

# new wine

FEBRUARY 1972

THE MAGAZINE DEDICATED TO CHRISTIAN GROWTH

down in the human heart, crushed by the tempter  
feelings lie buried that grace can restore  
touched by a loving hand, awakened by kindness  
chords that were broken will vibrate once more







## A TESTIMONY

Dear Sir:

I do wish to receive New Wine Magazine monthly.

I am a new born person. I confessed Christ as my Saviour four months ago. I am seeking to know more about the Word of God, the Holy Spirit, and my Lord and Saviour Jesus Christ.

I have been filled with my Saviour's love and I want to give and share what I have in my heart, that what Jesus has put there.

"He hath said I will never leave thee nor forsake thee." (Hebrews 13:5). I know this to be true, for I have experienced my Lord's faithfulness. I was seventeen years old at the time my experience started.

During the month of July in 1962 I was trimming a hedge for a neighbor. While cutting the hedge I somehow managed to slip and fall. I landed on the shears, cutting my right arm. I was taken to a hospital at a small nearby town and after thirteen days I was sent to a specialist at a larger hospital where I was taken to surgery. After surgery the specialist told my parents that I could have lost my arm and probably would have died in about another day. When I fell, I severed the main artery and some nerves in my right arm and the doctors had not caught it at first.

The specialist told my parents that

the muscles around the artery had contracted forming a tourniquet. The Lord had done a miracle in my life and I know it was God's will for me to live.

I had hemorrhaged several times during the thirteen days at the smaller hospital and I can remember screaming to the Sister who took care of me, "I don't want to die." I was afraid, but yet I did not turn to Jesus.

I was released from the hospital six weeks after my accident, but I still had to see the doctor for six more months. I was left without feeling in my hand and arm. I had lost the movement of my wrist and the doctors thought they would have to operate again. The Lord spared me this operation because I gained the movement of my wrist back. I thank Him for that.

The Lord came to me three times during the year after my accident, asking me to confess Him as the Son of God and that He had died for my sins, but I did nothing. I never was given another chance until four months ago. You see, brothers, I am twenty-six years old now and I ran from God for nine years after the accident. I knew in my heart that if given that chance again it would be the last.

Praise the Lord, I got that last chance and believe me I have never known love, peace and brotherhood as I know it now.

He is truly a Lord full of forgiveness and mercy. I want so much to share with others the joy I have in my heart given me by the Lord Jesus Christ.

Praise the Lord!

B.H.

Lincoln, Neb.

Dear Brethren:

Thank you for the new copy of the New Wine Magazine containing the article on "Restoration Through Fasting." Our church just finished a three day fast and I too am in agreement, whole heartedly, that this is what God is calling His Body into. This article blessed my soul and my spirit was lifted and I thank God. I know there are many articles in this magazine that I will enjoy, but since this is fresh in my mind, I wanted to take the time

and also enclose an offering. I know this isn't much, but perhaps the Lord will multiply it for you.

Please keep the magazine coming to my home. I will contribute as much as I can from time to time.

Thank you and bless you for the work you are doing to build up the faith of the saints of God.

Rev. E.G.  
Columbus, Ohio

*Thank you for taking time out of a busy schedule to minister to us. We receive it with thanks and gratitude.*

—Ed

Dear Brothers,

Yesterday, when I returned to my cell, I was delighted to see there on my bed the Best of New Wine, just waiting to be read.

Sometimes I get so excited at times of what the Lord is doing, that my praises seem so shallow and not great enough for what He is or has done.

I truly want to thank all of you down there for remembering all the brothers at Jackson. Thank you all so very much and may the Lord in His greatest mercy and loving kindness bless each and every one of you on this His very special holiday.

It has been a good year in the Lord this past year, and the New Wine helped to make it the good year, not only for me but for so many of the other Christians that I have talked to.

May the coming year be just as fruitful and as full of as many blessings as the past year has been, for with God all things are good. Praise the Lord.

I.K.  
Jackson Prison

Dear Friends,

It seems as if New Wine Magazine improves with each number. We would hate to be without it.

May God continue to bless all of you and may you have a joyous Christmas and a glorious New Year as you work with the Lord.

Thanks to all of you.

Mrs. M.C.  
Franklin, Neb.



# new wine MAGAZINE

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New subscribers are added by  
their personal request.

EDITOR: *W. Haythorn-Thwaite*

PRODUCTION: *Terry Sharkey*

#### EDITORIAL CONTRIBUTORS:

*Don Bohl, Roy Dyer, Tom Monroe,  
Michael Reed, Ruth Holmes.*



## EDITORIAL

### DO NOT BE SURPRISED

*When you receive your March issue of this magazine and discover that the name has been changed to CHRISTIAN GROWTH MAGAZINE. In line with the current policy of up-dating and improvement, the Directors have decided upon a name which is more indicative of what they believe to be God's purpose for the publication.*

*The editorial staff have sought prayerfully to interpret the spiritual needs and desires of our readers as we introduce a broader spectrum of articles and features and we trust that you will share with us your comments on such new materials as "Forum" for example.*

*Shortly we will introduce an entirely original four-part series on PRAISE by Judson Cornwall, and we hope to deal with such timely themes as "The rise of the occult and its effect on Christians" and "the New Testament order in the Body of Christ."*

*We earnestly request your prayers for us as we pass through a period of transition and development and join with us in praising God for the leading and direction of the Holy Spirit.*

*—Editor*

Material submitted for publication should be typewritten double spaced on one side of the paper and addressed to NEW WINE, 330 S.W. 27th Street, Fort Lauderdale, Florida 33315.

If return of the manuscript is desired, a stamped addressed envelope should be included.

The theological details and scriptural interpretations included in articles published in NEW WINE do not necessarily reflect the opinions of the Editors or Directors. However, every effort is made to include only those writings which are deemed to be essentially sound in doctrine and edifying to mature Christian believers who will judge every article carefully in the light of scripture and the contemporary move of the Holy Spirit.



# do you know how late it is



By Jean C. Wood

## WHEN IT HAPPENS THERE WILL NOT BE TIME TO GET READY

“For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel; and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first. Then we, the still living who remain on earth, shall simultaneously be caught up along with the resurrected dead in the clouds to meet the Lord in the air; and so always - through the eternity of the eternities - we shall be with the Lord! Therefore comfort and encourage one another with these words.” (I Thessalonians 4:16-18, Amplified).

“But as to the suitable times and the precise seasons and dates, brethren, you have no necessity for anything being written to you. For you yourselves know perfectly well that the day



of the Lord's return will come as unexpectedly and suddenly as a thief in the night. When people are saying, All is well and secure, and, There is peace and safety, then in a moment unforeseen destruction (ruin and death) will come upon them as suddenly as labor pains come upon a woman with child; and they shall by no means escape, for there will be no escape. But you are not in •(given up to the power of) darkness, brethren, for that day to overtake you by surprise like a thief. For you are all sons of light and sons of the day; we do not belong either to the night or to darkness. Accordingly then, let us not sleep as the rest do but let us keep wide awake (alert, watchful, cautious and on our guard) and let us be sober (calm, collected and



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*Jean C. Wood is the wife of Charles D. Wood, cotton and cattle farmer, and the mother of two children. She is a graduate of Louisiana State University (1955) with the B.S. and M.S. degrees in Agriculture. The Woods attend the New Testament Baptist Church in Natchitaches, Louisiana.*

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circumspect)." (I Thessalonians 5:1-6, Amplified).

"But take heed to yourselves and be on your guard lest your hearts be overburdened and depressed - weighed down - with the giddiness and headache and nausea of self-indulgence, drunkenness, and worldly worries and cares pertaining to the business of this life, and that day come upon you suddenly like a trap or a noose. For it will come upon all who live upon the face of the entire earth. Keep awake then and watch at all times (that is, be discreet, attentive and ready); praying that you may have the full strength and ability and be accounted worthy to escape all these things (taken together) that will take place and to stand in the presence of the Son of man." (Luke 21:34-36, Amplified).

"Therefore watch - give strict attention, be cautious and alert - for you do not know when the Master of the house is coming, in the evening, or at midnight, or at cockcrow, or in the morning. Watch I say, lest He come suddenly and unexpectedly and find you asleep. And what I say to you I say to everybody: Give strict attention, be cautious, active, alert and watch!" (Mark 13:35-37, Amplified).


Among many of the redeemed people of God, the Church which is the Body of the Lord Jesus Christ, there is a discerning, a spiritual movement, a quickening, a stirring, perhaps somewhat akin to that felt by David when he heard the "sound of the going (rustling) in the tops of the mulberry trees" and knew that God was about to act on his behalf. (II Samuel 5:24). However, this stirring and spiritual excitement being felt abroad today by those who by the Spirit and Word of God are able to discern the times and the seasons, is far greater than anything ever experienced before because it is the conviction of many Christians that the end of the age is upon us and we are on the threshold of a new era. This conviction is not without basis of fact in the Word of God and one wonders if we do

realize just how late in the day of God's dispensational plan it really is.

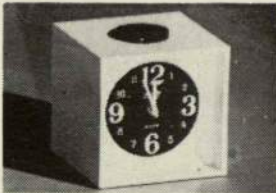
While Jesus was here on the earth, before His ascension into Heaven where He sat down on the right hand of the Father on high, our redemption accomplished, He made it abundantly clear that He is coming back again to take His Bride, the Church (those who have accepted His redemption for themselves) and later to set up His Millennial Kingdom. Volumes have been written and volumes more could be written about the events of the closing of time as we know it and the beginning of the ceaseless ages of eternity, as to their order, and whether the Tribulation (Matthew 24:21, Daniel 12:1, Revelation 7:14) is before or after the Rapture of the Church (I Thessalonians 4:16-17), when the Millennium (Revelation 20:2-6) will occur, etc., but the purpose of this writing is not to dogmatically try to set times or events in an order of which no one can be certain, but simply to focus the attention of the reader upon the fact that the hour is late in the hourglass of time and whichever of these events is going to happen first is about to happen!

Someone has calculated that there are five times as many promises in the Bible on the return of Christ or Second Coming of Christ as there are Promises on His first coming. We know the promises on the first coming of Christ were literally fulfilled and we can rest assured that the promises on His second coming will be just as literally fulfilled. It has also been calculated that the Second Coming of Christ is mentioned 318 times in the New Testament or an average of once every 25 verses. Certainly a subject of such importance merits our careful attention especially when we realize how much Jesus Himself had to say about His Second Coming and the great length to which He went to warn us to be ready when He does come again!

When asked by His disciples for signs of His coming and the end of the world or consummation of the age, Jesus answered them in detail and gave to them and to us in His answer some definite signs which mark the closing of this age. We cannot, in this paper, go into an exhaustive discussion of these signs, but the reader is urged to make a careful study of the following Scriptures in particular: Matthew 24:1-51, Mark 13:1-37, and

(Continued on page 6) 





## do you know how late it is?

*(Continued from page 5)*

Luke 21:7-36. We shall consider here only a few of these signs, but it is hoped that the ones we will consider will be sufficient to cause us to become aware of how late it really is!

Jesus said one sign would be many coming in the name of Christ, false Christs and false prophets, deceiving many and He warned us to take heed and be careful that no one misleads us (Matthew 24:4-5). If ever there was a time for us to "try the spirits whether they are of God", (I John 4:1) and to "search the Scriptures daily, whether those things be so" (Acts 17:11), it is now! We must be particularly careful today of "religiosity" or "churchianity" which has a "form of godliness, but denies the power thereof" - God says "From such turn away" (II Timothy 3:5). This reminds one of the people in Isaiah's day. Their nation (Israel) is described as being much like ours today: "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel into anger, they are gone away backward. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence and it is desolate, as overthrown by strangers." (Isaiah 1:4,7). And the people were so busy being religious and attending religious services that God had to send a prophet, Isaiah, to tell them what was wrong with their nation and that the trouble was their hearts were not right with God! The prophet Jeremiah spoke out even more strongly against "church-house religion" in Jeremiah 7:1-11, verses 9 and 10, Amplified Version reads: "Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, and then dare to come and stand before Me in this house, which is called by My name and say, By the discharge of this religious formality we are set free - only to go on with this wickedness and these abominations?" We must take heed today that we are not deceived into this lukewarmness which is an abomination to God. Let us be careful that we are "taught by the Bible and led by the Spirit."

Of course this lukewarmness is another sign of

the final days of the church age - read Revelation 3:14-22. This "last days" church system is described as saying, "I am rich and increased with goods and have need of nothing" and "knowest not that they are wretched, and miserable and poor and blind and naked" (Revelation 3:17). The story is told that St. Thomas Aquinas went to Rome to pay his respects to the man who was then pope. The pope proudly showed him all the wonders of the papal palace and the chests of silver and gold received from all over the world. The pope said with a smile, "You see, Brother Thomas, we cannot say as did the first pope (they claim Peter was the first pope) 'Silver and gold have I none'." St. Thomas Aquinas said fearlessly, "No, and neither can you say, 'In the Name of Jesus Christ of Nazareth rise up and walk'." Yes, this is a commentary on the great lukewarm church system of the world today - riches but no power. Jesus warned us not to be deceived by such.

