



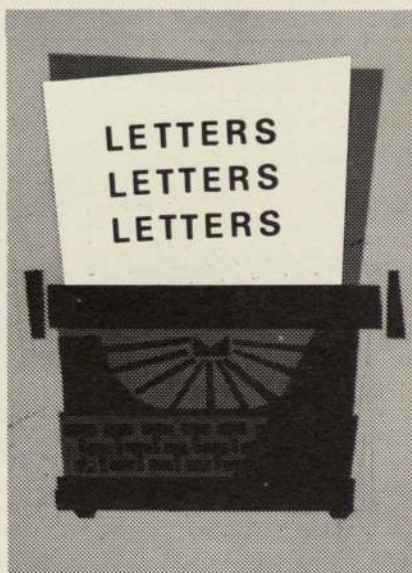
new wine

MARCH 1972

THE MAGAZINE DEDICATED TO CHRISTIAN GROWTH



"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Luke 23:33



A LUTHERAN SPEAKS

Dear Friends:

Wonderful! Wonderful! Describes the effect your magazine has on me. I received the baptism about 4 years ago. I am born and bred Lutheran and to say the least, this was an experience for me. I was meeting with several women of various denominations — including a few Pentecostals. The members of this group decided to pray for the gifts of the Holy Spirit. I wasn't real sure, just being in a prayer group where people prayed aloud was almost too much for me. Well, I told them any of the gifts would be okay, but tongues didn't do too much for me. My attitude toward tongues had been influenced by a Pentecostal campground that was near my home when I was a child. It was quite disorderly and I thought a little insincere. Anyway, I would not pray for tongues! Well, everyone began praising the Lord and I was quite uncomfortable. We held hands and I told them I didn't really know what to do, so I began to sing quite softly "Praise God from whom all blessings flow." (Everyone in the group was seeking the baptism, but me). Then without realizing it, I heard myself singing something that sounded like "Latin."

Needless to say we were all surprised. I was a little frightened and I

should say that while I was singing I had told God that I did love Him and that he knew my heart. When the Lord gives you this experience it takes doubt away. I had even doubted the few friends who had received. I believe the Lord knew I was weak and somewhat a doubting Thomas. I reluctantly accepted my gift — I was quite confused. My pastor thought tongues was a bit "out" so I ended up writing Pastor Christenson of California, whose name I found in "They Speak With Other Tongues." He rushed a letter to me answering questions and reassuring me. I shall never forget his thoughtfulness. I am still maturing as a Christian — slowly. It seems as if I hit a stand still about a year ago.

Anyway, your article with Baroness Maria von Trapp certainly found me shaking my head in agreement. Your practical attitude toward this gift is just what many of us need — especially those of us who come from churches who frown upon this. I am still active in my church, teaching confirmation, church secretary and choir member. I hope to represent Church to my fellow members — hoping that one day they will see that I do have an extra measure of love from Christ and that they may too.

J.B.

Murphysboro, Illinois

Dear Brethren in Christ,

We want to thank you all for the magazine that you now send us monthly, and also for the news circular of the 1971 report.

We count it a privilege to receive these, they are a tremendous help and encouragement to us, and are so beautifully produced. We especially appreciate the attempt to present help in such areas as family life, etc., and would like to encourage you to continue with this as it is so necessary today. And also to cover other aspects of life, as we are sure that the Lord has much to say to us today in all aspects of our life. The life full of the Spirit has a different approach to work, play, friends, love, etc.

This comes with our prayers for an

ever wide ministry for you in the Lord.

Yours in Christ Jesus,

D.H.
Tasiua, Peru

Dear Ones in Christ:

Be assured of our prayers as He reminds us of you there at His Throne of Grace. In His Love,

L.B.
Pinetop, Arizona

MEANINGFUL SCRIPTURE

Dear Christian Friends,

Just finished reading the Editorial where you invite us to write if the Lord has quickened a Scripture to us and believe it should be shared with others. I'm taking advantage of the invitation. Do with it what you will.

A few weeks ago I was worshipping and praising the Lord as I went about my household duties. I was using the 103rd Psalm. As I said, "And all that is within me . . ." I began to declare my love and worship according to Luke 10:27. I thought on each word. As I said, "soul," I thought of my mind, will, emotions, and a calmness came which is impossible to explain. I thought this would be the answer to emotionally disturbed, distraught, frustrated and emotionally unstable Christians.

I went on in my worship. As I came to, "And forget not all his benefits . . ." I began to ask how we could itemize His benefits. Then I realized we had some of them itemized for us. As I began quoting them I went to the Bible and discovered something I didn't know before. From verse two through verse five is one sentence. Often I have quoted verse three, heard it quoted from others, from pastors, and teachers, but never before had I noted it was one sentence with the benefits itemized.

