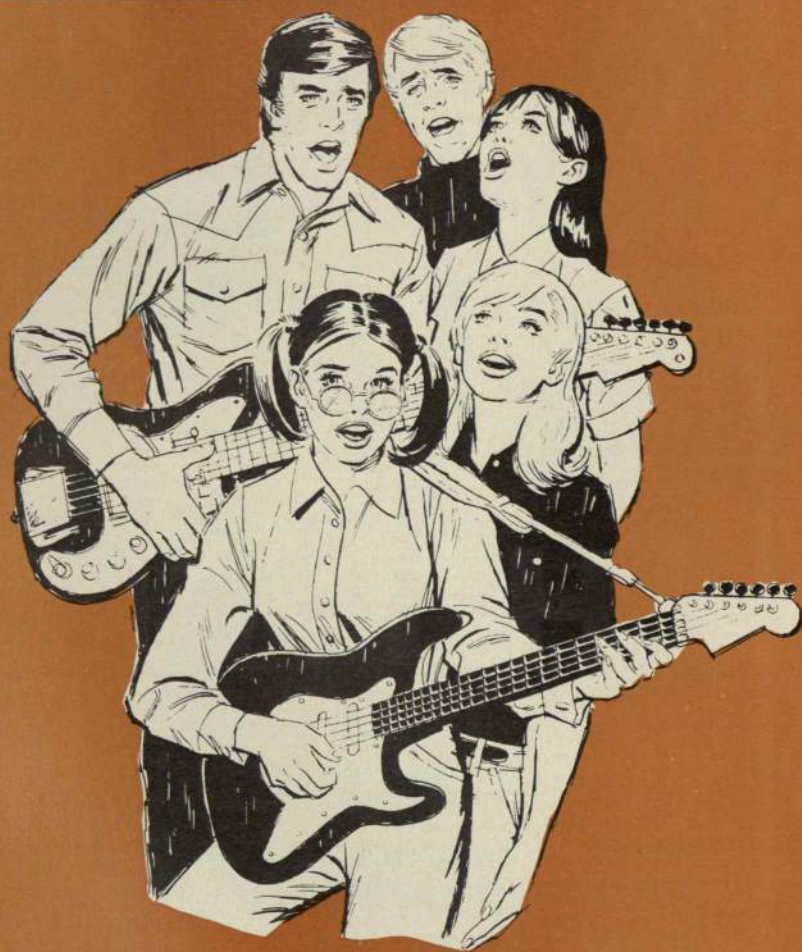
It also showed the leaders at the Mission that God was moving among the kids. They figured the best place to be when God is starting to move is on His side — so they jumped aboard. And figuring the best way to reach kids would be to teach kids how to reach others, started campaigning for a Easter “Youth Faith and Ministry Conference.”

After much prayer and confirmations from God, the task of contacting the Fort Lauderdale’s hotels and motels began. The door opened at Schrafft’s Motor Inn on the beach for the headquarters of the conference.

Site settled, arrangements underway, the only advertisements consisted of ads in New Wine Magazine. The next step was to wait!

Even though the conference was new and novel almost to the point of being experimental, more than 1,000 letters and inquiries poured in to the Holy Spirit Teaching Mission, asking questions and making plans. Not all of them showed up, but they mostly wanted to.

Now just wait till next year! ● ●



But there were about as many similar stories circulating Schrafft’s Motor Inn that week as blondes in bikinis on the beach outside. For the biggest thing in common shared by those at the conference was the Divine Direction that sent them there.

And the same kind of help was given the teachers. Bob Mumford, Terry Barge, Winkie Pratney and Ken Lawrence denied getting together before the conference — yet each spoke on the same topic: “Complete And Utter Dependence Upon God In And For All Things.”

Supper. . .the broken bread. . .“In Remembrance of Me. . .”

Behind him, the far-off hum of a distant airplane grew louder and closer. All week long they had winged past — at eyeball level this high up — trailing behind their sad commentaries on life in the world: “Swinging Party Tonight. . .” “Drink. . .” “Come Alive. . .” “Try A Waterbed. . .” “Free Abortion Information. . .”

Not so this time! For flashing across the sky from south-to-north was a brand new message: “Christ Is Risen!

POWER *for Witnessing*

By WAYNE CONRAD

WAYNE A. CONRAD, son of Mrs. Irma Harrell, Monroe, Louisiana was born December 10, 1944 at Rayville, Louisiana. He attended West Monroe High School and as a teenager accepted Jesus Christ as his Lord. The New Chapel Hill Baptist Church was the site of his baptism and surrender to preach.

Following his graduation (1963) he enrolled at Louisiana College, Pineville, Louisiana to prepare for the Baptist ministry. While here he was active in school affairs and God used him in connection with some fellow students to form the Godbold Evangelistic Team. This youth revival team held numerous youth meetings in Louisiana and Texas. He graduated with a B.A. in Sociology, 1967.

Through his studies in Sociology, Wayne became aware of the modern day charismatic renewal. While involved in a number of youth led revivals in Louisiana during the summer of 1967, he received the Baptism in the Holy Spirit.

He attended New Orleans Baptist Theological Seminary for 3 years (1967-70) where God opened the door for a charismatic fellowship on campus and in the city. He has spoken at numerous Baptist meetings on the renewal of the Church. Recently he journeyed to San Francisco to teach new converts in the Haight-Ashbury section and in a number of Christian house ministries. For the past half year he has written Bible studies for the Bay View Heights Baptist Church in Mobile.



God never commissions us to a task that He does not provide the means and power for its accomplishment. So it is in the task of witnessing unto Jesus Christ. We do not just naturally possess the power to tell men about Jesus and confront them with His claims. It takes supernatural enabling and utilization of spiritual weapons. (II Corinthians 10:3, 4; I Corinthians 12; Romans 15:18, 19) The power for witnessing is the Holy Spirit Himself through His anointing and gifts. Only the Spirit can reveal Jesus to spiritually blind and dead men. (II Corinthians 4:4) Our task is to tap the Spirit's resources through obedience and surrender of our total person to His supernatural control.

There are many sources of power available to the believer.

One of the most foundational is the church or the Body of Christ which is indwelt by the Holy Spirit. Power is not usually isolated especially in the spirit realm. The Body provides worship, a spiritual atmosphere and food for the believer. We can only point men to Jesus to the same degree that we know Him for ourselves. New Testament evangelism was an outflow of the entire Christian community. The church's life is rooted in the indwelling Holy Spirit both corporately and in each individual member (Romans 8:9, 10; I Corinthians 3:16; 6:19). Thus His presence and power works within the believer and a secret of power is to recognize His presence.

A second source of power is prayer. This is the means

God has chosen to use as He intervenes in men's lives. Effective witnessing begins and ends in prayer (John 15:5, 7; Ephesians 6:18; Colossians 4:2; I Thessalonians 5:17). Prayer keeps us in personal vital touch with God and is indispensable to every phase of the Christian walk; prayer gives us a means to tap God's resources. (See Acts 4:23-31; James 1:5, 6).