Another sign of the end times that Jesus gave was this: "But as the days of Noe (Noah) were, so shall also the coming of the Son of man be." (Matthew 24:37). A study of the days of Noah will reveal that they were days of a sinful, adulterous, scientific and intellectual people. Certainly these are adjectives which apply to the age in which we live. In Luke's account (Luke 17:26-30) the implication is that people were just too busy with the business of life, eating, drinking, buying, selling, planting, building, etc., to be bothered with God and His righteousness and so it is today.

Jesus also spoke of wars and rumors of wars, famines, pestilences, and earthquakes and history proves that these occurrences are increasing in number and in intensity as this age draws nearer to its close.

Another great sign of the end times is a great interest in the supernatural. At the same time that Joel 2:28-29 is being fulfilled by the outpouring of God's Holy Spirit upon all flesh and a great revival of the supernatural manifestations of God's gifts of the Spirit, I Timothy 4:1, is also being fulfilled by the evidence of many people being led astray by seducing spirits and doctrines of demons. The great interest today in astrology, fortune telling, mediums, Ouija boards and the occult sciences and black magic, is evidence that Satan is making his bid for this interest in the supernatural and is



succeeding in leading many away from the Spirit and Word of God into superstition, star gazing and black magic. This is just one more evidence of how late it is.


But in the interest of time, let us move on to the greatest indication today of the soon coming of Jesus and this is what is happening in the nation of Israel. Jesus told us in Luke 21:20,24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Jeremiah many years before had prophesied the scattering and the regathering of the nation of Israel (read Jeremiah 27:22 and 31:8,10). Ezekiel also had told of the time when God would gather again the people of Israel into one nation from all the nations to which they had been scattered and dispersed (Ezekiel 36:16-24).

You see, the Jews (Israel) are God's time-clock of prophecy and one does well to notice and take into serious consideration what is taking place with the Jews as a nation. God made a covenant with Abraham (Genesis 12:1-3, 13:15, 15:5-7, and 15:18), and He promised him many things, not the least of which is the gift of the land from the river of Egypt to the great river Euphrates (Genesis 15:18) and God does not lie and He does keep His promises! However, the disobedience and rebelliousness of God's people, the Jews, has caused Him to have to punish and chastise them and this resulted in the dispersion and scattering of the Jews to the four corners of the world. The last great scattering occurred in A.D. 70 as a result of the rejection of Jesus Christ by the Jews as their promised Messiah. The Jews were scattered and without a homeland for the better part of 2,000 years and very few Jews were left in Palestine. But in 1917 the Balfour Declaration by England declared Palestine a national homeland for the Jews and the Jews began to come home.

In 1948 "a nation was born in a day" (Isaiah 66:8) when the homeland for the Jews maintained her independence and the name of that nation was called Israel! Truly what the Psalmist had prophesied came true: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. When the Lord shall build up

Zion, He shall appear in His glory." (Psalm 102:13,16). The most marvelous fulfilling of prophecy yet, however, occurred in the Six Day War of 1967 in the Holy Land, during which time Jerusalem (the old city of Jerusalem, the new city has been in Jewish hands since 1948) was taken for the most part back into the possession of the Jews and the Star of David flag flew and flies today once more over a city which had been trodden down of the Gentiles for hundreds and hundreds of years. Remember Jesus said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). To understand the great significance of this statement in conjunction with the miraculous Six Day War in which the Jews regained Jerusalem, one only needs to look at Romans 11 and realize these facts: (1) God did not forever cast away His people Israel—He only set them aside (due to their unbelief) temporarily, (2) He set them aside as a nation for a period of time in order to deal with the Gentiles and to take for Himself a people, a Church of believing ones, the Body of Christ—Israel's unbelief, then, became the Gentile's opportunity, (3) When the times of the Gentiles is fulfilled and "the full number of the ingathering of the Gentiles has come in" (Romans 11:25, Amplified), God will once again deal with Israel as a nation and this will be the Great Tribulation or "time of Jacob's trouble" (Matthew 24:21, Daniel 12:1, Jeremiah 30:7, Revelation 7:14) during which time a remnant will believe and remain faithful and thus Paul says "and so all Israel will be saved." (Romans 11:26).

As the saying goes: "I said all that to say this...."—even though we cannot set dates on the coming of the Lord, it is evident from all these signs that the end of the age is upon us and according to the Scriptures it is the belief of the writer that the order of events is to be: (1) the removal of the Body of Christ, the Church, from the scene on the earth — this will be the Rapture (I Thessalonians 4:16-18), (2) the Great Tribulation or "time of Jacob's trouble" which will be the time God deals again with Israel as a nation during which time He will purify and try Israel with great tribulation and there will be a remnant saved, (3) the battle of Armageddon, (4) the coming of the Lord Jesus Christ back to the earth with His saints (the redeemed ones) to set up His Millennial

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## FORUM



# six questions that puzzle me

What do you see as the greatest problem today within the organized historic churches?

### PRINCE

The two greatest problems that I see in the organized historic churches are a lack of respect for the authority of scripture, which exposes them to the influence of the "spirit of antichrist," and a lack of flexibility with a tendency to self-perpetuation without objective analysis of aims and methods.

### BASHAM

I, too, see the problem as two-fold: first, the almost total abandonment by the "liberal" historic churches of the proclamation of the simple Gospel, the message that man is lost and needs a Saviour. Many churches and ministers have departed so widely from the

Scriptures that they no longer believe in Heaven or Hell, no longer believe in the atoning death of Jesus Christ.

The second problem, I believe, is its failure to recognize and relate to the charismatic move of the Holy Spirit, with the resurgence of the gifts and ministries of the Holy Spirit which characterized the New Testament church age.

### MUMFORD

In my opinion it is, as it was in Jesus' day, the historic and organized church, for all of its valuable contribution to the cause of Christ and social stability, is herself inextricably bound up in tradition. This is the problem. F.F. Bruce has made a valuable contribution to the understanding of both the positive and negative aspects of tradition in his new work, *TRADITION: OLD AND NEW*.

When any movement of the Holy Spirit becomes enshrined around a name or a doctrinal system, the greatest danger and problem is not the "mixed multitude" that participate or the ecclesiastical politics which are inevitable, but rather the crystallization of the whole form into that which Christ Himself was unable to change.

Tradition, then CONSCIOUSLY, (i.e. Roman Church), or UNCONSCIOUSLY, (i.e. Protestant and Fundamental), begins to dictate what is the norm. We are then faced with what Jesus described as "teaching for doctrines the commandments of men." (Mark 7:7-13)

The FORUM panel this month consists of (Left to Right) Charles Simpson, Derek Prince, Bob Mumford and Don Basham who together discuss the questions forwarded by interested readers. Readers are invited to submit a series of questions on one central theme for discussion by the panel.



Questions this month are put by Rev. Arthur White.

*With his wife Evelyn and children, the Rev. Arthur F. White resides in Boxford, Mass. An ordained minister of the United Church of Christ, Mr. White was for 9½ years minister of the First Church in Boxford.*

*Rev. White was with Pan American Airways when he heard the call of God to full-time Christian service.*

It is then, by logical implication, that tradition becomes the source or root cause of powerlessness, hypocrisy, and general degeneration of the Christian witness as compared to a vital New Testament witness.

### SIMPSON

I would agree and since this is a most difficult question, I would like to add the comment that any one answer may not actually relate to each individual church. What most of us call "problems" are merely *symptoms* of the basic problem and the basic problem, as I see it, is that the branches are not



"abiding in the vine." In John 15:4, Jesus warns that we cannot bear fruit without Him. In other words, He is our life supply. Such problems as financial deficits, membership loss, clergy dropout, dissension, and youth dropout are all "dead leaves" on a severed branch.

Jesus continues, (John 15:5) to promise those who abide in Him much fruit. While the condition of some churches is betrayed by dead leaves, others are sprouting and blossoming. There are many encouraging exceptions to the general ecclesiastical decline. Some exceptions are among the historic churches, most are among interfaith or non-aligned churches, and the noticeable exception is the underground church — or non-organized church.

**What is God asking today of those who call themselves "Christians?"**

#### SIMPSON

The early disciples did not call themselves "Christians." Others gave them



"I believe our commission is to make disciples."

that name. The description implies "Christ-likeness." Acts 11:21 tells us that Paul and Barnabas *taught* the disciples for a whole year as they assembled together at Antioch. In Matthew 28:19 and 20, Jesus commissioned, "Go, *teach* (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe (to fulfill or to guard against the loss of) all things whatsoever I have commanded you." The Apostle Paul tells young Timothy (II Timothy 2:2),

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"The things you have heard of me, among many witnesses, the same commit thou to faithful men who shall be able to *teach* others also."

To sum it up, I believe our commission is to make disciples, who are conformed to the teachings and practices of Jesus. This means we who disciple must also be disciples of the living Christ — reproducing His ministry. Hebrews 2:1 enjoins us to give earnest heed (strict attention) to the



"Belonging to a church too often becomes a 'cop-out'."

original pattern. Verse three warns that we will not escape the consequence if we fail in discipleship. Verse four reminds that true discipleship is confirmed by the presence of Jesus (Lo, I am with you) in His power.

The fulfilling of this commission, will necessitate a very different approach to evangelism, and perhaps our whole system of "churching converts." A new shepherd-to-sheep relationship must develop that will establish the new believers in discipleship instead of mere membership.

#### BASHAM

I believe that Charles' comments are most apposite. I would emphasize his point that one major demand the Spirit of God seems to be making upon Christians today is that their faith needs to be expressed in terms of a personal relationship to the Divine Person of Christ, as Lord and Saviour, in place of an institutional relationship. Church membership never saved anybody and "belonging to church" too often becomes a "cop-out" or excuse for not having a personal

"born-again" experience of the Lordship of Jesus Christ.

I believe the nationwide Jesus movement among young people is forcing Christians to reevaluate the whole place of the institutional church in the scheme of what God is doing today.

#### PRINCE

Precisely! God is asking for (1) An unconditional surrender to the Lordship of Jesus Christ; (2) A scriptural experience of being filled with the Holy Spirit and then walking in the Spirit; and (3) A willingness to acknowledge all other members of Christ's body, and a spirit of mutual submissiveness.

#### MUMFORD


If I may sum up, I would say that there seems to me to be a clear "plumbline" being dropped into the midst of every Christian church group and individual. The Book of Revelation describes the day when those who are unjust . . . filthy . . . will become more so; and, as well, those



"It will painfully cause us to re-evaluate everything we have previously accepted."

who are righteous . . . holy . . . will become more and more holy. (Revelation 22:11)

It seems God, in our day, is demanding of those who call themselves Christians to move on into maturity and spiritual usefulness. This is being done both by a positive moving of the Holy Spirit (described as the charismatic renewal) and by a negative pressure of the sexual revolution, increased materialism, and general departure from Christian ethics. This will force

(Continued on next page) 



those who are Christians to press in to God and His reality and power for our day. It will painfully cause us all to re-evaluate everything we have previously accepted on the clear basis of God's Word to determine whether or not we ourselves are held in the vise-like grip of religious tradition.

Our readers may be interested to know that in this 20th Century there have been more Christians who have been required to die for their faith than in any other time in recorded history.



"... an unconditional surrender to the Lordship of Christ."

**Many historic denominations are calling for the placing of women in places of leadership within the local church. What is the place of women in the leadership of the church?**

#### MUMFORD

The present trend toward the so-called sexual equality is another example of the pressures to which I have referred. Christians are being forced to find a standard other than that which is being imposed upon them by one cause or another.

The place of women in the church is highly controversial and often creates abnormal blood pressure where other subjects would not. Usually the discussion is for or against "women in the pulpit." Other functions as in the gifts of the Holy Spirit or deaconess activities are taken for granted. The issue arises, however, when we describe eldership (I Timothy 3 and 5) and the ministry gifts (Ephesians 4).

John the Baptist has given a metaphor which to me has been applicable

to the place of women in the church. The mountains will be brought down and the valleys brought up was the clear message of the prophet. There are many women who, in self-assertive and unscriptural attitudes, have grasped at leadership and position which I believe the clear teaching of the scripture denies them. These, as mountains, will be brought down by the present dealings of God. On the other hand, many are the groups, ministers, and husbands who have suppressed and have ridden roughshod over the place of gifts and ministry which God so beautifully adds to the church through women's ministries. This has been done in a human effort to "bring some mountains down." A false sense of male superiority is extremely unscriptural and is *often* the most prevalent of the two errors. May God grant in our day that the many "valleys" (which represent good sound female ministry) be brought up to take their place in the whole Body concept... to make a straight path for the coming of the Lord!

#### PRINCE

There are many openings for women's ministry. According to the evaluation of Proverbs 31:29, the highest achievement for a woman is to be a successful wife and mother. Undoubtedly this is also the most difficult! The exercise of all nine spiritual gifts is open to women. However, it is unscriptural for a woman to fill a ministry which necessitates her exercising spiritual authority over men. (See I Timothy 2:12)

#### BASHAM

Leadership of women in the local church in most cases seems to be the result of the failure of men to take responsibility. Certainly there is a place for women — teaching children, exercising gifts of the Holy Spirit, etc. Clear teaching of scriptures, however, precludes women elders and preachers.