I shouted (real quiet like) in my spirit for days. As Brother Hagin says, "Maybe this is old hay to you, but it was fresh green grass to me."

L.E.
Dayton, Ohio

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EDITORIAL

Some six years ago God moved on the hearts of several men to sponsor teaching seminars on the work of the Holy Spirit. The outgrowth of that beginning is presently known in the U.S. and many nations as the Holy Spirit Teaching Mission.

Many of us could see the need for a vital experience in the Holy Spirit plus the necessary teaching which should follow. As most of our readers know, the charismatic outpouring increases daily and so the teaching need expands.

The magnitude of the demand for teaching, however, has made it necessary to use electronic means of teaching, i.e. audio cassette or reel tape, video tape, as well as literature, this magazine and bi-annual Christian Growth Conferences. God has sovereignly brought the men, ministries and equipment together here in Ft. Lauderdale to establish a "spiritual kitchen" from which He can provide for the needs of His people. Facilities have been provided in a remarkable way into which Christian Growth Ministries (previously known as the Holy Spirit Teaching Mission), Video Ministries and Living Tapes can move and function as separate entities, while flowing together in some degree of Body concept.

One of the instruments dedicated to this vision has been this magazine and its staff of dedicated workers whose labor of love has made it available to you each month. Due to copyright difficulties, however, it has not been possible at this juncture to change the name of the magazine as we indicated in the February issue and so, for the time being, New Wine will remain in its present format.

From now on the Holy Spirit Teaching Mission will be known as Christian Growth Ministries. This involves a change in name only, and represents the same Board of Directors, the same tax exemption for donations, as well as the same (but expanded) vision of what we feel our responsibility is to the whole Body of Christ — teaching!

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.

THE GAME CALLED LIFE

MANY OF THE PROBLEMS WHICH
BESET US IN OUR CHRISTIAN LIFE
CAN BE DEALT WITH IN A SIMPLE WAY



BY: BOB MUMFORD

We were standing in the busy concourse of a large city airport when it happened. The crowd was milling around in the detached way crowds do while waiting for boarding instructions. Now and again a harassed and somewhat less-than-courteous sky porter would plow through with a laden handcart, picking his way among the little islands of hand-luggage, fending off an occasional effervescent child. It seemed to me that most of the flights were late and I was tired after a strenuous speaking engagement.

My wife Judy and I were talking with a young man of our acquaintance who had come to see us off. His wife had recently left him and he had been narrating the intricate convolutions of a sadly decaying relationship. "I'm in a terrible mess," he concluded gloomily. I looked at this clean-cut intelligent young man and my heart went out to him; seldom had I heard anything more complicated than this marriage problem.

Just as I was about to express some thoughts which I felt would be of spiritual help to him, we were interrupted by the departure announcement of our flight and we hurriedly collected together our hand-luggage and reluctantly made for the departure gate. As we did so he clutched my arm, "Bob, pray for me before you leave, will you?" We paused, bowed our heads and as I sought for the words which would minister life to this fine young man, the Spirit of the Lord came upon me in successive waves, each heavier than the last, and I heard an inner voice saying to me very softly, "We do not

know how to play the game of life." I was startled, because I do not recall ever hearing those words before. I thought at first I should prophesy, but this did not seem to be prophecy. Then I decided that perhaps this was the prayer I should pray, so taking this young man's hand I commenced to pray, "Oh Lord, we do not know how to play the game of life. I ask you, in Jesus' name, please come and graciously teach us the rules. Come and show us *how* to plan and maneuver and walk in this life." As I prayed, I felt my spirit leap within me. Unwittingly, I had touched a raw nerve of my own need. I discovered that I was confessing to God the inadequacy of my own life; as I had sought to minister to one in distress, God had uncovered an unsuspected and untouched area of lack in me.

Later in my study, as I sought the answer to this enigma in prayer, I came upon that passage of scripture in Jeremiah 11:23, 24 where he pleads his ignorance before God. "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." In other words, "Every time I have gone my own way, I have complicated it; I have made a mess of it." Then Jeremiah continues, "Oh Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jeremiah asks for judgment to come upon him so that he should be directed in the way he should go — but not by God's anger lest it destroy him.

In thinking about this passage, it appears that God's correction is a training function not a punitive one.

Bob Mumford needs no introduction to New Wine readers, he speaks with a rare sense of humor wrapped in apostolic authority. The pungent truths revealed by the Holy Spirit cause thirsty hearts to drink deeply.

He does not seek to deprive or punish in anger, but rather through love to direct. This principle is brought out in I Corinthians 10:1-13. Here Paul likens God's dealings with the Children of Israel to His dealings with the Christian. Like the Children of Israel, we all start together; we enter our Christian walk, are saved, baptized in water and filled with the Spirit as standard procedure as it were. Notice the parallel in this passage:

"Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And all were baptized unto Moses in the cloud and in the sea; and all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples . . . and they are written for our admonition upon whom the ends of the world (Greek: age) are come. Wherefore let him that thinketh he stand take heed lest he fall."