An important part of witnessing is intercession for those who need Christ. Read I Timothy 2:1-4 and Romans 9:1-3. Vital areas for prayer are (1) that they will see their need for Christ (John 16:7-11, 13, 14) and (2) will see the truth of Christ and for God to move circumstances for the sake of the Gospel (Colossians 4:3; Matthew 9:38; II Corinthians 1:11). God promises to hear us as obedient children and give us our request. (Matthew 18:19; Mark 11:24; John 14:14; I John 5:14, 15). Lay hold of the lives of men through prayer! Prayerfulness and fruitfulness in the spiritual are inseparable. Thus, prayer should precede, accompany and follow every phase of sharing the personal knowledge of Jesus the Lord.

Naturally the Word, the Bible or Scripture, are indispensable in witnessing and are a primary source for faith and power. As we absorb the Word our faith grows (Romans 10:17) and we have become more effective instruments. Moreover the Word is our spiritual weapon (Ephesians 6:7). We don't have to spend time defending the sword if we'll simply use it.

The Word contains our message data (Luke 8:4-15). It is the written Word which bears witness to the living WORD and as such is a product of the Holy Spirit. (II Timothy 3:16; II Peter 1:21). What is the central message of the Bible both Old and New Testaments? (John 5:39; I Corinthians 15:3, 4; Luke 24:44-46). They are absorbed in revealing Jesus Christ.

The Word is our spiritual weapon. (Ephesians 6:7; Jeremiah 23:29; Hebrews 4:12) Through this weapon the Spirit produces conviction.

The results of using the Word is that men are led to a knowledge of Jesus as the Son of God and are "washed" or "cleansed" by it. (John 20:31; II Timothy 3:15; John 15:3; Ephesians 5:25-27; I Peter 1:22, 23). We can only be as powerful as the weapons we employ!

However, the Word must become ours by possession. Only as it flows from within us can it be truly effective. (Acts 17:10-12; John 8:31). We must study, meditate and obey the Word. Thus we hide its words in our heart. (Psalm 119:11, 27) This brings us to the importance of becoming acquainted with the major messages of the Scripture and of memorizing major portions of it. A weapon is most usable when it is easily usable. The value of memorizing cannot be overstressed. One sharing Jesus will be hampered if the Word is not stored in his mind.

Here are four simple principles to memorizing the Bible — **concentration, meditation (turning it over in your mind), repetition or constant review and application.** When we give ourselves to the task the Spirit will bring to our

remembrance whatsoever God has said to us. Another useful thing is to mark your Bible. As we are mastered by the Word we will have great power infused through the life giving Spirit.

The indispensable source of power according to Jesus Christ is the Baptism in the Holy Spirit. (Acts 1:5, 8) Unless we have been clothed upon with power from on High we are disobedient to our Lord. (Luke 24:49) Following our baptism we are to draw from this person of power by letting His fullness flow out from us. (Ephesians 5:18) The Spirit baptism is the immersion of a redeemed person into the personality of the Spirit and this crisis experience is for the purpose of equipping the believer for supernatural witness to Jesus.

The ways this is accomplished is manifold: (1) It gives a subjective reality to the resurrection of Jesus (Acts 4:33; 5:32; Acts 2:32-36; 17:18; I Corinthians 15). (2) The Spirit gives boldness and courage to the believer. (Acts 1:8; Acts 4:29, 31; 5:21, 29-32; II Timothy 1:7; Acts 20:22-24). (3) It connects the believer with the universal authority and power of Jesus (Matthew 28:18; Luke 24:49; John 14:12; Acts 3:12-16). (4) The Spirit is the supreme lover of Jesus and as such makes us worshippers. Daily, constant worship of Jesus is a dynamic witness to Jesus. (John 15:26; 16:7-14; I Peter 2:5; Acts 5:42—with Luke 24:52-53; Acts 10:46; 13:2). (5) The Spirit brings edification to the individual and equips him with gifts which can be employed in spiritual warfare. (Luke 24:49; Mark 16:16-20; Romans 15:13-19; I Corinthians 2:4, 12, 14; I Thessalonians 1:5, 6; Hebrews 2:4; John 14:12; 20:21-23; I Corinthians 12:4-11; Ephesians 4:7-16; Acts 9:31).

Thus the inner dynamic of the Holy Spirit generates divine energy and verbal compulsion to share "The Word." It was a supernatural power not natural talent which accomplished New Testament evangelism. A Spirit-filled people spontaneously tell men about Jesus Christ.

Supplement: The Gifts of the Spirit in Evangelism. Everywhere Jesus ministered, the gifts and manifestations of the Spirit were present. (Matthew 9:35; 14:14; Luke 4:18) The church is the continuing spiritual Body of Jesus on earth engaging in the same holy task. (John 20:21; 14:12). The ministry of the Holy Spirit is Jesus continuing to do and to teach and for this there are given the varied gifts of the Holy Spirit. Jesus ordained spiritual gifts to assist in the evangelization of the world (Mark 16:15-18, 20) and in the evangelism of the early church they played a vital three-fold role: (1) to attract — They are God's methods of divine advertising for the preaching of the Gospel. They are a means to a larger end — gifts are to be in connection with the Word. (2) to authenticate or confirm the message and on occasions the messenger (Mark 16:20; Hebrews 2:4). (3) to demonstrate the living reality of the resurrected Jesus who is unchangeable both in His nature and works (Hebrews 13:8) (See I Corinthians 14:25 with Acts 1:8). Gifts are the dynamic of divine love reaching out to meet the need of men. Thus spiritual gifts bring into Christian experience and into Christian worship a reality that burns like fire. This is witnessing. ▲ ▲

Embracing Suffering as the Balancing Factor



By BOB MUMFORD

Taken from chapter 10 of "Fifteen Steps Out"

PSALM 129

1 Many a time have they afflicted me from my youth, may Israel now say.

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3 The plowers plowed upon my back; they made long their furrows.

4 The Lord is righteous; he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the housetops, which withered before it groweth up.

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by, say, the blessings of the Lord be upon you; we bless you in the name of the Lord.

It has always seemed strange to me that people think their walk with God is going to be all glory.

The Lord sees to it that you stay in balance.

When there is revelation or special blessing from God it is glorious, and then He sends a little messenger to fall in the other side of the scale.

Picture a man who is progressing in his Christian walk. He is beginning to see God in his circumstances. God has been dealing with him and he is beginning to be God—inside—minded. Now he feels undaunted and says: "Oh, if I just had the devil here I'd rub his hide full of salt." The only trouble is, the devil shows up and he rubs your hide full of salt.

We all go through it. No one likes to suffer, I am not a martyr. But it is part of the package. Paul says in Philippians 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Do you know why? Suffering is the balancing

factor. When we see somebody receive a special blessing from God and there is no suffering, it is time to be worried.

Paul said: "I saw a revelation . . . and lest I be exalted, there was a messenger." I personally believe it was a demon. The Greek uses a masculine gender, and I think Paul was tormented by something in the form of a person.

God knows how to set up suffering.

Notice in verses one and two of the Psalm that here is suffering but no distress. If you suffer and don't understand why, then there is distress. I say, "God just let me know what's going on and then I will embrace it. But I cannot suffer for nothing."

Once when told to take a saw and cut some trees down, I asked "What for?" I want to know why. If they tell me that they want to cut a fire path or need some kindling wood, or whatever they want the trees for, then I'll cut.