For what it is worth, I was a pastor for nearly fifteen years and repeatedly

faced the frustration of trying to find qualified Christian men to fill church offices and responsibilities. Unfortunately, few were to be found. Interestingly, the only church administrative board I ever encountered which was largely free from problems was in a small church in Kansas where no women were allowed to serve in an administrative capacity. The board was harmonious and the women were pleased to let the men make the decisions. I believe that little church, without really being aware of it, was scripturally in "divine order."

#### SIMPSON

Arthur, this is an inflammatory question. However one views this question, he will need to pray for God's grace and love to be shown. It is a question being urged upon us by many pressures, and is one of the most significant questions before us.

The fundamental question is not what is the woman's place in the church, but what is the woman's place in the home. Ephesians 5:22-33 makes it clear that the home is the prototype of the Church. The wife is to her husband what the Church is to Christ. The husband is to his wife what Christ is to the Church.

Our Lord Jesus, Head of the



"... the result of failure of men to take responsibility."

Church, submitted Himself to the Father — though He and the Father were one. (John 8:28, 29; John 17:21) *Submission does not mean inferiority.* There is no inferiority in the Body of Christ. Paul states in Galatians 3:28, 29 that there is not male or female — bond or free. We have all put



on Christ and are all HEIRS. We are all sons, in the sense that we are heirs (Galatians 14:6). However, Paul continues to exhort servants (bondmen) to submit to masters (Ephesians 6:2), children to parents (Ephesians 6:1), and wives to husbands.

As long as we are in this natural body, we are commanded to honor the aged; (though we are all equal); honor wives as the weaker vessel (body) (I Peter 3:7); and to honor elders (I Timothy 5:17).



"This is an inflammatory question."

There is no evidence that the New Testament teaches one government for the home and another for the Church. All of those designated to *authority* in the New Testament were men. (That does not exclude women from ministry — but from authority over men. (I Timothy 2:12) It is a man's relationship to his family as overseer that qualifies him as an overseer in the Church. (I Timothy 3:4, 5)

Now, some will reject the New Testament as a pattern. To them I can only say, "I believe the Bible works."

Regarding the role of women: They can be used in any gift of the Holy Spirit to the Body. (I Corinthians 12:7-31) They are called to *ministry*, not *authority*. Titus 2:3-5 gives proven women the commission to teach younger women character and home relationships. Since the home is the cradle of life, I can think of no greater need. In my judgment, we have paid a high price for abdication of our roles — both men and women. Social chaos and perversion of every kind can be traced to identity-loss in the home. Isaiah 3 and 4 would be of interest to serious seekers.

NEW WINE

Let me add, Arthur, I've seen God bless the exception. That is His prerogative. But I cannot teach contrary to His Word.

**We hear much talk of "Last Days" in charismatic circles. What are the evidences of the "Last Days" which seem so obvious to some? (Is Mark 13:32 a consideration in this issue?)**

#### **BASHAM**

It doesn't take a prophet to see that our world is hurtling toward some sort of horrendous climax. Everyone knows time is running out. As Billy Graham recently said, "It's like the whole world is looking for the end of the world." Socially or ecologically speaking, it is hard to say whether the population explosion, world revolution, or the decline of our natural resources such as air and water, or an atomic holocaust will spell the end of things as we've known them.

Scripturally, many of the prophecies related to end times have been fulfilled — the reestablishment of the nation of Israel, for example. The great outpouring of the Holy Spirit in fulfillment of God's prophecy, which we are a part of today is also clear indication of the lateness of the hour.



"We are approaching the termination of the age."

#### **SIMPSON**

Yes, there is a general feeling that we are nearing the end of this age. Mark 13:32 does remind us that no one knows the day or hour when our Lord will return. However, the entire chapter is given to describe for us the "season" of His return. Mark 13:28 says


when the fig tree puts forth leaves you know that SUMMER is nigh. You'll know the season. Many Bible teachers believe that the fig tree is a reference to Israel. In I Thessalonians 5:1, Paul tells the Church that they did not need a reminder concerning the "season" of the Lord's return.

Many signs evidence the season of history which the Bible calls the last days or "end time." II Timothy 3, I Thessalonians 4 and 5, II Thessalonians 2, Matthew 24, Luke 21, and Mark 13 all concern the end time. In each discourse the message is "Watch and Pray." Deception, unrest, fear, persecution and social difficulties are all prophesied. To a degree these have been present in other periods of history. But there are three signs that are unique to the last days: (1) A world-wide outpouring of the Holy Spirit (Joel 2:28; Acts 2:17; James 5:7); (2) The restoration of Israel as a nation (Luke 21:24; Romans 11:25); and (3) The restoration of the Church. The outpouring of the Holy Spirit is to ripen the harvest. (James 5:7; Mark 4:28, 29). We are told, when we see these signs, "look up." We should not be preoccupied with signs, but let every sign point us to Him who is coming.

#### **MUMFORD**

The term, "last days," provokes some resentment in some of us who have sought to live "psychologically prepared at all times." There are others who hold a doctrine which may be termed "continuous" — that is "Where is the promise of His coming? . . . for all things *continue* as they were from the beginning of creation." Peter's explanation follows: ". . . they willingly are ignorant . . ." (I Peter 3:3-5)

By a charismatic interpretation of the last days we would mean something approximating a literal understanding of all New Testament scriptures which come to bear on this subject. Everyone who has an ear to hear what God is saying to the Church has an understanding that we are

(Continued on next page) 



approaching the termination of the age. This, however, is designed to act as a hope and not a form of spiritual blackmail or psychological pressure to perform or conform in a prescribed manner.

*Evidences* of the last days are in some sense open for the interpretation of Bible scholars. The other brothers have much more to contribute along this line than I. This I will add, however, let us look for the evidences of His coming and the end of the age not only in the negative, (sin, apostasy, antichrist, sex and communism) but let us look as well toward the marvelous present-day outpouring of the Holy Spirit which is bringing His Church to a maturity. He who looks for His signs and understanding by what God is doing in the Body of Christ is not likely to name Mussolini the antichrist and give him the number 666!

It is my conviction that Mark 13:32 does indeed refer to the second advent. Let us examine verses 33–37 carefully. Learn that the parable suggests a far journey (many years) and the authority is given to His servants to *work* and *watch*. Thus, if we



"It is expected of believers that they recognize the 'times and seasons'."

are properly related to the will and purpose of the Master we would do little if anything different should we be informed that Jesus would come tomorrow at 11 a.m.

### **PRINCE**

As my colleagues state, it is unscriptural for anyone to claim to know "the day and the hour" of Christ's return, but it is expected of believers that they recognize "the times and the

seasons." Compare Mark 13:32 with I Thessalonians 5:1–6.

For ease, may I tabulate the many signs of Christ's coming in scripture, both in the world of religion and in the world at large. Some in the world of religion are: (1) Worldwide outpouring of the Holy Spirit, (Acts 2:17); (2) Worldwide evangelism and missionary activity, (Matthew 24:14); (3) Christians afflicted, killed and hated, (Matthew 24:9); (4) Many false prophets, (Matthew 24:11); (5) A great falling away from the Christian faith, (II Thessalonians 2:3); (6) Many Christians being led astray by deceptions of the devil, (I Timothy 4:1); and (7) The love of many Christians growing cold, (Matthew 24:12).

Twelve signs in the world at large are: (1) Great international wars, (Matthew 24:7); (2) Increase of travel and knowledge, (Daniel 12:4); (3) Rise of Zionism and rebuilding of the State of Israel, (Psalm 102:16); (4) Jerusalem liberated from Gentile dominion, (Luke 21:24); (5) Many scoffers, denying the Word of God and the promise of Christ's return, (II Peter 3:2–7); (6) People absorbed in material pleasures and pursuits, and forgetting the impending judgments of God, (Luke 17:26–30); (7) Great decline in moral and ethical standards, combined with the outward forms of religion, (II Timothy 3:1–5); (8) Abounding iniquity, literally "lawlessness," (Matthew 24:12); (9) Famines and pestilences, (Matthew 24:7); (10) Increase in severity and frequency of earthquakes, (Matthew 24:7); (11) Distress and perplexity of nations, (Luke 21:25); and (12) Many anti-christs, (I John 2:18).

**Evangelicals claim the Holy Spirit is manifesting Himself within their circles. In what way, then, do charismatics feel that they differ from the Evangelicals?**

### **BASHAM**

The basic weakness of the evangelical position in regard to the work of the Holy Spirit seems to me to be that it relegates the total working of the Holy

Spirit to conversion, and subsequent Christian maturing. That is, the reality of the Holy Spirit's operation in conversion is accepted together with the developing of the fruits of the Spirit, but there is failure to acknowledge the empowering experience of the Holy Spirit which we refer to as the Baptism in the Holy Spirit. The experience which makes us Christian is one thing,



"The experience which empowers us for Christian service is quite another thing."

while the experience which empowers us for Christian service is quite another. There is often failure to discern the difference.

I often refer to it this way: Conversion is that experience for the non-Christian which makes him a Christian; while the Baptism in the Holy Spirit is an experience for the Christian to make him a *powerful* Christian. Since the Baptism in the Holy Spirit is the introduction into the supernatural gifts and ministries of the Holy Spirit, and since few evangelicals recognize or experience this "introduction," then few recognize or experience genuine spiritual gifts such as speaking in tongues, prophecy, healing, etc.

### **PRINCE**

I would confirm that the charismatics believe in and experience the *manifest* supernatural operations of the Holy Spirit, in a way that is not found among most evangelicals. Normally the gateway into these supernatural manifestations is through the Baptism in the Holy Spirit with the experience of speaking in a new tongue. See I Corinthians 2:1–5; 12:7–11, and 14:1–5.



## SIMPSON

I agree with you, Derek. I have no doubt whatsoever that the Holy Spirit is with my evangelical friends. Being one of an evangelical group, (Southern Baptist), I know that the Holy Spirit can be very real in the meetings. The question is not, "Is He present?", but will we allow Him to *manifest* Himself and edify the Body.

I Corinthians 12:7 says, "The manifestation of the Spirit is given to every man to profit withal." Paul then goes on to name nine gifts of the Spirit. These are generally denied in practice by evangelicals. The question is, Does God still manifest His presence in the Church in these ways? (Healing, tongues, interpretation, prophecy, miracles, discerning of spirits, words of wisdom, knowledge, and faith.) It is my experience that He does!

## MUMFORD

Evangelical Christianity today will find themselves hard pressed to continue maintaining their simplistic and



"The excesses and emotionalism of earlier Pentecostal experiences creates an understandable caution."

exceedingly convenient explanation of "God withdrawing all of the gifts when the Bible was completed."

Evangelical tradition, (forgive me for being consistent) holds so many in bondage that multitudes of born-again Bible-believing Christians reject vehemently the plain scriptural testimony of the New Testament.

The excesses and emotionalism of earlier Pentecostal experience creates an understandable caution, but this argument will not sustain itself any longer as Presbyterian, Episcopalians,

and Roman Catholics come pouring into a new life and reality through the Baptism in the Holy Spirit.

Once the gifts of the Holy Spirit (I Corinthians 12:8-10) are properly understood as tools to do the work of God and that the Baptism in the Holy Spirit is designed to release those tools within the life of the ordinary believer,



"I believe that economic fear sometimes pressures a minister."

(Mark 16:15-20), the evangelical should reexamine the premise upon which he has been rejecting what God is doing. Past extremes, unpleasant and even unscriptural personal encounters with Pentecostals, traditional interpretations, fear of emotionalism and subjectivism, and the bastion of fundamental, evangelical Christianity . . . the horror of extra-Biblical revelation, will no longer protect the honest Bible student who searches to see if these things be so.

The revival on the Indonesian Island of Timor, the outpouring of the Holy Spirit upon the Jesus people in Costa Mesa, California, the marvelous community of Spirit-filled believers at Notre Dame, as well as the vitality which marks every church or group who have received the Person of the Holy Spirit in present power, and then embraced the drastic revolution which followed — these are examples of the basic difference between evangelical and charismatic Christianity.

**What alternatives are open to a Spirit-filled minister who has been led to resign from a historic church because its pattern of structure tends to stifle the work of the Holy Spirit?**

## BASHAM

There are several alternatives, as I see it. One, he may find remunerative work as a businessman and continue his Christian ministry while supporting himself by working. Two, he may feel led to begin a "faith ministry," trusting the Lord to open doors of witness and service to individuals and groups, and to provide for him and his family.

A third alternative is sometimes used which I feel is not particularly to be desired. A minister may quit his denomination and begin an "independent" church. Unfortunately, this often merely recreates many of the institutional difficulties and tends to foster the same sectarian spirit which caused him to resign his denomination in the first place. We end up with a "one-church denomination." I believe economic fear at times pressures a minister into this hasty step, where had he been a little more patient and trusting, God would open up a ministry devoid of many institutional problems.

## SIMPSON


I would take up Don's last point and add that I would not encourage a minister to resign unless he felt God had led and confirmed this decision. Further, I do not want to leave the impression that resignation is inevitable.



"I would not encourage a minister to resign."

For seven years I stayed in our particular congregation after the charismatic experience. The church, (S.B.C.), became, and is, charismatic.