The literal translation of this later portion is, "Let him who thinks he stands today, take heed lest he fall tomorrow." Have you ever in your experience come into a false spiritual confidence that would warrant such an admonition as that contained in verse 12? If you have, then note that in verse 13, the temptation you undergo is no different from that of others. One of Satan's most common strategies is to seek to make us believe that our problem is unique. But according to the Word of God, no matter what kind of jam you get into in life, there are at least two ways out of it — two basic rules for playing the game of life and it is in I Corinthians 11:31, 32 that we find them.

(Continued on page 6)



COMING DOWN OR BEING BROUGHT DOWN

The first rule of the game of life is "coming down." If we will judge ourselves, His promise is that we will not be judged. The alternative to this, and the second rule is "being brought down." When God judges us and brings us down we are chastened by Him so that the world will not judge us. In the first rule we use our own initiative: "Oh God, I see there is something going wrong in the game of life, something is not right with me, God. I can see how stubborn I am, or rebellious, or how jealous I really am . . ." I recognize, confess it and commence to come down of my own volition, thus I will not need to be brought down. If I do not take the initiative, then the second alternative usually comes into action automatically. God could of course abandon me to my own resources in the manner outlined in Hosea 4:17, but normally He sends his "ways and means committee" to visit me. The reason God puts the second alternative into action immediately when I default is not due to anger, but because of His love; His desire is to prevent me from being condemned with the world.

These two basic rules as interpreted as the easy way and the hard way. The Lord says to me, "Bob, come down."

"God, I can't come down, it would cost me too much."

"Bob, what do you think you lost when you did that proud thing?"

"Lord, you don't understand. See, I'm the chief; those guys are the indians."

"Not in my Body they're not. There aren't any chiefs and indians . . . just yoke-fellows!"

At this point, having run out of valid excuses, the Lord says gently, "Bob, I'm giving you two choices; either come down or be brought down — you know the rules of the game."

You can find God dealing with His people in this manner right through

the Bible. God says to Saul for example, "Saul, come down." "I can't come down Lord, you don't know what David is doing to me." "Then Saul, I shall have to bring you down." God resists the proud — you know the rest of the story.

What does coming down mean? First, I believe it means, no defense. Most people have elaborate, in penetrable, defense mechanisms. Second, no excuses. Most of my excuses are so right, so rational and so proper

“*There are depths inaccessible in the Divine nature; mysteries unrevealed in the method of God's procedure. God never reveals anything ahead of moral and spiritual progress. The Christian worker who has never walked in the darkness of God's hand with no light, has never walked with God at all. The principle of walking with God is that it is a walk by faith, not by sight.*
—Oswald Chambers

”

that the only person who can see through them is God Almighty. Then third, no reasons. Reasons are better than excuses but equally unacceptable. And last, no reaction. Do you know the difference between action and reaction? Action is when you do something irrespective of what people say. Reaction is when you move as a result of someone else's action. You might run into my fender for example, and I get a hammer and beat your car to death. Action and reaction, Mumford style.

So coming down means, no defense, no excuses, no reasons and no reactions. This is a hard road for us, but much easier if we take the initiative ourselves. If, however, we cannot judge ourselves, then there is an alternative; we can pray as Jeremiah prayed, "Oh Lord, correct me, but with judgment." Rather than

be let go our own way we *can* pray to be corrected. Suppose I am the best mechanic in the mid-West or the best housekeeper north of the equator. How can God get at my pride? Never fear, He will think of a way; but far better we ask God to correct us.

If we have difficulty in praying to be corrected there is always the simple expedient of praying to be willing to be made willing.

JOB THE SELF-RIGHTEOUS MAN

There is a very interesting facet of Job's life which depicts God's dealings with a proud man. Job, as most people recall from the opening chapter of this book, was a perfect man who kept all the law. But what happens to a man with this reputation? Sooner or later he becomes self-righteous. When Job was confronted by his three friends, it is recorded in Job 32:1, "These three men ceased to answer Job because he was righteous in his own eyes." We never think this of Job, do we?

Now according to the rules of the game of life, what were Job's alternatives? To come down or be brought down. But as we read his story we see it is quite evident that he is not going to do this the easy way, in fact he is going to say, "Though he slay me, yet will I trust Him." I used to thrill at this wonderful text until one day I read it in a new context and I was shocked. "You should have seen me in the old days," Job says, "when they used to call me blessed at the gate. The young men used to bow when I walked by. That is what really brought honor to God, not all this business." (Chap. 29 - Paraphased).