If you understand why you have to suffer you will not revert to your old escape mechanisms.

If you are God—inside—minded you know that Christ in you is the hope of Glory. You know that you are not going to the hope, but the hope is seeking to establish Himself in you. Knowing that, you find yourself going through the necessary suffering without batting an eyelash. In fact, you are singing and rejoicing!

One of the fruits of the Spirit is long—suffering with joyfulness. "For the joy that was set before him, he endured the cross."

In the New Testament church, every time there came a new flood of God's glory, persecution followed. It is the balancing factor. It is always there. When God moves, when He gives you a deeper understanding in Christ, there is a balancing factor.

The Psalmist says: "Many a time have they afflicted me from my youth; yet they have not prevailed against me."

I would like to invite you on a trip to a beautiful country called Vietnam. The foliage is lush and beautiful. There are birds and butterflies, and at night you hear the monkeys chirping. . . To tell only half the story gets people into confusion. If I am going to take you to Vietnam I must tell you about Viet Cong land mines, the problems and the dangers. Do you still want to go?

When the Israelites came near the Promised Land they sent spies ahead. They came back and told that there were fierce—looking giants in the land. Caleb and Joshua said, "Well, we know they're over there. Hallelujah, God will deliver them into our hands. Let's go!"

I go around telling people there are giants in the Promised Land. But few people want to stay

home. Because I came back with grapes. They taste one and say, "I never tasted anything like that; where did you get them?" I reply, "I'll tell you where they grow, in the giant country!"

In the realm of the deeper life there are dangers. Some people crack up. Some are deceived and go off in the wrong direction.

Just because some airplanes crash I don't stay on the ground. People get killed in automobiles, but I still drive.

I know that suffering is the balancing factor in my life and I say, "Thank you Lord for keeping me balanced. You know what I need and I do not."

Every minister experiences the sensation of particular success. On an occasion such as this, I stood at the door and shook hands with the people. A rather distinguished looking man came up to me, shook my hand and said: "That's good preaching — if you like that kind of preaching." He caught me with my guard down, and I was so wounded I wanted to quit. "Lord," I cried, "Why!" The Lord said: "Embrace it, you needed it."

You see, I thought I was doing pretty well. When we are feeling pleased with our own spirituality God says: "It is time to be balanced."

In verse three the Psalmist says: "The plowers plowed upon my back."

This speaks also of the Lord Jesus. Years ago, a Christian had a vision of the Lord being beaten with the cat—o'—ninetails. He saw the Lord tied to the whipping post. In those days they hung them so high that their feet could not touch the ground and the Lord's body was painfully stretched. The Roman soldier was flailing at Him and the blood was flowing. In the vision, this person ran up to grab the Roman soldier and as he turned him around he saw his own face. God spoke to him in the vision and said: "For your sins, for your healing was this done, You did it to Him."

You should hear that particular person share the realities of Calvary.

Have you ever had someone run a plow up your back? A church, a dear friend, always someone you know well, because you do not let anybody else near enough to hurt you.

"The plowers plowed upon my back? they made long their furrows."

Some people misinterpret God's outpouring of His Spirit. The early rain comes to get the ground

(Continued on page 22)

THE PURITY OF THE NEW TESTAMENT CHURCH



By **REV. THOMAS L. JONES**
Newport News, Virginia

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” I Corinthians 6:20

One thing that is undeniably clear concerning the Holy Ghost is that He is a **Holy** Ghost. From the moment we commit our life to Jesus Christ the Holy Spirit begins His glorious ministry of beautifying our human temple with holiness. This work begins within us, starting at the very center of our being.

Our old life was world conscious and self conscious; our imaginations, affections and desires were all centered within ourselves. The Holy Spirit begins to pull up our roots in this world, severing us from the many things we have held dear to us, in order that we may be a tree planted by a river of living water, with the roots of our lives as well as our affections centered in things above (spiritual realities in Christ). The Holy Spirit, in His inner work in our lives, is severing us from the bondage of our “old man” and at the same time is revealing to us our glorious place as sons of the Living God.

The Pauline revelation deals much with the inworking of purity and holiness in a believer, whereas the Acts of the Apostles reveals the outworking of the Spirit in demonstration and power. In Paul’s Epistles his heart’s cry over and over again was that the believers would have knowledge of what they received when they trusted Christ for salvation.

Ephesians 1:16–23; Philippians 1:9; Colossians 1:9–10 His Epistles cover two aspects of this inner work of God’s Holy Ghost, which we shall call (1) the revelation of purity and (2) the manifestation of purity.

THE REVELATION OF PURITY

The first precepts in the revelation of purity are that the very person of the Lord Jesus Christ indwells the body of each believer and that our Lord Jesus Christ literally became us in His redemptive work at Calvary.

He identified himself with us so completely that it became an actual spiritual reality that:

When He was crucified we were crucified. Romans 6:6

When He died we died. Romans 6:1–3, 6; Colossians 3:3; Galatians 2:20

When He was buried we were buried. Romans 6:4–5; Colossians 2:12

When He overcame Satan we overcame Satan. Colossians 2:15

When He was quickened in a new creation, we were quickened with Him. Ephesians 2:5

When He arose from the grave into this new life, we rose with Him. Romans 6:4–5; II Corinthians 5:15; Colossians 2:12; 3:1



When He ascended into heaven we ascended into heaven. Ephesians 2:6

When He sat down at the right hand of the majesty on high, we sat down with Him. Ephesians 1:18-23; 2:6

Christ our Lord did not have to die for His own sin, nor did He have to overcome Satan's power for Himself, but He did it all to give you and me the legal authority over Satan and the joy of walking in a new creation with Him.

"For ye are dead, and your life is hid with Christ in God. Now when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3:3-4

These are spiritual facts, made indelibly clear in the Epistles of Paul, revealing that we are one with Christ.

THE MANIFESTATION OF PURITY

Now the manifestation of purity always follows the spiritual revelation. The revelation of real truth demands practical obedience. In every letter Paul writes there is practical exhortation that follows the revelation of our position with Christ. Here are a few examples:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Corinthians 7:1

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate

affection, evil concupiscence and covetousness, which is idolatry." Colossians 3:5

"Not slothful in business." Romans 12:11

"Distributing to the necessity of saints." Romans 12:13

"Recompence no man evil for evil. Provide things honest in the sight of all men." Romans 12:17

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Romans 15:1

"Let him that stole steal no more." Ephesians 4:28

"Let no corrupt communication proceed out of your mouth." Ephesians 4:29

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." Ephesians 4:31

"Be not drunk with wine." Ephesians 5:18

"Lie not one to another." Colossians 3:9

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Colossians 3:18

"Do all things without murmurings and disputings." Philippians 2:14

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Timothy 5:18

"Flee also youthful lusts." II Timothy 2:22

"Abstain from all appearances of evil." I Thessalonians 5:22

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Colossians 3:17

The Holy Spirit works within us to conform us into the image of our Lord Jesus with His character and attributes. We can be conformed into the image of Jesus and enter into the abundant life by walking in reverential fear and by trusting His word, or we can learn obedience by the things that we suffer. Either road we choose to take, God is working in us to will and to do His own good pleasure.