If, however, one is led to leave, he will be sustained by the One who leads. There are several potential

(Continued on next page) 



courses: (1) Take up secular employment. This is not dishonorable. The Apostle Paul made tents while ministering. (2) Find another church within the same or another denomination which may open up to you. I have friends who have found open doors within an organized church. (3) Organize a new fellowship of like-minded believers. I also have dear friends who have built rather large congregations in a few years from a



"... take on secular employment, this is not dishonorable."

very small group. (4) Start a house church or initiate prayer groups and work among them. Potential ministry is widespread. I have been closely associated with ministers who left an organized church and worked in "house churches." These home meetings, under elders, function as churches.

In any case, I believe if we set about to make disciples, the Lord will both lead and provide. This is an exciting time to serve the Lord!

#### **MUMFORD**

In any revolution there are upheavals which one wishes could be avoided. This is true if it be moral, (sexual revolution), political, (French or Cuban), or spiritual, (charismatic outpouring of the Holy Spirit).

It always interests me how we react to God's sovereignty — sometimes questioning His right to do what He determines best for a man, or a church or a denomination. (Romans 11:33-36) How, I wonder, would present historic reformation churches

react to another Luther and another reformation? Surely some in the 16th Century lost their churches — and others lost their lives. What is happening today throughout the world will far surpass the implications of the reformation. Church history is being made and as we usually are blind to present happenings, we'll have to read it to our grandchildren from a history book to understand it.

All of that to say this: Every pastor should question a "leading" which permits him to leave the living edge of the present spiritual conflict. Many who sought to leave and circumstances forced them to remain have managed by God's grace to bring whole churches into new form, worship and freedom.

This is not always so, and we all are aware of it. Secondly, then, it seems John 16:2 teaches that we should wait for the group itself to take some initiative rather than do so ourselves. Variations of this principle are many. Once a historic minister has resigned or has been released, the tendency is to recreate the "structure which stifles" usually due to spiritual and financial insecurity. It would seem the best thing to do would be to study out



"What is happening today throughout the world will far surpass the implications of the reformation."

some forms of New Testament government that more closely approximates the liberty, joy, discipline and financial structure of the early church. May I suggest a little pamphlet by W.J. Pethyridge entitled "The Lost Secret of the Early Church," available for ten cents at the New Wine Book Room.



"There is an ever increasing need for sound Biblical instruction."

#### **PRINCE**

Yes, Bob, there is among charismatics an urgent and ever increasing need of sound Biblical instruction and counsel from teachers who combine ministerial experience with openness to the Holy Spirit.

I believe "The same wind that blows one door shut blows another door open." In most cases, to fill this need adequately, a man must first be released from the obligations of a resident pastorate. □

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#### **WANTED TESTIMONIES to the miracle of tongues**

Don Basham is seeking testimonies of Spirit-baptized Christians who have experienced speaking or hearing a message in tongues which was recognized and identified as a known language.

A collection of such testimonies is being made for inclusion in a new book.

Persons interested please contact:

Don W. Basham  
441 N.E. 2nd Street  
Pompano Beach, Fla. 33060

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**VIDEO  
MINISTRIES**

# NEWS

**NEWS OF HAPPENINGS FROM THE WORLD OF AUDIO-VISUAL COMMUNICATIONS**

POST OFFICE BOX V FT. LAUDERDALE FLA. 33315

VOLUME 1 NUMBER 1

## **US BACKS \$5 MILLION PLAN FOR TELEVISION TEACHING AIDS.**

PONTIAC, MICH. — The federal government is underwriting a \$5 million program for the teaching of specialized subjects via video tape in the public schools of this city.

According to Robert Baynes, educational television consultant, the courses, are geared to both adult and student education programs in 400 elementary and secondary schools that span the 28 school districts in Pontiac.

There are 56 consultants called from the specialized training areas to which the programs address themselves. These consultants, making extensive use of the television equipment at their disposal, seek to reach, and uplift a major percentage of the area's 900,000 population.

## **LARGEST LECTURE AGENCY IN U.S. GETS OFF THE GROUND WITH TELEVISION**

WASHINGTON — American Program Bureau, largest lecture agency in the U.S., has gotten its college services off the ground with a 10-episode series of tapes titled "The New Consciousness," featuring such personalities as Ralph Nader, Bernadette Devlin and Dick Gregory. The series will be distributed on Panasonic reel to reel video tape equipment.

satisfy the domestic market," Dyer stated.

A leading Florida production studio has been scheduled for a series of new programs early in March.

## **SUCCESS OF VIDEO MINISTRIES PROGRAM NOW ASSURED**

FT. LAUDERDALE, FLA. — Roy Dyer, General Manager of Video Ministries, Florida based producer of Christian Television teaching programs stated today, that in his opinion the lead taken in the production of tapes for Churches, prayer groups and home meetings would be maintained if the keen initial response across the nation could be taken as an indication. Dyer stated that by the end of the year the tapes would be ministering to over 50,000 people each month in his estimation.

"We seek to provide sound scripture-based teaching material by a variety of teachers, whose ministries have been widely accepted. The tapes will be readily available for use on any household television receiver by means of coupling a television tape player to the aerial terminals, a procedure well within the capabilities of any adult. There are local distributors in many of the major cities of the nation," Dyer said.

Founded as a "shoe-string" operation Video Ministries has captured the imagination of Christians all over the United States and it has been difficult for the organization to meet the demand for new programs due to the fact that no large initial capital investment was available to them.

When asked how he proposed to meet the heavy financial costs of production Dyer stated that a number of dedicated people whose chief desire was to see Christians receive adequate scriptural teaching had given or loaned modest amounts to get the project off the ground and he felt sure that others would want to have a part when they become aware of the value and the effectiveness of the tapes as a teaching medium.

"Already we have had enquires for the tapes from foreign countries and it is likely that we will be projected into a translation program even before we can

### **ADDITIONAL DISTRIBUTORS ANNOUNCED**

**VIDEO MINISTRIES ANNOUNCE  
THE FOLLOWING NEW  
DISTRIBUTORS**

#### **WASHINGTON**

**CHRISTIAN VIDEO TEACHING**  
902 Northeast 65th St.  
Seattle, Washington 98115  
Fred Doerflein (206) 523-0501

#### **WASHINGTON**

**BETHESDA MINISTRIES**  
5th & June East  
Wenatchee, Washington 98115  
Morris Eiffert (509) 884-8311

#### **FLORIDA**

**TEACHING RESOURCE CENTER**  
1108 Mandarin Isle  
Ft. Lauderdale, Fla. 33315  
Don Widmark (305) 522-3201

#### **OHIO**

**CHRISTIAN LAITY OUTREACH**  
4981 Botsford Drive  
Columbus, Ohio 43227  
Ron Riffle (614) 866-7885

#### **PENNSYLVANIA**

**NEAL ENTERPRISES**  
Torrence Dr. RD 1  
Export, PA. 15632  
Wilbert Neal (412) 327-4617

#### **CANADA**

**NEW COVENANT MINISTRIES**  
8868 — 128 Street  
Surrey, B.C., Canada  
Curtis Mitchell (604) 596-7414

#### **TEXAS**

**CHRISTIAN FAITH MISSION**  
807 W. Missouri  
Midland, Texas 79701  
Bill Mayne (915) MU. 27711





# GIFTS & GRACES

BY *de Vern Fromke*

*De Vern Fromke, author, teacher, conference speaker and Bible scholar for more than 15 years. He has a gifted ministry to the maturing believer. His insight into the hindrances which limit a child of God in vision has been well received wherever his ministry was presented. As an author, Mr. Fromke has demonstrated his depth of understanding and ability to communicate the Christ-life.*

Four distinct episodes in the life of Moses picture whether our ministry is by mere natural energy or from a spiritual source. While it is true we, as believers on this side of Pentecost, have much greater privilege than those of the Old Testament, there is nevertheless a similitude which will help us understand spiritual fruitfulness unto God. In Moses we shall see:

1. The barrenness resulting from natural energy.
2. The limitation when there are graces but no gift.
3. The limitations when there is a gift but no graces.
4. The abounding fruitfulness in both graces and gifts.

First, we see Moses awakened by

God for the ministry of delivering Israel from Egyptian bondage. "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens" (Acts 7:23; Ex. 2:11). It seems right to infer that God had been working to place this concern "in his heart." Yet this awakening to their need was but the beginning. Here is the moment of failure in so much service for God. There is many a Moses who sees the need of his brethren and runs to their help without any spiritual preparation or divine sending.

Indeed Moses seems to have reached full natural and physical stature. But in seeing their need, all he had was natural position and natural gift to use for God. And this is the lesson we must emphasize: it is not enough to see need and have abilities to help. The work of the Lord requires more than zeal or an awakened sense of another's need. God's word to Moses — even as to us today — would have been, had he waited to listen: "Moses, it is not by your natural might, nor by your position or prestige as a power in Egypt, but BY MY SPIRIT." We are now only too aware that Moses'

attempt to help his brethren was out of God's timing, it was in his own way, and by his own energy. His efforts came to naught and he was forced to flee to the backside of the desert where God enrolled him in His school-room for spiritual preparation. Without this preparation, what barrenness! We can only move by natural energy.

In the second episode we see Moses after God has wrought an inward emptying. After forty long years of tending sheep we see a different Moses. God is now about to send him back as the deliverer of His people. Once Moses had seemed to say by his methods: "Lord, I am sure you've picked the right man to deliver — I'm ready for service," but now notice the difference in his response: "Who am I?" There has been an inner emptying of his pride and abilities. The ways of Egypt and the natural man are gone. How often this inward emptiness has caused many to reply exactly as Moses did: "... they will not believe me, nor hearken unto my voice." (Ex. 4:1).

So God gives to Moses two signs. First, the rod in his hand turns into a serpent as he casts it to the ground; and second, his hand becomes leprous as snow as he pulls it from his bosom; then is made whole as he pulls it out the next time.

It seems just here God is giving a most graphic picture of the two-fold need in service. As the Scofield Bible footnote suggests: "The heart ('bosom') stands for what we are, the hand for what we do." The heart speaks of inward preparation, the hand speaks of outward preparation. God was placing in the hand of Moses a rod which stood for spiritual authority. What a gift this was for the exercise of his ministry of delivering the people. But in his inner bosom Moses was also to have a new heart and the divine inward graces. What limitation there would be in his service if he had only the rod of authority yet no inner preparation. And likewise, what limitation if he had only a bosom free from leprosy yet no rod of authority in his hand. Indeed the hand that holds the



rod of God's power should be a cleansed hand swayed by a new heart. Here we see the proper balance in what *we are* and what *we do*.

But there is something all important which happened just before these two signs were given. The angel of the Lord appeared unto Moses in the burning bush. We do not know how much Moses understood of the significance of this burning bush, yet we are sure it was God's way of showing how He would be working within him and out through him. The resources of the I AM who was sending him forth would be unlimited. Did Moses understand? There can be no doubt that God had wrought some very real preparation within Moses during those years of sheep-tending. Yet in spite of those graces wrought within, he is not able to trust God for the gift to speak. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Surely the Lord had a right to be angry with Moses when he kept insisting that he needed someone to speak for him.

In this we have a picture of that servant whom God has taken through deep preparation and crisis. Yet how strange that such a one, even with the inward reality of standing on holy ground before God, should be afraid to trust God for a supernatural exercise of the gift to speak, or the rod of authority. In my observation it would seem there are many about us who have experienced a very real inward working of the Cross in their lives, yet through prejudice or fear they have not allowed the Holy Spirit to operate by charismatic gift. This is not to discount the Spirit's working in their inner life; it is not that such a one has no ministry. It is merely that the supernatural element is missing un-

less there is a gift under the anointing of the Spirit. The result is a manifest limitation in ministry as compared with the fruitfulness God would accomplish if there were no quenching of the Spirit. How many are like bottles filled with life yet unable to overflow because the neck opening is so tiny. They have much reality which could be shared, yet no adequate way of sharing.

As we have pictured in the diagram Moses is here like vessel B. God has done some stretching to produce some inward reality within, but unless there is an operation of divine gift through him, God cannot fulfill His highest purpose through him. He will not speak with divine unction nor handle the rod of authority. What is more tragic than to see choice servants of God, men in whom there has been wrought inner graces yet who are without means of expression. These would emphasize the Spirit-filled life and would never think of grieving the Holy Spirit, yet all the while these precious men are quenching the Spirit's flowing through their life in failing to allow expression by some gift of the Spirit.

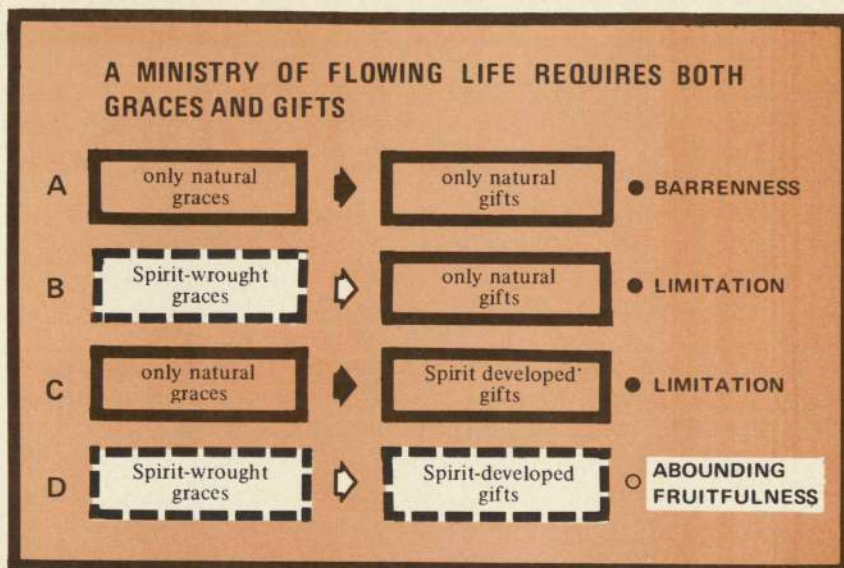
Oh that God might break up the restrictions and limitations! Instead of merely ministering by natural gift and authority there must come that unhindered flowing of the Spirit through well-developed spiritual gifts.