I wonder if I am destroying one of your pet scriptures? If so, please be patient with me; I believe you will gain a new concept of God's dealing with Job as I did.

Elihu was the prophet of God, and his anger was kindled against Job (32:2) because Job justified himself

rather than God, and against the three friends because they had no answers themselves, but condemned Job. So Elihu patiently and courteously allowed the older men to speak first.

"I am young and ye are very old; Wherefore I was afraid and durst not show you mine opinion." (Verse 6) This is youth "coming down." We need to be aware of this today since our youth have something to say to us. The young people are learning to "come down" quicker than we are; they are impatient with "phoniness."

"I say, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: Lest ye should say, We have found out wisdom: God thrusteth him down, not man." Here we see Elihu "coming down" to be with Job. The other three are standing up and saying, "Job, if you had done thus and so, God would have helped you." But Elihu had a genuine fear of God, and says, (32:22), "Job, brother, listen to me; I want to talk to you. I promise you I will speak out of the uprightness of my heart." Don't you wish God would give us a dose of that type of frankness in our church? We could use it!

Elihu believes that he speaks with the Spirit of God in Chapter 33:4-7, "The spirit of God hath made me, and the breath of the Almighty hath given me life. If thou canst answer me, set thy words in order before me, stand up. Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon

thee." He was saying, "Job, brother, I didn't come here to put you down." Have you had the experience of religious people coming to put you down? You are already feeling bad, and by the time they leave they have finished you off. That is not God's way. Notice Job's reaction in the next verses, "Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me."

God says to Job, "Job, come down."

"Not me, God!"

"Alright, Job, it will be my way then."

Very shortly Job discovers that every road he goes up has its problems. "Behold, he findeth occasions against me, he counteth me for his enemy . . ." And so Elihu discerns the problem; in verse 12 he says, "Job, you are off the beam. God is bigger than you are, so why try to fight the system? God is not about to give you a detailed description of His methods. He has already spoken and you have not caught on." Then Elihu shows how God sneaks his knowledge over on men in such a way as to prevent man from thinking he got it for himself. God, through Elihu, is dealing with Job, and in verse 27 we see the key. "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." God is saying in simple terms, "If any man will 'come down' in God's sight, (not in man's sight), I will do mighty things for him."

DON'T TAKE IT — COME DOWN!

In verse 27 we see those things required of man; he has to acknowledge he has sinned, by omission I believe it means here, not commission, missing the mark God has assigned to him; failing to do what

God has asked. Man has to acknowledge his perversion of the truth — twisting the facts.

Many is the time I have been approached by one or the other, or perhaps both of the parties in a marriage who say something along the following lines, "Brother Mumford, you don't know what it was like. He did this, he did that, he did everything." And he says, "But she did this, she did that, she did everything." I am often lead to inquire whether they are both talking about the same marriage.

What is the problem in this situation? Twisted facts. We conceal the part we do not wish to tell and over-emphasize the part we want to tell for personal advantage.

Then the third thing man has to acknowledge is that he has failed to go God's way and it was not profitable. Have you come far enough to know that it is not profitable to go any other way but God's way? No matter what the cost there is no other way.

By this time Elihu is hot on the trail of the situation. With boldness of spirit he sorts out the false from the truth.

In Chapter 34, verse 5-37, we see Job in a different light. In the first place there is little doubt that Job can take it (verse 7). But God did not ask him to take it, He asked him to "come down." Job needed to realize that he was dealing with God who is an expert in bringing people down. It is easy for God to remove a Khru-shehev and put another in his place.

In verses 31 and 32 of chapter 34, we notice four things which Job finally acknowledges; "Surely it meet to be said unto God, I have borne chastisement, I will not offend any more: Than which I see not teach thou me: if I have done iniquity, I will do no more." Still Job does not come down, but is *beginning* to get the message. It is hard going for young Elihu, but necessary for Job's correction. In Chapters 35 and 36, we see how God decides to press Job to

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FORUM



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.

seven questions concerning divine healing



Must a person be saved to be healed by divine healing?

SIMPSON — In my opinion, it is POSSIBLE for God to heal one who is not born again. I'm sure many have been mercifully healed in a time of need, calling on God, who did not go on to follow Him. While such may be possible because of God's loving nature, an unbeliever has to CLAIM on grace. Healing, like all the needs of fallen man, is provided for in Jesus' atoning death. (Isaiah 53:4–6; Matthew 8:16, 17). Therefore, the benefits, including healing, are for those who accept Him as the Lamb of God. Often the scripture links forgiveness and healing. (Isaiah 53; Psalm 103; James 5:13–16). Healing is called by Jesus, "The children's bread." (Matthew 15:26). He implies that it is God's provision for His children.