I had a dream which illustrates this. I was in a large desert valley with mountains on either side. It was urgent for me to find the treasure in my own strength. The Lord heard my cry and showed me there were two ways to be led to the treasure: (1) By being continually conscious of Christ's presence, through praise and obedience, I would be led to the exact location where I would need to dig. (2) If I was not willing to constantly walk in the Spirit, the Lord showed me His faithfulness by revealing a tunnel named "Difficulties" leading into the side of one of the mountains. This tunnel led to the same treasure.

It is our own decision; we can walk the way of rest and peace, or we can walk the way of difficulties. ■ ■ ■

In John, Chapter one and verse 33, we have three words: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God."

In this scripture before us, John is carrying on a water baptismal service, and he is working in the light of a tremendous expectancy. The priests and the Levites had been sent by the Jews at Jerusalem to ask who he was. He confessed that he was not Elias; that he was not that prophet; that he was only a voice of one crying in the wilderness. In Isaiah's prophecy this voice had been spoken of 712 years before the birth of John.

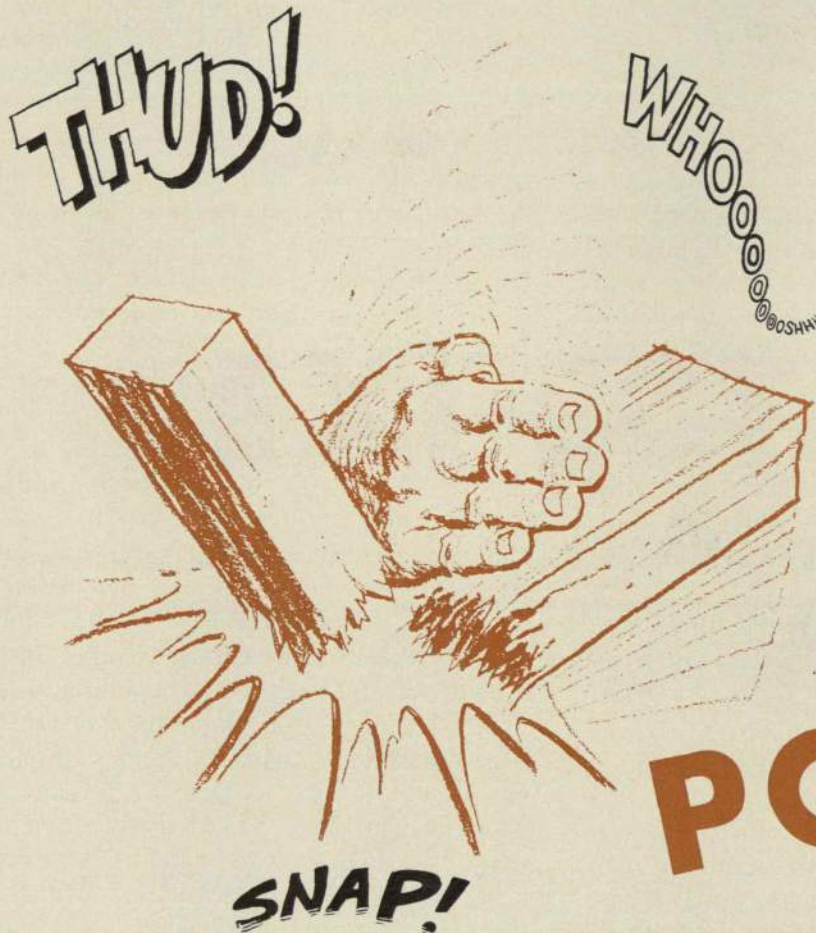
John knew that some day there would come one walking down the river bank in whom would rest the hope of the world. John did not know him,

but he knew that on the day he came to be baptized with water he would recognize Him by the anointing of the Spirit that would rest upon Him. He knew this one upon whom the Spirit would descend and there remain would baptize men with the Holy Ghost. John said, "I saw and bear record that this is the Son of God."

When people lose the expectancy, life becomes dull and routine. It is never more so on any level of life than in our service for the cause of the Kingdom of God. When the early day church came forth from the upper room, in their worship services they expected something to happen, and it did! The Book of Acts reveals the story of the miracles that were produced by the hands of the apostles and the preaching of the Word in power. Great fear came upon all the church and upon as many as heard these things. The church grew and multiplied.

When the church was only 65 years old it was

By HENRY REDMAN



THE POWER OF EXPECTANCY

indited by the Holy Ghost: "You have lost your first love. Remember therefore from whence thou hast fallen and repent." But inspite of this admonition given by the Spirit of God, the church continued to decline toward formalism and dead religious platitudes. At the church council of Nicea in 325, what we know as the "mother church" today was born out of a coalition of the Christians forces and pagan practices of that day.

For a thousand years that church lived in a dead religion. Going to church became a way of life, but people never really expected much to happen. But in the year of 1517 God moved on a little German monk, whose name was Martin Luther, and something did happen! He got a revelation of the grace of God and shook Europe with a message that the just shall live by his faith. The services were no longer routine. God was moving! Bound souls were liberated and revival was experienced in the lives of those who accepted the message! A new glimpse of the grace of God was revealed.

I am afraid that in our church services across the country today, (the Full Gospel churches are no exception of the rule) that we have developed into entirely too much routine. In some cases children can predict a month ahead what is going to happen in almost any given service. Because we expect nothing much to happen other than just going through our forms, church work becomes dull and unexciting. We resort to gimmicks to try to hold interest and to all kinds of programs to try to meet the financial budget.

May God again put revival in our churches across the land that when we come together in any worship service, the Holy Ghost will lead in the order of the day. Then we can expect great things from God. The stories recorded in the Book of Acts can live again in the lives of God's people. Anything short of this will not meet the growing crisis of the hour.

If we are not careful, even in the work of the ministry, the job can become routine. We carry on in marrying the living and burying the dead, making our sick calls, etc. Really expecting nothing much out of the ordinary to happen. This must be corrected by a revelation of the grace of God that stamps the personality of Christ upon our lives.

Life was not dull for John because he was expecting greater things: Someday a man will walk this river bank and into the water that all Heaven will cry out and declare its approval, and the Holy Ghost will descend upon Him and remain. That will identify his relationship to the Godhead! When men expect something they stay alert. They keep on watching. If it doesn't happen today, they expect it to happen tomorrow. There is no place for discouragement. A driving force of faith keeps moving us along in the

channels whereby God simply cannot help but work. All Heaven goes into action to meet the need of the individual who will dare to believe God!

Cases could be called up from Bible history that are worthy of careful consideration. Simeon, for example. Simeon was a man that lived in expectancy. He knew that he would not die until he had dedicated one baby. A baby, that in Him would be the glory of Israel and the hope of the Gentiles. Simeon was an old man, but he was wide awake and alert. He was expecting something. The story is so beautifully told that one day he was led into the temple by the Spirit of God and there coming the temple aisle was a little virgin mother carrying a 41-day old baby. The Bible said he took Him in his arms and blessed God. He began to prophesy and worship. A little unusual among all the ceremonialism of the religious regalia of that day. The expectancy of his life's dream had come true! He said, "Mine eyes have seen thy salvation."