In the third episode we see the people murmuring against Moses because there was no water to drink (Numbers 20). Here we shall see Moses as one who exercises a spiritual gift yet is so utterly lacking in inward grace. You recall how the people were about to stone him. He cries unto the Lord and God gives him exact directions. Yet Moses is so angry with the people. When he should have spoken to the rock, he smote the rock and spoke to the people. Inwardly Moses is out of tune and falls into the snare of using directions which had worked previously, (Ex. 17) but which were not appropriate for this time.

But the amazing thing is that in spite of the inner heart condition of Moses, the rod of authority is working. Water came out abundantly for the people, but God stood in severe judgment upon Moses for his action. Indeed here is a wonderful gift of God in operation, yet the man who is operating — who had known such inner meekness and grace — stands in shame before God.

We must realize that gifts are called "spiritual" (pneumatika) not because the one who operates them is spiritual but simply because they are from the Holy Spirit. Examples abound in life and in the scriptures of those who exercised gifts, yet so obviously lacked in their inner spiritual development.

(Continued on next page) ◇





## GIFTS AND GRACES

(Continued from page 17)

The prophet Balaam had the gift of prophecy even though he was far from a man of inward integrity. Samson had the gift of strength such that he could perform mighty feats, yet in spiritual understanding or inward purity of life he was of small account before God. How incomplete is the ministry of those who exercise gifts while lacking in inward graces and development. Compromise and selfish lust brought both Balaam and Samson into shame. God could use Samson to fulfill an immediate purpose — no more than that.

We understand that gifts are much like a divine loan given to accomplish a specific purpose; they are never really our possession. But graces are inwrought by the Spirit as the channel through which the life and loveliness of Christ might be manifest. We know many have stumbled and reacted against spiritual gifts because they saw a Balaam or Samson who manifest such glaring inner unreality. They assumed, as so many have, that the presence and operation of gifts was the mark of spirituality. Paul would surely correct this wrong assumption by reminding the Corinthians of their carnality in the midst of much emphasis upon the gifts.

Another look at the diagram will indicate that vessel C is one who operates a gift without inner graces and development. We see how this was true in Moses when he used the rod to get water for the people, while inwardly he was angry and complaining against their murmuring and rebellion. It seems quite amazing that God would allow water to come forth, when he smote the rock instead of speaking to it. Yet the lesson seems to be this: God will not suffer His people to go without just because of the failures and inner lack of the vessel. In His great concern for the people He will give water and often severely judge His servant. We can realize how empty and meaningless a gift can become when it is used without inward reality. Because there is a water flowing forth, it may

seem the ministry is effective, yet how limited it is as compared with what God has intended when there is spiritual reality to back it up.

In the fourth episode we shall see Moses in the hour of his greatest effectiveness before God. What a crisis moment it was when God spoke to him in the mount. He unveiled to Moses that people were rebelling again and now building a golden calf. He said to Moses, "Let me alone that I may consume them: and I will make of thee a great nation." But now observe the inward stature of Moses; note the indifference to his own self-interest. Moses totally ignored it. He wasn't even interested. When God said this to him, Moses had not yet seen with his own eyes the enormity of the people's apostasy. But when he had and when he realized that God had spoken no light word in saying He would destroy them, he made up his mind. First he took drastic and fearless steps as God's representative. What authority he manifested that day. No slowness or stammering of speech. He is speaking boldly for God in demanding: "Who is on the Lord's side?" The Levites stepped out and then went throughout the camp to slay three thousand men. They did it "according to the word of Moses . . ." (Ex. 32:28). Who can doubt that this was the exercise of his gift of speech and rod of authority?

And when Moses came into the presence of the Lord, we have the fullest unveiling of his inward grace: "If Thou wilt forgive their sin—: and if now, blot me, I pray Thee out of Thy book which Thou hast written." Norman Grubb has offered this meaning: "Save them, or damn me with them! God can never refuse a holy desperation like that. It changes His mind. Of course it did, because it always was His mind to save them."

Thus we see in Moses that highest effectiveness as he allows the unhindered expression of the Lord through him. What a marked difference where both graces and gifts are operative. It has been God's intention that by inward graces we shall exhibit

life, but by gifts we impart that life.

I must confess that for years I was hung up on the conviction that the all important thing in ministering was by *what we are*. The inward graces seemed primary, and *what we do* — or the exercise of gifts — was quite unimportant. But God has His own ways of awakening us when we are about to faint. In fact He can hardly help us until we reach that point of defeat and despair. Then in our moment of fainting He can remind us of Paul's words: "Seeing we have this ministry, as we have received mercy, **WE FAINT NOT.**" Why could Paul say this so confidently? Because his whole life and ministry was built upon this verse in the previous chapter: "Our sufficiency is now of ourselves, but of God." This was his secret.

To exhibit God's graces and reality in the life is wonderful, but not enough. This is why scores and hundreds of choice servants are now fainting in their ministry. Impossible problems plague them on every hand. They can stand as an exhibit of God's working, but they have no supernatural means of imparting reality to others. God has designed that by the operation of gifts there is to be a spiritual impartation.

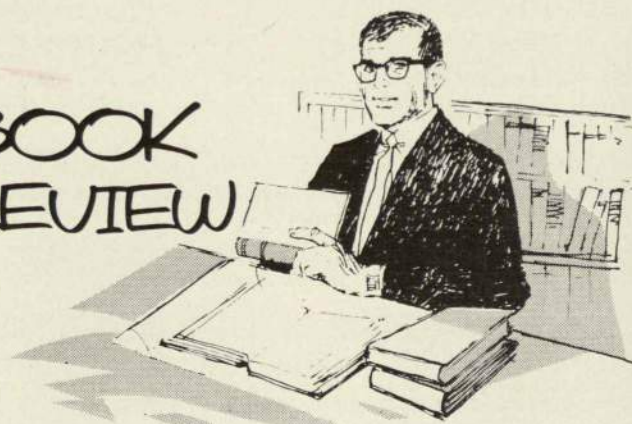
Recently a friend, whose life has most surely exhibited the working of inward graces, told how a man came into their church fellowship. He was there for weeks, waiting for his wife to recuperate from a serious auto accident. It was evident, and he expressed the same, that he seemed gripped by the reality in the lives of the people, yet he continued on in a stubborn resistance to the Lord. Then one day God moved to give a word of knowledge which both uncovered and answered the deep hidden bitterness of his heart. He was so amazed at the unveiling of his own heart, and the answer which only God could have given, that he fell down before the Lord in submission and repentance.



(Continued on page 31)



# BOOK REVIEW



Books available from HSTM Bookroom.



## A HANDBOOK ON TONGUES, INTERPRETATION AND PROPHECY

Don W. Basham

Whitaker Books

\$1.25

This is the second Handbook to be written by Don Basham. About two years ago he wrote *A Handbook on Holy Spirit Baptism*. This book dealt almost entirely with the initial experience of the baptism in the Holy Spirit in a question and answer form. The people helped by it, began to ask for a similar book on the other gifts of the Holy Spirit.

Thus, *A Handbook on Tongues, Interpretation and Prophecy* follows the same format as the first Handbook and does not require reading from beginning to end to be of value. The question itself serves as a chapter heading. Using the table of contents the reader can find those questions of greatest interest to him.

This book should not be overlooked by either the "beginner" or the mature believer in seeking greater understanding of these gifts of the Holy Spirit.

RH

## LIKE A MIGHTY WIND

Mel Tari / Cliff Dudley

Creation House

\$3.95

In the midst of a sophisticated and intellectual generation where disbelief of the supernatural prevails and literal

NEW WINE

acceptance of the Bible is rare, God inspires a simple young man from a primitive foreign culture to write of contemporary miracles and scriptural experiences witnessed by thousands of people. This frank and honest first person account of the Indonesian revival that began in the mid 1960's, is written in a light and fresh manner. The reader cannot help but be moved by the disarmingly straightforward way in which the profound life-changing elements of the Christian faith are beautifully illustrated by personal experiences.

Were it not for the fact that the supernatural events surrounding the Indonesian Holy Spirit movement have been positively documented and verified by such notables as Stanley Mooneyham of the Billy Graham team and Dr. Clyde Taylor of the Evangelical Churches, this work might be passed off as spurious by the unbeliever. Faced with these facts confirming a present day "Acts of the Apostles," every serious Christian must re-evaluate his intellectual critique and "dispensational" interpretation of the New Testament account of believers' behaviour.

This book is a reaffirmation of Jesus' admonition to come in faith with a childlike attitude and experience the reality and love of the Living God. All ages from eight to eighty will find this easy to read book richly inspiring and faith stimulating.

TM

## REVIVAL FIRE

Charles G. Finney

Dimension Books

\$ .75

One of the greatest revival evangelists of all times wrote sixteen essay-letters setting forth his critique-in-depth of "modern" revivals.

The essence of Finney's analysis is tremendously important to those believers who are seriously seeking a more effective evangelistic outreach whether in one-to-one or mass contact.

Although the writing style and vocabulary dates the work as of a previous era, the spiritual discernment and fundamental truths expressed are timeless and particularly appropriate.

TM

## THE CALVARY ROAD

Roy Hession

Christian Lit. Crusade

\$ .59

Nearly every Christian has said at one time or another, "We need revival." The common conception of revival is usually that of a spectacular religious awakening, in which large numbers of the unconverted are convicted of sin and brought to Christ amid a good deal of excitement. "Revival," however, need not be spectacular at all. Revival simply means New Life, and that implies that there is already Life there, but that the Life has ebbed. It is the Christians who need revival. *Calvary Road* is a "must."

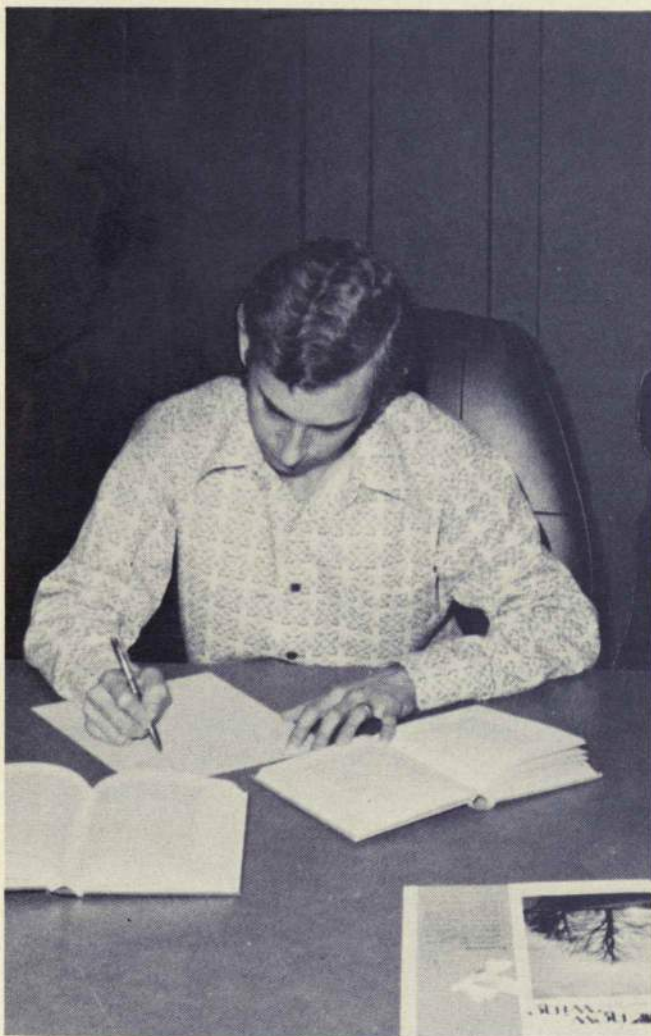
RH



# YOU AND THE MINISTRY

His intention was the perfecting and the full equipping of the saints (His consecrated people) [that they should do] the work of ministering toward building up Christ's body (the church).  
Ephesians 4:12, Amplified Bible.

BY Gary Henley



*This article was taken by permission from his latest book, *The Quiet Revolution*, published by Creation House, Carol Stream, Illinois.*

God's basic purpose in creating us was that we might be expressions of Him in this world; that He uniquely created us body, soul and spirit so that we can contain His own Spirit life within us; that as we turn to Him He wonderfully equips us by indwelling and clothing us with His Spirit; and that He has provided that by the means of the obedience of faith we can actually be everyday spontaneous expressions of the life and love of God.