The strongest reason for linking forgiveness and healing together, is the

very name of Jesus. In Matthew 1:21, "Thou shalt call His name Jesus (Saviour, Deliverer) for He shall SAVE His people from their sins," the word save is "sozo" in the Greek. It means to deliver, protect, to preserve, to HEAL or MAKE WHOLE. Jesus' deliverance is total, spirit, soul and body. But we must appropriate what He has done in faith.

We must not say, one who is sick is unsaved or unforgiven. There are other factors. But healing as well as all the Father's possessions become ours in the atonement. (John 16:12–15). It is part of the Kingdom Gospel. (Matthew 10:5–8; 11:5; Mark 16:15–20; Luke 4:18–19; John 14:12; Matthew 24:14).

PRINCE — I would agree with

Charles: A person may receive divine healing without being saved. However, this is the exception, not the rule. Also, a person may be both saved and healed simultaneously. This is "total salvation."

MUMFORD — Even a casual reading of the New Testament would reveal two distinct aspects of Divine healing. The first is an evidence of the power of the Kingdom of God. This primarily is designed for the heathen and others in physical need. Evangelistic in its use, Divine healing is an open door through which many have come to know Christ as Saviour and Lord (Matthew 8:16 and 17).

Secondly, Divine healing, as Charles says, is the children's bread, i.e., a provision for the child of God. Once it is

understood and embraced, it results in a remarkable revelation of the depth of the implications of Christ's work on Calvary (I Peter 2:21-25).

BASHAM — I think I would add that if a person is seeking healing, it is certainly advisable for him to commit his life to Christ as Saviour before calling on the name of Jesus as healer. There are many recorded healings where the person was not a Christian at the time he was healed. Healing often results in a person accepting Christ, but the promises of God for healing are the Christian's rights, even though at times God's mercy extends beyond that and persons who are complete pagans are healed.

Can Satan actually heal?

PRINCE — In Acts 10:38, healing is clearly attributed to God — Father, Son and Holy Spirit working together. On the other hand, sickness is attributed to the devil.

Occasionally, however, the devil may remove a physical evil (at least temporarily), in order to impose a spiritual evil. For example, a person may go to a medium or some other such person to be healed of an allergy. The evil spirit causing the allergy may be withdrawn, but in its place other more evil spirits — such as depression, despair, suicide — may enter. Thus "the last state of that person is worse than the first." An example of this kind of thing is given on page 22 of Corrie ten Boom's book "Defeated Enemies".

MUMFORD — Satan's ability to heal brings into question a theological implication of "a house divided against itself." Personally, I have never questioned the satanic ability to heal or do other miracles for that matter. Compare Exodus 7:11-12 with II Thesalonians 2:9-10.

If in a deceptive tactic Satan can offer physical healing — i.e. spiritism, heathenism, and the multitudes of psychic phenomenon in order to more greatly ensnare a person or group of persons spiritually — it is not a case of a house divided.

Certainly much needs to be said on how (in what manner) the *motive* and in whose name and authority healing is being offered. Accounts in the New Testament do not border on the mysterious or psychic. Plain and open use of the Name of Jesus Christ and the power of the Holy Spirit is involved.

SIMPSON — While Satan can work miracles (Exodus 7:11-12), I personally have no evidence of his healing of anyone. One of his names is, "Apollyon" (Revelation 9:11) which means DESTROYER. Jesus is the LIFE giver (John 10:10). Perhaps you asked this because there are non-orthodox groups that practice what they call "spiritual" healing. There are several reasons for some success. (a) God's mercy to sincere seekers. (b) Faith principles applied by the individuals will result in positive living and health. (c) A psychosomatic cause can often be helped by positive thinking. This is psychological (soulish) and

metaphysical, not true SPIRITUAL healing. Let me stress that while there are many groups that have ideas, which promote better health, Christian healing is a by-product of eternal life.

BASHAM — I believe that if Satan puts the disease on a person, he can take it off. But usually, only to substitute some other form of torment. Healing by "psychic healers" or by spiritualism is a real deception, since it is a form of demonic activity and Satan has absolutely no intention of letting his victim go. The disappearance of certain physical symptoms is often followed by deep spiritual depression, with the person really in deeper bondage than before. A man, for example, may have a spiritualist or psychic healer remove his warts miraculously, but experience has shown that such persons years later needed deliverance from demonic bondage which began when they went to the "healer".

Can God work through anyone to heal by divine healing?

MUMFORD — Yes, with some modification. Mark 16 plainly teaches that "... the sick will recover" following a simple prayer and impartation of any believing believer. That, in my opinion, is the "evangelistic use" of Divine healing. It is applicable of course to Christians, but the context suggests more of a "go ye" emphasis.