I believe that God is putting an expectancy in the lives of His people in this hour. Certainly it will take the Holy Ghost. God has never made a move in the annals of human history except that He has first put it in the heart of someone to believe for it. The birth of John the Baptist is a good example. When Zacharias lingered in the temple and the angel brought the message of having a son and naming him John, Zacharias could not believe it. But he was not allowed to preach his unbelief for he was stricken dumb and could not speak. When he came out of the temple, he could only beckon with his hands. The Bible said the people had waited and marvelled, and when he came out, they perceived that he had seen a vision in the temple.

It had been 400 years since a prophet had spoken; since there had been a Divine inspiration of any kind. Generations had lived and died knowing nothing of Divine visitation. Yet here is a generation that is brought face to face with a change. God prepared their hearts and they were able to believe something that was unheard of in so far as reality was concerned. They believed Zacharias had seen a vision and sure enough he had. It was more than a vision. He had a high level conference with the angel Gabriel.

Dead religious routine began to break up for those that would become a part of God's plan and purpose in that days that were ahead. In a little over 30 years the whole nation would be rocking under the anointed ministry of the Son of God. The dead being raised, the leper being healed, etc. For people who would believe, their faith could change the course of history. Religion would not be a servitude. It would be LIFE and that everlasting.

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EMBRACING SUFFERING AS THE BALANCING FACTOR

(Continued from page 17)

ready for the plow. Before the rain, the ground is too hard for the plow. So the Lord pours out of His Spirit and His blessings upon people and they think that is the end. That is only the beginning.

After the blessings of the Lord rain upon you and you are tender and spiritual He comes along and plows your spirit wide open.

He may do it Himself or permit someone else to do it, but either way you must be opened for the entrance of the seed.

Then comes the healing of the wound, the time of production; first the blade, then the ear, then the full corn. The latter rain comes to mature the harvest. The cycle goes on and on.

When the rain comes, I say: "Thank you, Lord, for the rain. Thank you, Lord, for the plow."

I do not run from the plow any more. I embrace the plow. I need it. You know the song, "Oh cross that liftest up my head, I dare not ask to fly from thee. I lay in dust life's glory dead, and from the dust there blossoms red, like that shall fuller, richer be."

Verse four: "The Lord is righteous, . . ."

Verse five: "Let them all be confounded (that's the same word as confused) and turn back that hate Zion."

When you begin to move into God you discover that the people you thought would embrace it do not. The children of the flesh persecute the children of the Spirit.

I am not talking about people with a martyr complex. If you are doing things in order to be persecuted, that is your business. There are self-made martyrs who keep everybody stirred up and then wonder why everybody picks on them.

"Happy are ye if you are persecuted for righteousness sake." The joy of the Lord is evidence of maturity.

When you ask some people how they are doing, they say, "Fine under the circumstances." The response to that should be, "What are you doing under there?"

The mature Christian learns to say "Things are wonderful. The rent isn't paid, the kids are sick, the tires are flat, and everything is wrong. Hallelujah!"

Verse eight: "Neither do they which go by say, the blessing of the Lord be upon you."

Do you expect approval from people? How disappointing to wait for people to say, "We bless you in the name of the Lord," and they don't do it.

Read Isaiah 66:5, "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake." (They thought they were doing God a favor).

When God poured out His Holy Spirit and the charismatic movement began to spread through the large denominations, many churches were embarrassed. There were healings and speaking in tongues and other manifestations of the Spirit, and some pastors and church members were asked to leave. God permitted it. They needed that balancing factor.

Look at Acts 8:32-33. These verses have kept me when the giants came and everything went wrong. ". . . He was led as a sheep to the slaughter . . . so opened he not his mouth." And verse 33 in Mumford translation: "While he was under the dealings of God he didn't get a fair deal." That is an accurate translation of, "In his humiliation his judgment was taken away." Did Jesus get a fair deal? Or did they lie against Him? Did they bring false counsel, did His disciples forsake Him? Peter lied and cursed and said he didn't know Him. It seemed as if God Himself had forsaken Him.

While you are under the dealings of God, please do not expect a fair deal. The injustice is part of the package. They will lie against you, testify against you, take you to the court, indescribable situations can happen. Do not say, "How could they do this to me." They didn't. God did!

No parent likes to see his child suffer. He would rather take it himself if it were possible. I dislike punishing my children, but it is necessary. And from it comes the fruit of righteousness.

Honestly, have you run from God? Have you been afraid of His dealings? Have you been afraid to say, "Take all of me, Lord." because He might put you through something you could not stand?

I would not ask from my son something he couldn't produce. How much more, then, does God see to it that we are never faced with more than we can take?

Are you going to embrace the Hope of Glory?



Taken from "15 Steps Out" and is available through Book Room, Holy Spirit Teaching Mission.

Sharing With the Man of God

By **GEORGE H. BULL**



It is remarkable how many people read the scriptures in a superficial manner and by extracting verses out of their context apply them to express something they were never intended to mean.

How often has the following been quoted in evangelistic services to refer to the unsaved: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." This passage was not addressed to the ungodly but to believers. This is an instance where the context has to be carefully studied to understand what the Apostle had in mind.

The passage begins at verse 6, "Let him that is taught in the Word. . ." Here is the key, it is instruction to the person who is taught the Word and what is expected of him towards his teacher. Elsewhere the Apostle expresses the same truth in different words, as in I Corinthians 9:11, 14. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things," and "So did the Lord also ordain, that they which preach the Gospel should live of the Gospel." The person who is taught the Word should share the blessings of life with the man who teaches him. It is the teacher's due. Being selfish will bring its own result, just as liberality brings its own reward. Doing good works is likened to sowing good seed; it will result in a good harvest.

Some would disregard the word of the Lord, while others would be downright rude to Him. God is not oblivious of what we do. "God is not mocked," literally means, "No one turns their nose up at God." Remember, it is God who has the last word. "For whatsoever a man soweth, that shall he also reap."

Let an individual have his own selfish way, he will not escape. (Now remember, this is talking about the person who is taught the Word). "He who sows to his own flesh, shall out of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." This reveals that a person can have an understanding of the scriptures and still "reap corruption."

Just how does a person sow to his own flesh? By just following the inclinations of his carnal desires, using his substance to gratify the lust of the flesh and the lust of the eyes. Paul says, covetousness is idolatry. It refers to the sensuous person who ignores the needs of others. The wealthy think nothing of a copious wardrobe and expensive jewelry for decoration. It is wrong for Christian women to wear thousands of dollars worth of jewelry on their person. It is just as wrong

for a Christian brother to amass vast properties for himself. How obnoxious it is to hear someone speak of the need of missions while costly jewelled rings glitter on their fingers! While many wealthy believers quander their wealth, many suffer privation, are thinly clad and go hungry. It is no sin to be rich, it is what one does with his riches that matters. The rich man has a wonderful opportunity to do many good works with what he has. Cf. I Timothy 6:17-19.

A stingy Christian is a contradiction to the New Testament. There is a way of transposing material substance into spiritual riches. Sharing ones good things with one who is truly a man of God is one way of doing this. Jesus said, "Lay up for yourselves treasures in heaven. . . Where your treasure is there will your heart be also. . ."