I've said all of that to say this: The spontaneous expression of the life of God in each individual believer is what the New Testament calls "the ministry." In other words, every person who has Christ dwelling in him is a Christian and every Christian is in "the ministry" because the ministry is simply the manifestation of the Spirit of God in you! You — yes, you — are in the ministry! And just as much so as any one else in the world!

I don't want to seem negative about anyone or anything, but it is simply impossible at this point not to mention the immense contrast between this statement and the generally accepted concept of the ministry both in our society and in the overwhelming majority of the professing Christian churches. In our day, it is almost impossible for anyone to think of Christianity without thinking of a special class of Christians recognized as clergy men or as the ministers of the church. A great many people regard the clergy as being the more spiritual class of Christians, and almost everyone accepts without challenge the idea that they are more qualified, perhaps even the only ones qualified, to minister. Among the professing Christian churches, there is probably not a single doctrine more universally held than the doctrine of a clergy class of ministers, and it is completely contrary to the basic doctrine of the church in the New Testament!

The New Testament teaching is that the church is a body in which every member has a necessary function, a ministry, toward the rest of the body



and that each ministry is equally as important as any other (I Corinthians 12:7-27). This ministry of the body was taught and practiced, and never even questioned until near the close of the first century. It was at this time that the deeds, and soon after the doctrine of the Nicolaitans arose (Revelation 2:6, 15). Nicolaitan means "conqueror of the laity." It evidently began with a few who through ability, personality, ambition, or desire for power began to be predominant in the local churches. Some of them were probably thrust into these responsibilities by the apathy of their fellow Christians who remained silent and failed to exercise the ministries God had given them. The centralized ministry of the few to the many came to be called the "deeds of the Nicolaitans." To support their activity there soon arose the "doctrine of the Nicolaitans," and the division that Paul so vigorously opposed was introduced into the body of Christ (I Corinthians 12:22-25). This was not a division into separate sects with varying doctrines; this was the division of each local assembly into two classes of Christians, the ministers and the laymen.

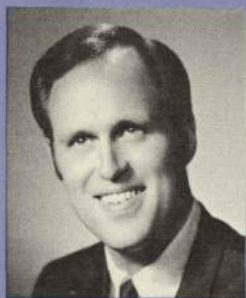
After the Reformation, the priesthood of the believers (I Peter 2:5, 9) was stoutly preached, but to many it only meant that individual Christians could now confess directly to God, and the concept of a clergy class was continued in the church. But the reformation is not yet completed, because the bride is not yet ready for her bridegroom, and one of the most basic truths that the Holy Spirit is restoring to the church today is the truth of the ministry of all of God's people in

the body. And this is what lies at the heart of the small-group movement today — the effort to get God's people into an atmosphere where they can share what God has given them — the return of the ministry to God's people!

I don't think that the average evangelical clergyman is doing what he is doing out of a false motivation. Not at all. Many are doing the best job that can be done within the light that most of us have been walking in for so long. It's just that as God shows the church more of His wonderful calling and purpose, we want to be quick to adjust, to broaden the scope of the ministry to **all** who have the same Holy Spirit and holy desire to minister the things of Christ.

For several years, I spent quite a bit of time speaking to various congregations within the institutional church. Much of the time, I challenged the people to greater involvement and commitment. Almost always, after such a meeting, I would be approached by some young man who, with shining face, would share with me that he was planning to make the big step — he was going into the ministry. This usually represented a very real step of commitment and sacrifice to him, and frequently sprang out of an inner compulsion to give out what God had put within him. Even though I rejoiced at his desire to abandon all to serve God, there was always a feeling of sadness that swept over me as well. Why was it not possible for him to be "in the ministry" right in his local church? Why, for everyone like him, would I also meet a dozen others who, with

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*Mr. Henley graduated from Whitman College and North Western College Washington. He is the Director of Inter-church Ministries.*





looks of defeat and resignation, would share with me that they would like to do more, but after all they were "just laymen"? We have got to see that each believer is intended by God to have a ministry to his fellow believers, that the normal place of that ministry is within and to the local church, and that there is no such thing as a class of believers who are more or less qualified than another to carry out this ministry!

A professional football coach was once asked, "What contribution does professional football make toward physical fitness in our country?" His answer was, "Professional football makes no real contribution to physical fitness in this country. Professional football consists of 22 men down on the field who desperately need rest, and 100,000 people in the stands who desperately need exercise!" Unlike football, Christianity was never intended to become a spectator sport!

Part of the problem arises from a single scripture passage — Ephesians 4:11–12 — and the King James translation of it. **"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."**

Later, we'll talk about just what each of these gifts mentioned in verse 11 is and does, but for now I want you to see the problem in verse 12. The way it is worded in the King James Version, it sounds as though these men in verse 11 are to do three things:

1. Perfect the saints
2. Do the work of the ministry
3. Edify the body of Christ

The truth of the matter, however, is that the early Greek texts of this verse do not call for the insertion of the commas in verse 12. In addition, the word translated "perfecting" really should be translated "equipping." With these necessary corrections, the passage tells us that God gave gifts: **To equip the saints to do the work of the ministry for the building up of the body of Christ.**

Who is to do the work of the ministry? The saints are to do the work of the ministry! What about the special education and preparation necessary to minister? You will never understand the church until you grasp fully the fact that the qualification for ministry in the church is never the development of the soul-life but the possession of

the life of Jesus Christ in your spirit! The ministry is the manifestation of the life of Christ in you! And here I want to make one of the most important statements in this article: The local church of the Lord Jesus Christ in its simplest and purest form is simply a group of Christians gathered together to let the life of Jesus be expressed in them toward one another.

I have often seen new Christians who probably didn't know a single verse of Scripture have a wonderful ministry in the lives of others. I know one brother who never seems to say anything very bright in ordinary conversation, but through whom God manifests Himself in an unusual way through the gift of prophecy. In some gatherings I have been in, it is not at all unusual to have children minister something God has given them. Ministry is simply that principle of the treasure in earthen vessels in action (II Corinthians 4:7). To bring glory to Himself, God uses the simple and humble to bring down the wisdom of the mighty. And if He is going to be glorified, that which comes forth in ministry must have Him as the source.

The expressed life of Jesus looks like love. This is because God is love and the expression of His life is always true to His nature (I John 4:8–16). So ministry, in essence, is simply the flow of the love of God through you.

But love, like faith, must have an object. You can't just stand in a vacuum and love; you must love someone or something. God wants you to have a real ministry, and that ministry will be a ministry of love with someone as the object. The type of ministry it is will depend upon who the object is. Basically there are three objects of the love of God flowing through you. Every Christian is involved in these three basic types of ministry simply because Christ dwells in him.

## MINISTRY TO GOD

The first and foremost direction for the flow of the love of God in you is upward. This is ministry to God. Barnabas, Paul and the others in the church at Antioch were "ministering to the Lord" when the Holy Spirit spoke to them (Acts 13:2). What does this mean? You and I think of the Lord ministering to us; but what of our ministry to Him? This ministry is worship, and it is simply the spontaneous expression of the Holy Spirit if we will yield to Him.



Look at it like this: If God is love, whom did He love before He created anything? Love must have an object; who was the object? It's not difficult to realize that before anything was created, there was an unceasing flow of love within the Godhead. Now that the Holy Spirit dwells in you and me, we're caught up in the crossfire of that love! Isn't that terrific? "We love, because He first loved us" (I John 4:19). And that love toward God just springs up spontaneously from the spirit of the believer.

Recently a student shared with me an experience he had had. While visiting a friend, he had picked up a book on systematic theology which he described as "very dead and dry." But something in it caught his eye. There was a section on the Godhead that really clicked with his spirit. Suddenly, he said, "I just fell to my knees and began to worship and praise God. I just had to spend some time loving Him." This is the ministry of worship in spirit and truth, and every Christian is qualified for it because Christ dwells in him.

### MINISTRY TO UNBELIEVERS

Upward is not the only direction the love of God flows through you, however. It also wants to flow outward. God has a ministry for you in the lives of people. Some of these will be people who don't know Jesus Christ themselves. The ministry of the Spirit through you to them is called "the ministry of reconciliation," because the purpose is to reconcile, or bring them back, to God.

"Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself" (II Corinthians 5:17-19).

This is what we refer to as evangelism. The heart of it is God in a man, expressing His love to other men in order to win them to Himself. And it is part of the life of everyone who is "in Christ." God has also placed in the church certain ones as evangelists, but this does not change the principle that each believer is to be used as a channel for the love of God in word and deed toward people who are not Christians. God wants to use you to love someone into the kingdom of God!

Recently, I was with a group of Christians which

included a man whom God has used in winning some of the top political figures in our country to Christ. He was asked how he does it: How can you win such highly placed and influential men? His answer: "I just love 'em!"

Let us now look at the third ministry that God wants you to have as a Christian.

### MINISTRY TO BELIEVERS

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

This is probably the most overlooked ministry of all. At least we hear the other talked about from time to time, if not practiced. But the ministry which God intends each believer to have toward the rest of the local body of Christ is seldom even mentioned. Yet his ministry, the flow of the life

“

The springs of love are in God, that means love cannot be found anywhere else. It is absurd for us to try and find the love of God in our hearts naturally, it is not there any more than the life of Jesus Christ is there. Love and life are in God and in Jesus Christ and in the Holy Spirit Whom God gives to us, not because we merit Him, but according to His own particular graciousness.

—Oswald Chambers

”

and love of God through you toward other believers, is the heart and substance of the church. And wherever it is quenched or limited, the church has been, is now, and always will be weak, floundering, and ineffective to a large measure. God has a better thing in mind. "The whole body . . . , when each part [with power adapted to its need] is working properly (in all its functions), grows to full maturity, building itself up in love" (Ephesians 4:16, Amplified Bible).

The strong, mature church can only result from a full exercise of the ministries of everyone in it toward the rest of the church. Just as our human

(Continued on page 30) ◇



As we continue to study the story of Elijah in the second book of Kings we see him lead by the Lord successively from Gilgal to Bethel, from Bethel to Jericho and from Jericho to the river Jordan. At each staging point he gives Elisha the opportunity to remain there whilst he proceeds alone.

"Tarry ye here I pray you whilst I go as far as...." and Elisha firmly replies.

"As the Lord lives and as you yourself live I will not leave you." Elisha steadfastly remained at his masters side throughout all the hardships of the journey until finally as a reward he received a double portion of his master's spirit.

The Scriptures record that the call of God to Elisha had come years before when Elijah had cast his mantel upon him and as a result he had left his father's house and joined himself to the prophet to become his servant and companion. Meanwhile, God in His wisdom was preparing Elisha for the day in which he would take up and continue the great ministry that Elijah had started.

When Elisha came to the point of realizing that the hour of succession was at hand he was to find himself ill-prepared and unready to take up the task. A sense of inadequacy and apprehension was to fill his heart and he was to covet the protection of the same anointing that had rested upon his master. It was in this same atmosphere of insecurity and uncertainty that Elisha set off with the great prophet on their last journey together.

The places they visited on this journey, apart from their normal historic interest, have a deep spiritual significance for us. In our Christian journey we too have a Gilgal, a Bethel, a Jericho and a Jordan and we too can so easily stop at any of these places or we can bypass one of these staging points and thus evade the place where God would deal with us. By doing either of these things, as clearly the son's of the prophets were content to do, and being satisfied with our achievements we can so easily miss God's best.



# PATHWAY TO POWER



The second in a series of messages given by the noted British Evangelist Arthur Wallis at the recent Christian Growth Conference in Miami, Florida.

The secret of Elisha's possession however did not only rest solely upon his decision to follow Elijah, it was also intimately related to his attitude towards the prophet. If the master was moving on from Gilgal to Bethel, to Jericho or to Jordan then the servant was moving on with him without hesitation or equivocation. So indeed it must be with us in our walk with the Lord.

The secret of the Christian life is the day-to-day relationship with the master. No matter how wonderful, how blessed or how deep and mighty

our past experience with the Lord may have been, if we want to live in the flow of God's provision there must be a daily obedience. There is no substitute for this. There must be a daily following and a daily submission to the will of God. So, significantly, we see at Gilgal the place where the knife had been used in the covenant of circumcision when the children of Israel had entered the promised land. For us there is the need for the circumcision of the heart, a Gilgal where the reproach of Egypt and all that it stands for can be rolled away as



we set our face towards the heavenly country. It is impossible to know the full blessing of God as long as we try to have one foot in Egypt and another in Canaan. Gilgal has a vital part to play in our lives.

### RESTING ON EXPERIENCES

There are of course some Christians who get to Bethel where they have a very precious experience with God, and there they remain. There is a great danger at any point in the Christian life of calling a halt; of feeling that we have arrived; of becoming a little bit satisfied with what we feel we have achieved. In that very instant, our Christian life, insidiously, almost imperceptively, begins to wilt and to wither. It loses its freshness, it loses its bloom, it loses its fragrance and potency. The only place of safety is to abandon this place of supposed security and to press on with God. Let us recognize, that no matter how mature we may consider ourselves to be, however much we may have experienced the grace of God, however far God may have brought us in the pathway of blessing, we need to acknowledge humbly before Him that we know nothing yet as we ought to know it. There is yet much land to be possessed, so let us press on as Elisha does with Elijah.