The problem in God using anyone is

(Continued on next page)



NEW WINE

“Occasionally the devil may remove a physical evil in order to impose a spiritual evil—a spirit causing an allergy may be withdrawn but in its place more evil spirits may enter.”



the spiritual pride, satanic opposition and conflict which follows when early attempts are successful. How great is the reward to the child of God who sees his position in Christ, desires to be obedient to this scriptural adjunct and joyfully embraces the excitement which follows when he does!

BASHAM — My answer is yes. I believe any Christian who prays with faith may be the instrument God uses for Divine healing. And of course, some Christians seem to become unique channels for God's healing

However, some believers receive a special ministry of healing which goes beyond this general promise to all believers. Often this special ministry may operate through specific spiritual gifts, such as "faith", the working of miracles", "the gifts of healing", etc. See I Corinthians 12:7-11.

How necessary is the laying on of hands for healing?

PRINCE — Laying on of hands is just one of various scriptural ways to minister healing. Other ways are: anointing with oil by the elders; the

tural, just as anointing with oil for healing is scriptural. But many times healing takes place with neither outward ritual. My feeling is, if the Holy Spirit seems to indicate that laying on of hands would be helpful in a particular case, then do it.

MUMFORD — God *can* send a word to heal. This comes under a word of knowledge with its companion, the Gift of Faith, which results in a healing by means of a word spoken. Most often sing-gift ministries function this way and are genuinely inspiring to behold (Psalm 107:20).

“ I notice many Christians lay hands on sick people in order that they may be healed. Is this necessary, and what effect does this physical contact have in the healing process? ”



power, thus developing a true ministry of healing.

SIMPSON — Yes, I believe so too. When William Carey preached to American Indians, in the early days of our country, often his only available interpreter was intoxicated. But as he spoke many Indians were converted. As important as an instrument is, it is the God Life that heals, and the recipient who receives. I do not know any perfect instruments. It is the message that heals, not the messenger (Matthew 8:8).

PRINCE — Ministry to the sick in the name of Jesus is open to all believers. "These signs shall follow them that believe (i.e. all believers); In my name . . . they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

prayer of faith; the command of faith; the teaching of God's Word. See James 5:14-15; Matthew 8:8-13; Psalm 107:20; Proverbs 4:20-22.

SIMPSON — I would agree with Derek, while healing can be accomplished through many means, laying on of hands is one means. Mark 16:18 says believers will lay on hands. James 5 speaks of anointing with oil. In other cases healing came merely by the preaching of the Word (Acts 8:5). But we should not get "hung up" on the method, it is the life of Jesus imparted by faith that heals. Whatever method will enable the recipient to release his faith, is a good one. James 5:15 reminds us that it is the prayer of faith that will save the sick.

BASHAM — As my colleagues say, laying on of hands for healing is scrip-

Laying on hands, however, is a very important aspect of healing, for it involves impartation of the life of Christ from the Spirit-filled Christian into the one who needs the life, virtue of the Son of God. The woman with the issue of blood is the classic example.

Examine, however, the man at the Gate Beautiful in Acts 3 when Peter and John ministered to him the word of Faith, "look on us." They then proceeded to take him by the right hand. I believe it was then that the life of Christ passed from them into this man for a dramatic and Christ-glorifying healing.

Personal experience bears this out as most men used in this realm will testify.

Does the Bible state that we can heal being Christians?

SIMPSON — Healing is a ministry for believers. Mark 16 says BELIEVERS shall lay hands on the sick and they shall recover. I Corinthians 12:9 states that healing is one of the ministries of the Spirit set in the Body. I believe that God has raised up well-known healing ministries partly to show the rest of us how it is done. I believe that, ultimately, healing, like other special ministries, will be carried out in the normal course of the Christian community by local members.

BASHAM — Three scriptures which authorize believers to pray for healing:

basically it IS God's will to heal everyone and at all times. Complications, however, begin when we discuss whether or not God permits or uses affliction or sickness as a corrective measure. Let me give two verses which apply: Psalm 119:67, "Before I was afflicted I went astray: but now have I kept thy word." Psalm 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

BASHAM — I believe that the word of God promises healing. Therefore I think we are scripturally encouraged

Jesus died to accomplish. The fact that ALL people do not respond to the New Birth, and ALL Christians are not perfect, does not keep us from teaching that Jesus died to deliver ALL from ALL iniquity. When we look to Him in faith He forgives and saves. (Sometimes that is a process). Likewise, healing is provided, even if we are prevented from full realization of it. Though some do not receive, some receive partially and some receive gradually, it is already fully provided. We are taught to pray believing. The Elders are to pray for their flocks when asked (James 5). Jesus healed all.



“Laying on of hands is a very important aspect of healing for it involves the impartation of the life of Christ from the Spirit-filled Christian into the one who needs the life.”

Mark 16:16–18, Matthew 21:22 and James 5:13–16.