"He that sows to the Spirit shall of the Spirit reap life everlasting." Although this is a promise of the life that is to come, it also contains a promise for the present NOW. For it says, "And let us not be weary in well-doing, for in due season we shall reap, if we faint not." We should not lose heart in doing good works, even if we do not see an immediate result, in DUE season we SHALL reap. This means that just as sure as Summer follows Spring, and reaping follows sowing, so surely will God bless those who apply the word and do the good works expected of believers. Today's Christian has a long way to go to catch up the early Christians regarding giving. The Apostle speaks of those Hebrew Christians who robbed themselves to meet his need. They "took joyfully the spoiling of their goods." Hebrews 10:34.

Remember, God never lies. We may not have the harvest we expect immediately. It says, IN DUE SEASON, we shall reap. God assures us that He has a definite time on His schedule for personally rewarding those who willingly share with the man of God. I do not know of any believers today who are doing so many good works that they are losing heart. Very few feel any strain in doing good. It is God's purpose to give increase to those who use their substance in a manner pleasing to Him, and will put more into their hands to enable them to do more good.

Meanwhile, this passage also shows that for a person to give the impression that they are hyper-Spiritual while they remain stingy (there are quite a lot of them) is a contradiction. The truly spiritual man is a generous man, and being spiritual brings its own benefits.

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Living by Faith

By HARRY GREENWOOD

THE JUST SHALL LIVE BY FAITH

Habakkuk 2:4 Romans 1:17 Galatians 3:11 Hebrews 10:38.

"Without faith it is impossible to please God" (Hebrews 11:6) for "whatsoever is not of faith is sin." (Romans 14:23)

If we walked by faith and not by sight, we should not be so easily defeated and overcome by the things that come against us, for "this is the victory that overcometh the world, even our faith." (I John 5:4)

We now know that FAITH is the KEY to living and walking in the Spirit, for —

God can only speak to our faith, and the Word of God can only be acted upon by faith.

So God moves through our faith to fulfil His purposes.

"Now faith is the assurance (the confirmation, the title-deed) of the things (we) hope for, being the proof of things (we) do not see and the conviction of their reality — faith perceiving as real fact what is not revealed to the senses." (Hebrews 11:1—Amp.)

The foundation for our faith is what Christ has accomplished for us on the Cross — a salvation that delivers the whole man from the power of the devil AND keeps him free as he walks in the Spirit by faith.

We shall never be really free to live and walk in the Spirit until we realize fully what God has accomplished for us in Christ on the Cross.

The enemies of Faith are unbelief, doubt and fear, which are all negatives.

While not denying the existence of the negative, FAITH LOOKS TO THE POSITIVE and gives it substance and evidence.

"Having nothing, and yet possessing all things." (II Corinthians 6:10) Faith allows us to call the things which are not, as though they were.

Unbelief is the darkroom where we develop our negatives. Instead of being dominated by the negative, FAITH allows us to live in the anticipated supply of God.

The Holy Spirit shows us in God's Word what He has supplied, and faith reaches out its hand and takes it.

"Shall he not with him also freely give us all things?" (Romans 8:32)

We live by faith in what God says we ARE and HAVE in Christ Jesus; we are complete in Him.

We have health for our bodies, all our material needs met and are set free from the law of sin and death.

So, when we receive God's salvation in Jesus Christ, we receive a full salvation for the whole man, and, as we continue in this salvation, walking by faith, we walk in all the good NOW of what He accomplished for us on the Cross.

All this is summed up in the statement of Jesus on the Cross, "It is finished." (John 19:30) Our redemption was then completed.

Having, therefore, deliverance from all the power of the enemy, we are set free by the Truth and we only remain free as we walk in the realm of the Spirit. "Where the Spirit of the Lord is, there is liberty." (II Corinthians 3:17)

So, to live in need is to live in the devil's lie.

Many Christians make mountains out of molehills, and then spend all their time trying to climb them. Paul refused to live in the negative — “. . . sorrowful, yet always rejoicing — having nothing, and yet possessing all things.” (II Corinthians 6:10)

He did not say that he was not sorrowful, but he did say he was ALWAYS REJOICING. Paul did not live in his sorrow. Many Christians brood over their troubles until they get a “hatch.”

God could only give us a COMPLETE and PERFECT salvation, which would keep the whole man one hundred per cent free all the time as he lives in the Spirit.

The natural man will always be in need of knowledge through the five senses, but THE SPIRITUAL MAN WILL ALWAYS BE FREE through faith in God's Word.

We know that God is always committed to His Word. Jesus said that we live by every word that proceeds out of the mouth of God (Matthew 4:4), therefore He is always committed to us. “I will watch over my word to perform it.” (Jeremiah 1:12—Amp.)

“To be spiritually minded is life and peace” (Romans 8:6) and to live in anything short of fulness is to live an underprivileged Christian life.

“Of His fulness have all we received.” (John 1:16)

We have a legal right to this life in the Spirit because of the righteousness of Jesus Christ. “The Spirit is life because of righteousness.” (Romans 8:10)

We also have a right to all the provision of God, because He has made us JOINT-HEIRS WITH CHRIST, and “My God shall supply all your need according to His riches in glory by Christ Jesus.” (Philippians 4:19) “Shall He not with Him also freely give us all things?” (Romans 8:32)

FAITH IN GOD'S WORD

So, beloved, I want you to get out that faith which has been lying dormant, and enter in and POSSESS YOUR POSSESSIONS.

Take the shield of faith NOW and get back into fight. Believe that the past is underneath the blood, then it will no longer speak to you of failure because you are living in the present of what God says — “We are more than conquerors through him that loved us.” (Romans 8:37)

One warning — do not jump into the future for your victory and success. FAITH is the answer, not hope. Hope puts everything into the future, faith brings everything into the present time. You now live in the Spirit in the present, not in hope in the future,

BELIEVING GOD'S WORD, also believing that you have all the faith that you need to do His will, according as HE “hath dealt to every man the measure of faith.” (Romans 12:3)

You must have faith now in the fact that you have got faith because God says so. FAITH, basically, is CONFIDENCE IN GOD'S WORD.

Even when you put God's words on your lips as a confession of faith, they come back to you through your ears. As you believe what you hear, you are moved from faith to faith, for “faith cometh by hearing, and hearing by the Word of God.” (Romans 10:17)

We believe it in our hearts when He speaks and so He is allowed to bring His Word to pass. Quite often our head gets in the way, our reason wants us to be reasonable — but in the Spirit “we have the mind of Christ.” (I Corinthians 2:16)

He is the head of the Body and He plans and thinks for us. When reason says everything is wrong, faith says it is all right.

God does not expect us to understand everything that He says, but He does expect us to believe it, and by believing what God says to us the Spirit of God brings us understanding, for “He will guide you into all truth.” (John 16:13)

“But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” (I Corinthians 2:10, 11)

FAITH IS THE VICTORY

Faith always has its ear open to God. Faith, therefore, is a right attitude of the heart towards God. Faith is not what we FEEL, but what we BELIEVE.

Most Christians doubt their believing and believe their doubts. If you must doubt . . . then doubt your doubts and BELIEVE YOUR BELIEVING.