When God's people, Israel, entered into the promised land, they were full of enthusiasm; they were full of faith and they were full of zeal. When they crossed the Jordan there was a Jericho and an Ai, and there were other great victories where God threw down great stones from heaven upon the enemy; they saw mighty things wrought. But, as time went by, they began to become slack, they began to lose the keen edge of zeal! Again and again Joshua had to exhort them, "How long are you slack? Go in and possess the land." It is even so with us. It is so easy to become slack; it is so easy to rest upon our oars and feel that we have attained. It is so easy to settle down and enjoy the milk and honey when there are still enemies to be dis-

possessed and part of our inheritance in the Lord to be claimed.

Thus they came to Jericho which had such historical importance in the early history of the possessing people. Jericho was the first great victory, it was the place where He manifested His power in a unique manner. I was so grateful recently when I came across this word. I saw that God seldom repeats Himself, He does not have to do so because He is always doing a new thing. I feel there is a very real danger that we can get into a rut when it comes to recognizing the way God works in any given type of situation. We can get into a "way" and feel that this is the only "way", simply because God has blessed it once; He has worked in that manner before, therefore He is bound to do it that way again.

I remember an experience I had last year. I was at a conference where there was a young girl in her teens with a great need of deliverance. She had dabbled in the occult and opened her heart to Satan in the realm of spiritism. Then she had come to the Savior and had been truly converted but there was still an area where she needed to see the power of the enemy broken. Usually when people had started to minister to her, she would come under the control of a driving spirit force and she would run out of the room, out of the house and down the street and disappear for several hours. On one occasion she had disappeared all night to return in the early hours of the morning subdued and penitent. Every time anyone prayed for her she would have these manifestations.

On the night that I recall, as I started to minister to her the battle started. Now I do not believe that these battles should be prolonged, in fact my own attitude is that if after a quarter of an hour or so, I do not see a soul set free I usually come to one of the following conclusions. Either I am not the man to be used to free the person, or they are not ready, or this is not the time for deliverance. Long deliverance sessions with one person

do not witness to me. I do not find them in the Word of God. I believe we have authority which in the right place at the right time can set people free immediately.

On this occasion I had been ministering for a quarter of an hour or so when I perceived God whispering something in my heart. He seemed to say, "Anoint her with oil."

I replied, "No, Lord, that can't be right."

"Anoint her with oil," He seemed to say again.

"Lord, no," I countered, "I've never done this before, I have never heard of anybody anointing with oil a person in need of deliverance."

Again came the quiet voice in my heart, "Anoint her with oil."

At this I sent one of the men assisting me to find some oil and he returned shortly with a small bottle of hair-oil, all that he could find. We anointed her in the name of the Lord Jesus Christ and she was immediately set free.


Later a lady who was much more experienced than I in the ministry of deliverance, and who had been present on this occasion, said to me, "This is marvellous, I must use this method in the future."

"Wait a minute," I said, "This is something that God has directed for this soul in this situation and neither you nor I may ever be called to do that again."

We must get direction from the Lord for each individual circumstance. The Lord does not want us to work by rule of thumb; He wants us to be servants who are sensitive to Him and obedient to the promptings of the Holy Spirit in each situation.

### THE LESSON OF JERICHO

This is the lesson of Jericho. The Jericho method of deliverance was never again repeated by God in helping the children of Israel into possession of the land; it was something unique. Round those walls they went for seven days, and then on the seventh day

*(Continued on next page)* 



## PATHWAY TO POWER

(Continued from page 25)

they went round seven times and Joshua cried, "Shout, for the Lord has given you the city." They shouted and down came the walls. What brought the walls down? — the shout? The Bible does not say so. Was it God? The Bible does not even say it was God. The Bible says, "By faith the walls of Jericho came down when they had encompassed it by seven days." It was the shout of faith that got the action.

Now the trouble is, we so often know how to go through the motions; we know how to produce a shout, but a shout does not do anything unless it is a shout of faith. Sometimes we do not even get to the place of the shout of faith, until we have encompassed the walls seven times. The "encompassing of the walls" speaks to me of prayer. Often we are not in the position to speak the word of command until there has been an "encompassing of the walls" of the situation, whatever it may be. It is in the "encompassing," that faith is built up in the heart until it reaches its zenith-faith is made perfect. Jesus said, "Whosoever shall say unto this mountain, be thou taken up and be thou cast into the sea, and shall not doubt in his heart, but believes what he says will come to pass, he shall have it. Therefore all things whatsoever ye pray and ask for, believe that you shall receive." Jesus liked this word of command, this word of faith with prayer.

Note that this word of faith is not prayer but it is linked with prayer. When we pray we do not usually talk to the mountain, we talk to the Lord. But, you say, "He spoke about talking to the mountain, saying to the mountain, be removed."

Well, you cannot come to the place of talking to the mountain so that the mountain obeys, until first of all you have learned how to talk to God. You can be sure that the shout of victory at Jericho came from the hearts of people who had first talked to God.

Be careful, however, do not shout too soon, for that can be so disappointing, so baffling and so frus-

trating. I can think of one place where God's people shouted where they had no business to shout. It was when the Israelites went to bring the ark from Shiloh. They thought that if the ark was in their presence God would also be there; with God on their side they could easily defeat the Philistines. What they failed to see was, that you can have the symbol without the reality. The Israelites subsequently went into battle on this premise and they were defeated with great slaughter. Why? Because the reality

“Are we intellectually insubordinate, spiritually stiff-necked, dictating to God in pious phrasesology what we intend to let Him make us, hunting through the Bible to back up our pet theories? Or have we learned the secret of submitting our intelligence and our reasoning to Jesus Christ's word and will as He submitted His mind to His Father? —Oswald Chambers”

was not there. God was no longer in the midst of His people, the shout produced nothing. It is possible for us to have known the blessing of God in days gone by, and all we have left is the shout. Noise without substance.

Jericho was the place where God manifested His power. Have you come to Jericho? Do you know the power of God operating? Have you seen the manifestations of God's power in your life? Do you see your walls crumbling? Now, I'm not suggesting this is always by any means a spectacular event, but it is real. Do you know right now exactly where your walls are?—that obstacle--that difficulty--that problem--that situation that seems to you utterly insoluble. With prayer and the word of faith, God can bring that wall of Jericho tumbling down. I believe God can bring us all right now, into a

place of assurance that we shall see it done; that we shall see the fulfillment of what we have been asking Him for. This ministry of faith is most vital.

## THE SIN OF UNBELIEF

Jericho, then, was the place of the manifestation of God. Let us not be content to meander on through life and never see God reveal His power. We are living in a day when the world believes that Christianity is a de-supernaturalized religion. Yet whilst they believe in a God who answers by preaching, they are actually looking for a God who answers by fire. We need the manifestations of God's power and glory and if we are not seeing very much of these manifestations where we are, it could be, that right here in our hearts, there is unbelief. Manifestation comes when there is an atmosphere of faith.

It is possible for a man who is mightily used of God, and who is himself full of faith, to find himself utterly impotent in a situation where the prevailing atmosphere is one of unbelief. If you doubt this, read the New Testament record of the ministry of our blessed Lord Himself. He came to Nazareth and "He could do there NO mighty works." The Son of God, who received the Spirit without measure; the works of God were abundantly manifested in Him, and yet in that situation His hands were tied because of the unbelief of those who should have known better.

I am glad for the day when God dealt with me over unbelief. I am not suggesting for one moment that it was a final workout with God. He is continually dealing with me over this. Since I was conscious of a lack of faith, I had been praying for a long time about it, I was conscious of a lack in a situation that I was facing. I was saying, "Lord, increase my faith, Lord, I want more faith." This went on for some while and I was getting nowhere, I was getting no answer from God. Then one day I stopped and said, "Lord, why am I not getting through on this issue? Why are you not



answering my prayers? Am I not praying according to your will?" Then He said, "What about the unbelief in your heart?"

Well, I had not been convicted about unbelief but I said to myself, if the Lord sees it, it must be there. So I changed my prayer and I said, "Lord, increase my faith, Lord convict me of the sin of my unbelief." My! the Lord answered that one with alacrity. We must get rid of the unbelief, it is sin!, and He can so easily impart faith. He wants to bring us to a new place of faith.

How about some of those prayers of yours that have not been answered? In your heart you are praying according to God's will, you are asking for things that must be in the mind and will of God for you and yet you have not been getting an answer. How about asking God, "Lord, is there unbelief in my heart? Lord, convict me of the sin of my unbelief." And see if He answers your prayer as quickly as he answered mine.

### THE DANGER OF JERICHO

There is a danger about these Jericho situations. If we have seen the power of God, we have seen something that seems to us wonderful. We say, "God moved, God dealt with my problem in a way that nobody else could", and here we like to stay; we like to tarry at Jericho. We like to settle down in the experience.

Years ago I stayed in the home of a dear brother and his wife, they had both been present at the great Welsh revival of 1904 when God came down on that principality and power swept through Wales. Thousands were converted in a few weeks and for months; the churches were packed. A meeting was dismissed only to make room for another one to gather. As I listened to this dear old man who had been saved at the revival, being so much younger than he, I came to the conclusion that he had stopped at Jericho, that he was living in the past and I felt my heart crying out.

"Oh, God, why don't you do it

again--what about tomorrow's revival, never mind about yesterday." Great though the revivals were in New York in 1857, in Ireland of 1859 and in Wales of 1904, and even the revival in Korea of recent years, we need something greater than we have yet seen. I am sure God is storing up something tremendous, something more majestic than this world has ever experienced, but we must not allow our thinking concerning future revivals to be colored by what God has done in the past.

"Behold, I am doing a new thing," He says.

Elijah turned to Elisha and he said, "Tarry here I pray you the Lord has sent me to the Jordan." And Elisha answered, "As the Lord lives, as you yourself live, I will not." I think this was the hardest test for Elisha. There was a great temptation to stay at Jericho for Jericho was a very pleasant city, and there were considerable schools of the prophets and no doubt great fellowship; it was a big temptation to stay in Jericho instead of going down that winding, dusty, hot, humid, airless road to Jordan. But the master was going down to the Jordan, so the servant must go too.

If we understand the significance of Jericho do we understand the significance of Jordan? It was in the Jordan that our Lord Jesus was baptized, the river which was also the last great barrier to the promised land of Canaan. This meandering river speaks of death and resurrection; of union with Jesus in His death. And it has here a deep significance for this man Elisha, whose concern is with the Spirit; he wants to know the anointing, the double share of the Spirit resting upon him, which his master has known.


Have you ever asked yourself what is the greatest hinderance to the full manifestation of the Holy Spirit? Is it demons? or Satan? or is it the works of darkness? No! it is something much closer to us all, it is the flesh. We are told in the Epistle to the Galatians that it is the flesh that lusts against the Spirit and it is the Spirit that lusts against the flesh. These two are con-

trary to each other. If we would like a simple definition of the flesh then we simply cross off the "h" and spell it backwards and we get s-e-l-f. That is it. That is the greatest barrier and the greatest hindrance to the full release and manifestation of the Spirit in your life and in mine. That, is why we need the Jordan or that is why the Jordan was on this pathway to power.

Whatever Elisha may have known of the Spirit of God manifested in his life, and I believe he must have known a good deal at this point, he was certainly getting revelations by the Spirit, just as the sons of the prophets were getting revelations by the Spirit. Although there is no evidence that Elijah had told him so, he knew that the master was about to be taken away from him and that this was their last journey. He knew, too, there was more for him and he was not satisfied. So down to the Jordan they went together. I think perhaps that Elisha was moving a little warily by now, with some apprehension in his heart. What would the Jordan involve? There was something a little bit awesome and forbidding about those waters of the Jordan, but he had no need to fear, the master was at his side.

We read "the two went on...the two went over...they two still went on and talked." There is much here which refers to our relationship with the master, that blessed fellowship, and intimate union and communion with Him. This is so important if we want the full blessing of God, the full release of all that He has given us; this is what Watchman Nee calls in his book, the "Release of the Spirit". The spirit waits to be let loose, to flow out in rivers of life and rivers of blessing. But, there can be no release apart from that which is signified by Jordan; that which is the cross in our lives. The cross is vital in Christian experience.

Day by day we must reckon ourselves to be dead, indeed, unto sin, but alive unto God in Christ Jesus. I suppose the classic example of this theme is Watchman Nee's book, *The Normal Christian Life*. You may not be able to

(Continued on next page) 



## PATHWAY TO POWER

(Continued from page 27)

follow him in all he is saying about the Spirit there, but when it comes to the exposition of those chapters, I'm sure that there we have teaching, par excellence.

### FLESH OR THE DEVIL--WHICH?

We so frequently tend to confuse the work of Satan with the work of the flesh. It is so easy to imagine that we can have instant release and blessing simply by casting out an imaginary demon when what we need to know is an identification with Jesus in His death.

A friend of mine tells of a lady coming to him with a testimony of a great deliverance. When he asked what she had been delivered from, she said, "I was delivered from a spirit of untidiness, I think that was the spirit I have been afflicted with for a long time."

How far can we go with this sort of thing? People who are untidy probably need a little bit of mental discipline. I do myself. But we do not get delivered from this kind of thing by the casting out of a demon. I wish it were as easy as that so that someone else could do for me, what I should do for myself.