As Christians, can we expect to be healed from all afflictions and diseases?

MUMFORD — “. . . all afflictions and diseases” is quite a comprehensive statement!

I am sure the others will have something to say about the origin of sin and affliction. Since sickness originates in sin and Satan, it is quite clear that God's provision and ultimate design is that we live healed and healthy. We must, as well, include in this sinlessness and spiritual unity.

Bringing these three things to personal possession is the challenge of Christian faith and maturity. Because all of these were purchased for us at Calvary, we can say unequivocally that

to pray for every case, believing it is God's will to bring healing. But we also know that many things can stand in the way of healing, and that God's promises are conditional. Lack of faith, unforgiveness, deliberate sin, rebellion and many other things can block healing.

PRINCE — I quite agree. I believe that God has made provision for all believers to be free from sickness. The will of God for the believer's physical condition is stated in III John 2: “to be in health.” The basis of this provision is Christ's atonement. “Himself took our infirmities and bore our sicknesses . . . by whose stripes (wounds) ye were healed.” See Isaiah 53:4–5, Matthew 8:16–17 and I Peter 2:24.

SIMPSON — I think I could sum up the answer by saying that this is what

Instead of using the exception to our healing prayers, to produce doubt, we must give ourselves to understanding the conditions for healing more fully.

I find it interesting, that many people who most loudly declare that it is NOT God's will for all to be healed, go immediately to the doctor to get healed anyway. I personally believe the doctor is alright, because I believe God does want people well. But in my mind we should seek God's way first (II Chronicles 16:12).

What could happen to the faith of a believer if the Lord didn't want to heal him?

MUMFORD — The “positive message” as it is often called, is the source of great disappointment to the new believer. By “positive message” I mean a

(Continued on next page)

FORUM

(Continued from page 11)

declaration that everyone should be healed — if not “you don’t have faith”. Not only is this unscriptural, but most cruel and damaging to the struggling child of God.

Whenever we cannot seem to grasp a healing for ourselves or for another, it is important that we do not succumb

worship the idol anyway. We do not trust Jesus because He will give us benefits. We trust Him because He alone is worthy. Out of the relationship that we have in Him, comes the benefits. A real believer is one who is believing — not doubting. He knows that God desires the best for him, and in every trial will seek to know and do the Father’s will. I have seen Christians, with real fruit, suffer. Many suffer because they have given up. Others because they harbor unforgiveness, or have mishandled the Lord’s body (I Corinthians 12:27–32). And I am sure that others suffer for yet other rea-

spond to the prayer of healing. And I have also known many to be healed.

PRINCE — To me, the faith of a committed believer is not dependent upon whether he receives physical healing in some particular instance. The great unshakable basis of his faith is a personal relationship to Jesus Christ. See Matthew 16:16–18; I Corinthians 3:11; II Timothy 1:12. In the last resort, he will say, like Job: “Though he slay me, yet will I trust in him” Job 13:15.

At one time or another almost all of



“Many use the argument that to pray for man’s healing and fail would be disastrous to his faith. I have never seen any person turn away from the Lord because he was not healed.”



to the accusation of the enemy: “the Lord could heal you, but it is not His will. You are different; others can be healed, but not you!”

David had a spiritual mechanism which I believe to be applicable to everyone in a comparable situation: when he couldn’t understand he cried from the depth of his Spirit . . . “teach me!” Psalm 25:4–5; 27:11; 86:11, etc.

As lessons are learned, the Spirit of Christ flows more freely and physical healing is discovered in the amazing teaching of Paul in Romans 8:11.

SIMPSON — First, let me say, our faith should not be in healing but in Jesus. Job said (13:15), “though he slay me, yet will I trust Him.” Shadrack, Meshack and Abednego said (Daniel 3:16–18) that if God DID NOT deliver them, they would not

sons. I can only know that such suffering is not the perfect and final will of God, because Jesus taught us to pray “Thy will be done on earth as it is in heaven.” At such times, our salvation is in the fact that we have one who intercedes, who is touched with the feeling of our infirmities (Hebrews 4:15).