The moment we believe God's Word and stand on it, this puts God on our side, which means the devil is defeated. Jesus said to Satan, “It is written” (Matthew 4:4) and He was virtually saying

(Continued on next page)

LIVING BY FAITH

(Continued from page 25)

to the devil, "THAT is as far as you can come against me," because what is written FOR us is AGAINST the devil.

It is stated in the Word of God, "Ye are strong, and the Word of God abideth in you, and ye HAVE overcome the wicked one." (I John 2:14)

You have as much faith in God as you have PROVED God by His Word.

Many people have emotional feelings towards God, which may not be wrong in itself — but faith has as its objective the settled Word of God. (Psalms 119:89)

Our feelings can be up and down, but FAITH IS ROOTED AND GROUNDED IN THE TRUTH OF GOD'S WORD.

How many times we can remember feeling as if we were not saved, and how wonderful it was to come back to the security of God's Word.

Let us not build on the uncertain ground of our feelings — God's Word is the same as Himself, so . . . Faith in God's Word is faith in God.

I do not always feel what God says I have got, but I always believe it.

Remember, God is not always committed to us but . . . HE IS ALWAYS COMMITTED TO HIS WORD, and, once we are standing on His Word, then God is committed to US.

We are living epistles. The Word is saying what God says we are — so should our lives.

The world does not always read its Bible, but it does read its Christians. God has given us — not just words to preach to the world, but a life to reach the world.

If WE are living in need — so is the world. They have only the natural to supply their need, but we have a wonderful God who is rich unto all that call upon Him. (Romans 10:12)

We are here to advertize this wonderful life in the Spirit by enjoying all its benefits.

This is the abundant life which Jesus came to give. By comparison the world will see — what they are out of, by what we are in, and what they have not got, but what we have.

Jesus Christ is living today the same life that He lived on earth nineteen hundred years ago . . . above sin, above sickness, above circumstances, the life that had the answer to every

man's need, the life that defeated the enemy, the life that raised the dead.

THIS is the life that is in YOU. So, we should find all our sufficiency in Christ. Paul said, "For me to live is Christ." (Philippians 1:21)

FAITH SUBMITS TO GOD

There are many people that are going to Bible schools today, hoping that the knowledge they gain about Him will put them in a position to help others know Him, but Paul prayed that he might know Him, for "the people that do know their God shall be strong, and do exploits." (Daniel 11:32)

I am not against acquiring knowledge if God has the sole use of it, but so many ministers have got degrees today and depend on their degrees to get them a good position and keep them in good standing.

We must be careful that we do not empty the church by degrees, for it is not what you know but Who you know which will determine the results you will get.

Jesus had knowledge of His own, (Isaiah 53:11), but He was dependent on His Father as to how and when He should use it. "I am able to do nothing from Myself — independently, of My own accord; but as I am taught by God and as I get His orders. (I decide as I am bidden to decide. As the voice comes to Me, so I give a decision). Even as I hear, I judge and My judgment is right (just, righteous), because I do not seek or consult My own will — I have no desire to do what is pleasing to Myself, My own aim, My own purpose — but only the will and pleasure of the Father Who sent Me." (John 5:30—Amp)

It is wonderful to read that Jesus said He could do nothing of Himself, and then did everything.

Out of His subjection came His dominion. You ought "to walk, even as He walked." (I John 2:6)

He said, "without me ye can do nothing," (John 15:5), which means that — THROUGH HIM WE CAN DO ALL THINGS.

Christ is not in any need at this moment, therefore NEITHER ARE WE, for "as He is, so are we in this world." (I John 4:17)

"For in Him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9) and "of His fulness have all we received." (John 1:16) We are complete in Him.

We are His Body — bone of His bone — flesh of His flesh. (Ephesians 5:30) WE ARE PART OF HIM.

He is the Head — we are the body.

He is the living Word — so are we.

We are living epistles, born again of incorruptible seed by the Word of God.

When this Word, the, becomes flesh in our experience, the world will see Christ manifested in His fulness in the Church and through the Church.

So may this Word become flesh in our experience that we might represent Him as He is. I believe that when this happens we shall go beyond our salvation to our Saviour, to know Him and not about Him.

We shall go beyond the healing to the Healer, beyond the baptism in the Holy Spirit, to the Baptizer, beyond the provision to the Provider.

Oh that we might go beyond what God has given us to the God that has given.

Not to stop at being thrilled at what the grace of God has done for us — but to reach the God of Grace.

WALKING BY FAITH

I believe, that, as we walk by faith in the Spirit, we shall not be begging, asking, pleading or crying for deliverance, all the time, BUT we shall be praising and worshipping Him in Spirit and in truth.

How God must long for a people who have come together to give instead of to get. A people who will worship and praise Him for what He is, for God seeketh such to “worship him in spirit and in truth.” (John 4:24)

We get to occupied with what we need instead of what HE needs, but I believe that as we praise and worship the Lord, all these things shall be added unto us.

How many times we have not been able to worship God because of the nagging problems and difficulties we have brought to the meeting with us. Yet the Bible says, “How is it then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” (I Corinthians 14:26)

In no way can we read that verse like this, “when ye come together, everyone of you hath a problem, hath a need, etc.”

Oh that we might give to God what He has been waiting for down through the centuries —

A people that are called by His name,
Who will walk in the provision of their God
And in the blessings of their God
Praising and worshipping Him.

A people advertising His wonderful love, both in their lives and, through their lives, to others — for the best way to advertise Christianity is to enjoy it.

God wants us to live in the Spirit — to walk

— there BELIEVING, not feeling, not seeing, not responding to anything that is negative, but — RESPONDING TO GOD’S WORD.

Then you, too, might say with Jesus, “It is written, Man shall not live by bread alone,” (or circumstances, etc.) “but by every word that proceedeth out of the mouth of God.” (Matthew 4:4)

You can say, like Paul, in any situation, “be of good cheer: for I believe God, that it shall be even as it was told me,” (Acts 27:25), or as Jesus said, “Peace be still.” (Mark 4:39)

This is God’s intention — that we should be manifested as the SONS OF GOD, heirs, JOINT HEIRS WITH CHRIST.

Tell me, what heir and joint heir with Christ would be living in a need, when God has supplied it?

It is not wrong to have a need — it is wrong to live in it with the knowledge that God can supply it through our faith. Now, beloved, God intends YOU to live in His presence, in His power and in His provision.

All that grace has provided is yours by inheritance, and your faith can reach every shelf of God’s wonderful storehouse.

AUTHOR AND FINISHER OF OUR FAITH

Believe now that there is treasure in this earthen vessel. No matter what you think of the vessel, believe that the treasure is good and perfect. The treasure is Christ living in you, but it is only as you share this treasure with others that you will experience the joy of possessing it.

Freely have you received — freely give. (Matthew 10:8) You now give to live, but your motive for giving is love. For God so loved that He gave — you are also to give, not grudgingly or of necessity, but because you love.

Though I have stressed that faith is the key and love is the motive, or as Paul put it “faith that worketh BY love,” (Galatians 5:6), remember motive is the most important. It is not WHAT you do, but WHY you do it. It is not WHAT you say, but WHY you say it.