When we start casting out imaginary demons we find confusion becomes worse confounded. There is a blessed balance in the Word of God, we do not need to see demons that are not there. Paul did not put too much emphasis on this, he knew the power of Satan and when Satan reared his ugly head he dealt with him and then pressed on in the glory of the Lord. The apostles were living in the conscious enjoyment of their authority in Christ, seated with Him in heavenly places. There is far, far more emphasis in the Epistles about dealing with uncrucified flesh, than there is upon the casting out of demons.

So let us avoid extremes. Let us have a New Testament balance, and recognize that so much of our problem today is the one that has to be dealt with at Jordan. In the recognition of

my union with Jesus Christ in His death, and in His resurrection! I can walk with Him in newness of life.

Elijah went down into the Jordan, and the waters were parted by the man of God. He smote the waters and they were parted and the two went over; the master and the servant in union and in fellowship. Then it was Elijah who said, "Ask what I shall do for you." "Ask," he had never said that to Elisha before, but now he has come to the place where he has demonstrated to heaven, he means business. Here is a man who is prepared to go through with God. "Ask what I shall do for you before I am taken from you." Elisha did not need to go away and have a quiet time, or to spend a day in prayer and fasting to find out what he should answer. There was a great thirst in his heart.

"Oh, that I might have a double share of your spirit. I've seen the Lord, and His Spirit is upon you. I want to know that anointing. Nothing less than that." A double portion?

"You have asked a hard thing," said Elijah, "Nevertheless, if you see me as I am being taken from you, it shall be so; but, if you do not see me, it shall not be so."

The conditions were simple. To fulfill it, Elisha had to keep his eyes on the master. As Elisha watched Elijah he saw passing from the hand of his glorified master the sleeveless tunic; his mantle. It fell at his feet. He took hold of his own garments and he rent them in pieces as though to say, "That is the end of me and all I stand for! That is the end of all my own resources, my own ability, my own personality, my own gifts, my own talents, all the things that were gain to me that I might count them as loss, that is the end of them." And then having torn his own garments he reached out and very simply took in his hand the mantle of Elijah. A simple act of faith; no manifestation, an act of faith. And then he came to the Jordan running across his path, the river spoke to him of the last barrier between him and a new ministry. There were the people on the other

side of Jordan waiting for the word of God; waiting for the word of faith, for deliverance; waiting for release, waiting for blessing, waiting for salvation, waiting to hear the voice of God, waiting to have needs of one sort or another met and he was called to be God's channel. With the mantle in his hand, he struck the water and he said, "Where is the Lord, the God of Elijah," and immediately God answered **HERE I AM** and the waters parted. And upon a hilltop, stood the fifty sons of the prophets, content to be spectators, when they might have been participators. And they said, "Oh, look, the spirit of Elijah rests on Elisha." Poor fools, the spirit of Elijah might have rested on them, but now they were compelled to come and bow down before Elisha.

### THE PLACE OF GOD'S DEALING

How far do you plan to go? Gilgal? Bethel? Jericho? or are you prepared to go right through to the Jordan? The place where God will deal with those deep inner things in your life, those attitudes, those actions, those fleshy manifestations, those impure motives, the desire to minister to number one. Oh how easy it is to allow that which is of the flesh to come right into the service of God. It is possible that right in the very sanctuary of God, there may be uncrucified flesh and this is what is hindering the full release of the Holy Spirit in your life to glorify Jesus. I am conscious as I direct this challenge to you that the sword that I wield is a double edged sword. When I wield it, if you are feeling one edge, do not forget that I am feeling the other. I tell you this, there is not a day goes by, that does not find me on my knees before God, "Oh God, afresh today I embrace your cross. Afresh today I want you to work that cross in me that men shall not see Arthur Wallis but Jesus Christ." □

**DON'T FORGET THE  
MAY CONFERENCE**

(see back cover)



The basic purpose of this magazine is to provide Bible teaching to any and all persons who are interested. In order to fulfill this purpose the Directors agree that a subscription price should not be imposed on the readers. However, in order for the "have nots" to receive this magazine, those who "have" need to give. We ask that you do not consider this as some subtle appeal for funds, but rather a straight forward statement of a sound scriptural principle.

God has indeed blessed the outreach of this magazine beyond measure, and it is our sincere desire to continue to increase circulation just as rapidly as it is financially feasible. The present circulation is 34,000 and requests from new readers are coming in at the present rate of almost 3500 per month.

If you feel this is a valid approach to the handling of our circulation, and would like to share financially, then we ask you to examine the potential spiritual results compared to the dollars invested.

Hebrews 13:16 (Amplified Bible)

"Do not forget or neglect to do kindness and good, to be generous and distribute and contribute to the needy (of the Church as embodiment and proof of fellowship), for such sacrifices are well pleasing to God."



## DO YOU KNOW HOW LATE IT IS?

(Continued from page 7)

kingdom, (5) and afterwards Satan's doom and the final judgements, the new heaven and the new earth and New Jerusalem.

As was said at the beginning, this is not being written to try to dogmatically set dates or orders of God's planned events, but simply and sincerely to draw our attention to how late it is on the time clock of prophecy and whatever is about to happen, we must be ready when it happens for there won't be time to get ready—it will happen too quickly for there to be any time to get ready. Jesus said "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). It is our belief that if we are ready when He comes for His Church in the Rapture, we will miss the terrible things soon to take place on this earth because He said to the church at Philadelphia which is the true church "Because you have guarded and kept My Word of patient endurance - have held fast the lesson of

My patience with the expectant endurance that I give you - I also will keep you (safe) from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth. I am coming quickly; hold fast what you have, so that no one may rob you and deprive you of your crown." (Revelation 3:10-11, Amplified). Again Jesus said "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36).

Someone has said concerning the events of these last days: "Just be ready all the time so you can go on the first elevator UP whenever that is!" That's good advice—if you are not ready now, get ready now and if you are ready now, stay ready!!! "And what I say unto you I say unto all, Watch." (Mark 13:37). "And when these things begin to come to pass, then look UP, and lift up your heads; for your redemption draweth nigh." (Luke 21:28). HALLELUJAH!! Even so, Come, Lord Jesus! □



## YOU AND THE MINISTRY *(Continued from page 23)*

bodies need regular exercise to remain healthy, so does the body of Christ. If you were to keep a normally healthy arm immobile in a cast for two years, there would be little resemblance of a healthy arm when the case was removed. It would be a lifeless stick, without strength, stiff and completely unresponsive to the signals sent it from the head of the body. Sound familiar? On the other hand, exercise that arm regularly, and no matter how weak it may be, if it has life it will daily increase in strength and ability.

Nearly everyone realizes that there is a great lack of spiritual maturity in the church today. But what to do about it? In the natural realm, maturity is largely a matter of learning to do things by yourself, for yourself, and for others. How do you learn to do this? By doing! By beginning to feed yourself, to tie your own shoes, to button your shirt. Of course it's awkward in the beginning, but it's necessary. How else would you learn?

So, in the church, believers must grow by learning gradually to exercise the gifts God has given them. If someone does anything for them, they will never learn. Each Christian must be in the position of having to depend upon the Lord for His leading, life and power. And then he must be given the opportunity to share what God gives him, even if it is not all we might hope for in the beginning. Maturity is a process of growth, but it needs exercise as well as food to take place.


In the past couple of years I have seen some amazing growth among Christians involved in this kind of fellowship. I have come to the conclusion that this growth comes as a result of each one exercising spiritually in ministry to the rest and at the same time feeding one another with the fantastic diversity of spiritual diet that can only come from this broad-based ministry. The result: fruitfulness and maturity beyond the usual. One student within a few months of his conversion had rented an old house on the North Side of Chicago and was taking in hippies, seeing them saved and also delivered from drugs. I know a young married man who won both his brothers to the Lord in the first few months of his Christian life and now is conducting a weekly Bible study with his parents to win them. There is a seventeen-year-old boy who knows far more of the word than most adults. And a housewife who has a Bible study each week

in her home just for the other housewives whom she has won to the Lord in her one year as a Christian. And on and on it goes. Not instant maturity, but some wonderful growth. This is just what the Bible promises will result when believers begin to recognize the ministry that God has committed to them and begin to exercise it in fellowship with one another. For in each of these lives, the outward fruitfulness went hand in hand with their discovery that each of them had a ministry to the believers.

We need to see how very close this is to the heart of all that God desires to do. God's purpose for Adam was not to save him from sin and hell; he didn't even need that in the beginning. Nor was it to have fellowship with him or to have him raise a garden. God's purpose for Adam, and for every man, was that he might contain the life of God, live by the life of God and express the life of God. And this is His purpose, His central desire and will for your life. You are a complete possibility for God. You are to have a ministry toward God and man that is solely dependent upon the Spirit of God within you and not on your own soulish capabilities. And at the heart of this is the ministry of believers to one another when they are gathered for fellowship in the Spirit.

The experiential realization of your own personal ministry among the believers is so important to God's primary will for your life that you need to place it as a top priority. Anything in your own life or in the church that prevents or stifles this ministry of the saints is contrary to the basic will of God, no matter how worthwhile it may seem. On the other hand, as you discover your ministry, you will find the fulfillment that can only come from perfectly fitting into God's plan. One brother I know often says that if each Christian would only find his or her own place in the body of Christ and seek by the Spirit to express that ministry, the problems of the church would disappear overnight.

Few things have been as misrepresented as the church of Jesus Christ. We have seen it as a building of brick and mortar, as an institution, as a welfare committee, as a super-organization. No wonder our concept of the church is a cloudy one today. In reality, the church expressed locally is simply a group of people in whom Jesus dwells,

*(Continued on page 31)* 



## GIFTS & GRACES

(Continued from page 18)

The exhibition of graces had attracted, but the impartation of knowledge to his darkened heart had broken him.

I sat in a meeting of more than two thousand one afternoon where a displaced person from the Ukraine had slipped into the service. Quite unexpectedly one of God's servants on the platform announced that he felt impelled to speak forth a message in another language. Of course no one in the audience knew until this displaced man with weeping explained how his life had been unveiled "by that man on the platform." He could not understand how "that man" knew him and his name. Surely it was God; he fell down before Him, broken by the impartation of light to his darkened heart.

Of course we should not expect God to indulge us with the miraculous or spectacular. Yet in his hour when men skilled in their natural gifts and abilities are fainting, God is awakening many to see how imperative it is to expect the supernatural.

Consider the preacher who is, himself, the example of that message he shares. He not only speaks forth but exhibits. Yet there is restlessness and indifference to his message of truth. Then suddenly the anointing of God comes upon him and he begins to speak forth as though liberated by the Spirit of prophecy. Immediately the hearers are electrified by the words and unction in which he speaks. In-  
stead of mere exhibition, there is now  
a vital impartation of life, or reve-  
lation, or knowledge, or faith or  
discernment — whatever the need  
may be. God must have both: the

Spirit's *working of graces within* and the Spirit's *working out through well-developed gifts*.

In this final section on spiritual stature we have been emphasizing the importance of the Holy Spirit. We must rest in the confidence that He is completely adequate for this work. Yet there is our part in cooperation. So we must be made aware of the necessity for the continuous government of the Spirit in our lives. Only then can we experience that stretching of our inner wineskin and the development of graces in our inner stature. In this article we have considered how the spiritual man will express both divine graces and gifts in their proper balance. We have been seeking to expose the folly of those who emphasize only gifts or those who emphasize only graces. In closing let me offer the sane advice of Dr. V. Raymond Edman as he pleads for discernment and balance.

"In my understanding of the scriptures there are two extremes to be avoided in understanding the Person and the gifts of the Holy Spirit. One extreme asserts that the gifts were designed only for the apostolic age, to be a confirmation of the message preached by the apostles, and that they ceased to exist with their passing. The other extreme declares dogmatically that unless a believer in Christ has the gift of tongues that he does not possess the Holy Spirit. I understand the plain teaching of the Word to be that the presence of the gifts of the Holy Spirit are to be for the church age until the Lord Jesus Himself returns to take away His own.

"There is always the danger of imbalance between the Word of God

and our experience in Christ. There are those whose experience is below the standard and privilege set in the Word, and as a result they can be defeated, discouraged, fruitless Christians, even backsliders. Then there are those who believe that their experience is above the Word and not to be judged by its light. This attitude tends easily toward fanaticism just as the former is inclined to spiritual frigidity and fruitlessness." □

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Seattle, Washington

#### DON BASHAM

March 10-11

FGBMFI Convention  
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March 18-22

FGBMFI Seminar  
Dallas, Texas

#### CHARLES SIMPSON

March 14-19

High Point, North Carolina

March 30-April 6

Tennessee CFO  
Eatonton, Georgia

## YOU AND THE MINISTRY

(Continued from page 30)

gathering together to express the love of God in ministry to one another and to God, and then going out into the everyday world to do the same. You are the key! Christ dwells in you! In the church God recognizes no priesthood but that of all His people, no ministers but the saints, no

ministry other than the expression of the Spirit of the living God in each Christian. God wants to give to you gifts of ministry which can be expressed in pure worship toward Him, in reconciling men to God, and in building up your fellow Christian!

The ministry is the life of God in you! This is the new wine of Jesus. □



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