So now you can take your eyes off faith and all that faith allows you to possess and turn your eyes upon Jesus, the author and finisher of our faith. (Hebrews 12:2)

Walk now as the son of a King. Having been released from your prison by the truth remember — THE TRUTH THAT SET YOU FREE WILL ALSO KEEP YOU FREE AS YOU WALK IN IT BY FAITH.

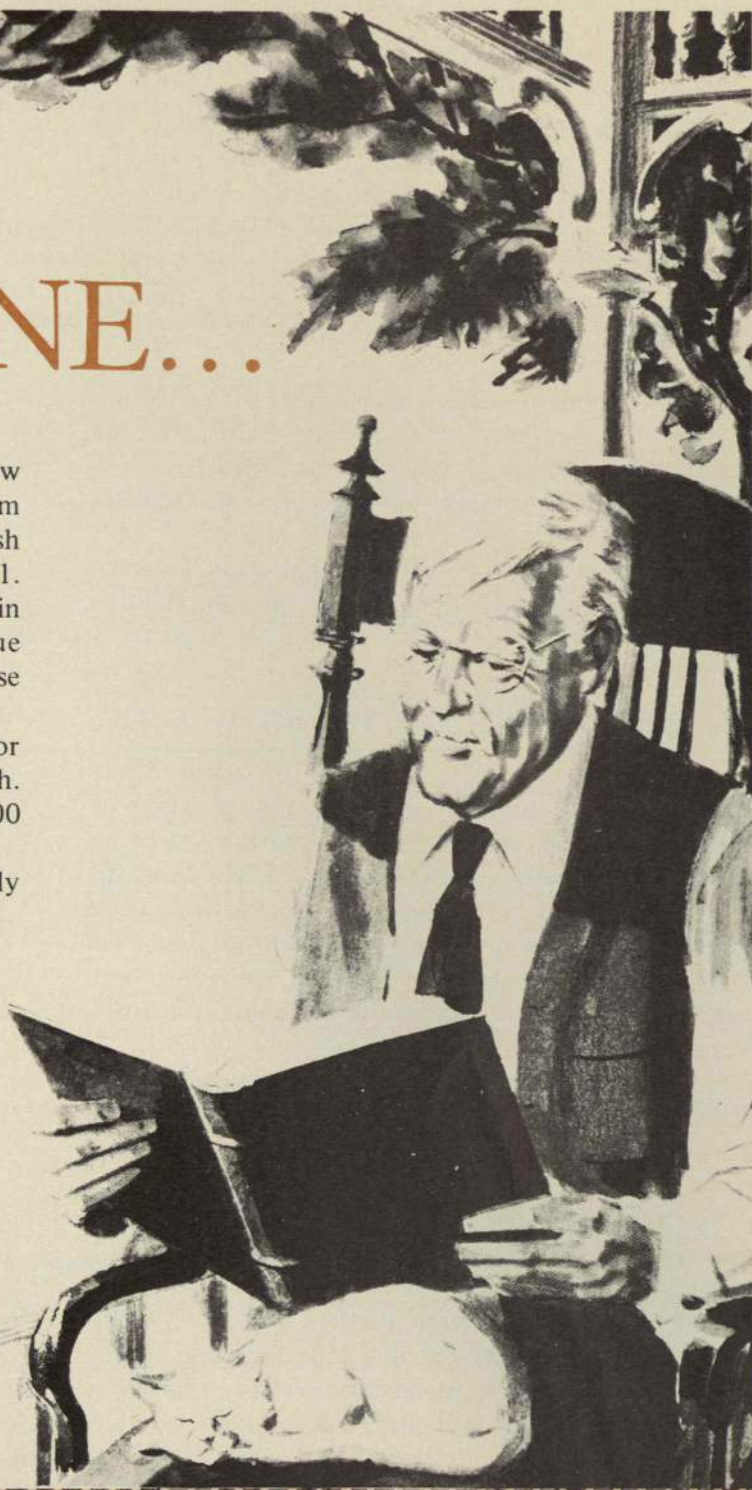
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The Tools' Quarrel

"For we are laborers together with God."
I Corinthians 3:9

The Carpenter's tools had a conference, Brother Hammer was in the chair. The meeting had informed him that he must leave, because he was too noisy. But he said, "If I am to leave this carpenter shop, Brother Gimlet must go too. He is so insignificant and makes very little impression."

Little Brother Gimlet rose up and said, "All right, but Brother Screw must go also, you have to turn him around and around again and again to get him anywhere."

Brother Screw then said, "If you wish I will go, but Brother Plane must leave also. All his work is on the surface; there is no depth to it."

To this, Brother Plane replied, "Well, Brother Rule will also have to withdraw if I do, for he is always measuring folks as though he were the only one who is right."

Brother Rule, then complained against Brother Sandpaper, and said, "What about him. He is rougher than he ought to be, and he is always rubbing people up the wrong way."

In the midst of the discussion the Carpenter walked in. He had come to perform his day's work. He put on his apron, and went to the bench to make a pulpit, from which the Gospel would be preached to the poor. He employed the screw, the gimlet, the sand paper, the saw, the hammer, the plane and all the other tools.

After the day's work was over and the pulpit was finished, Brother Saw arose and said, "Brethren, I perceive that all of us are laborers together with God."

Oh! How many of us Christians are just like those tools, fussing at each other, because the other fellow does not do things just the way we think he should.

There was not an accusation against one of those tools that was not absolutely true; yet the Carpenter used every one of them. There was not a place where He used any one where any of the others would have done at all. Oh, how careful we should be in finding fault with one of God's tools.

Unknown

A SOLITARY MAN

By Kathy Hines
Age 16
Pompano Beach, Florida

A solitary man walked slowly down the road, his shoulders sagging with the weight and sorrow of the world. His dark, brown eyes were weary and sad; his long, dark hair and beard were slightly curly, and his features depicted those of a Jew. And he walked alone, viewing the world from behind his tears. Because he knew.

A man approached him, and he also knew. "Lord, Lord," he cried, but his eyes filled with lust as they followed a girl as she crossed the street. The saddened man reached out his hand, and pleaded with silent eyes for the man to come to him. But the man gave only a backward glance as he followed his lust.

"They will all know me," he thought. "They will all recognize me for what I am. But they won't all choose me."

He walked on, he walked the entire world, meeting each man, woman and child, giving them all the same chance. Some followed and some walked away. But they all recognized him and they all cried, "Lord, Lord." But still some didn't follow.

But some did, some knew and followed. A small child, with child-like faith, took his hand and kissed it humbly because she knew and trusted him. He hugged her to his chest and prayed over her. "Father, bless this child, for she belongs to me." And for a moment his heart would lighten, and his eyes would be glad. The child's face would be radiant, with an unearthly glow, and then she would vanish to go wait for her Lord, with the others who had followed.

Finally he completed his trip, he had come face to face with every person on the earth, and given them all the choice of his outstretched hand. He didn't have to explain, for they all knew without a doubt.

But now his trip was over, and his shoulders and eyes were heavy with grief. He lifted his tear-stained eyes to the heavens, and a peace emerged from them as he raised his hands in praise to his Father.

And he rose in Glory once again, with but one sorrow in his heart, the sorrow of His world that wouldn't care; for they would be destroyed.

And his heart wept!

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