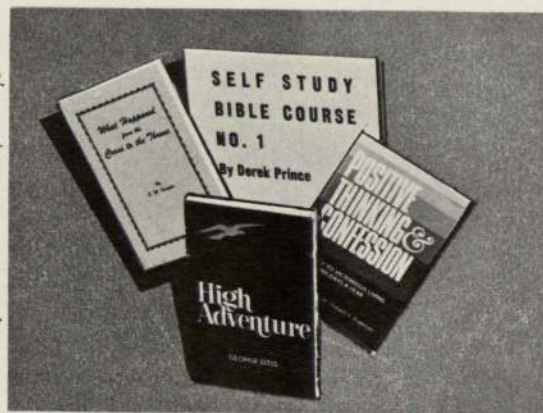
BASHAM — I agree with Charles, I have known many a minister use the argument that to pray for a man’s healing and fail would be disastrous to his faith. But in fact, I have never seen any person turn away from the Lord because he was not healed. I do not say some haven’t; I just say I have never known it to happen personally. But I have seen many people receiving blessing and strength from prayer even if their particular affliction did not re-

us pass through experiences where it seems that God does not answer our prayers. In such cases there are reasons known to God, but not understood by us. These cases are covered by Deuteronomy 29:29: “The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do them . . .” We cannot unlock God’s secrets, but we can walk in obedience to all of God’s will that is revealed to us. □



HAVE YOU REMEMBERED
TO REGISTER FOR THE
MAY CONFERENCE?
(see back cover)

BOOK REVIEW



HIGH ADVENTURE

George Otis

Fleming H. Revell 192pp Cloth \$4.95

High Adventure reads like a "who dunnit", it has a pace that grips the reader and a message that challenges any believer who wants to get down to business with the Lord. Through the pages Otis shines forth, not as some spiritual giant nor as an anti-hero, but just plain George, sometimes quixotic, bearing down perhaps a little impatiently at times, but always the sharp business executive, courteous, penetrating and compassionate; dedicated to the task of making Jesus known. One thing is for sure, you would never pass the author in the crowd. Though modest of stature, well-dressed, trim of figure, Otis commands the attention more by his quiet assurance than by his dynamic speech or quick wit.

Ever wondered how to cope with the Christian businessman who somehow fails to bring his belief into focus with his day-to-day business transactions? Otis seems to have found an interesting answer, for indeed, no trace of bitterness as a result of numerous disappointments mars the pages of this absorbing tale.

If you fail to take in *High Adventure* you will have missed one of the outstanding testimonies of a decade as well as a precious through-the-fingers peek into the lives of some of God's choicest warriors. This book is an ideal gift for the business executive seeking the answer to today's tensions or for the sincere evangelical seeking the practical reality of a walk in the Spirit. H

WHAT HAPPENED FROM THE CROSS TO THE THRONE

E. W. Kenyon

Kenyon Pubn. 203pp Paper \$1.00

The one regret the reviewer had when reading this grand little book was that the author only wrote a handful of books in his lifetime. Dr. Kenyon has long gone to glory but his tremendous books live on, passing through printing after printing.

There is a kind of whispering campaign about the Kenyon titles of which "WHAT HAPPENED" is one. The books are seldom advertised and consequently generation after generation have to pass on the news of their existence by casual remarks at meetings where the gospel is being preached in depth.

It would be safe to say that you will never understand Calvary if you have not grasped the truths expounded so succinctly by the author.

Be warned, once you have purchased "WHAT HAPPENED" (perhaps several copies at this low price) you will want to read them all and you will never cease to thank God you came across this outstanding author. H

SELF-STUDY BIBLE COURSE NO. 1

Derek Prince

Prince Pubn. 62 pp Paper \$4.95

If you are interested in a precise and progressive study of the Bible, here is your answer. This systematic self-study course is designed to (1) provide a foundation of Bible knowledge on which

you will be able to build a strong and successful Christian life: (2) give practice in searching the Scripture and utilizing them daily: (3) train in analyzing Scripture to determine for yourself its correct meaning: (4) form in you the habit of accepting only those things which can be proved by direct reference to the Bible.

Concise questions, correct answers, notes and memory work guide the reader into a rich and rewarding study which can form a continuing reference and help. JB

POSITIVE THINKING AND CONFESSION

Dr. Hobart E. Freeman

Faith Pubn. 54 pp Paper \$1.00

How many books have you read on "positive thinking"? Perhaps many — but never one quite like this study by Dr. Hobart E. Freeman. His unique approach combines the very important aspect of positive thinking with POSITIVE CONFESSION. The author feels sure that here lies the key to victorious living 365 days a year. This inviting avenue of thought offers a new walk into abundant joy and satisfaction. The link-up between what we think and what we say forms the thesis of this small but dynamic book. The intricate relationships of body, mind and spirit are brought into focus through an interweaving of God's teachings and principles on these subjects.

Dr. Freeman was a St. Petersburg, Florida, businessman before his conversion and call into the ministry. JB

Have you ever thought it strange that when Elijah's mantle fell upon his successor Elisha that the sons of the prophets had been content to be spectators whilst Elisha had gone on and received God's full blessing? And, stranger still, they then came and bowed down before the prophet.

Being somewhat skeptical about this translation business of Elijah they confront Elisha with an interesting suggestion, "Behold now, there be with thy servants fifty strong men; let them go we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or into some valley." When they return shamefaced after an abortive search, to which Elisha had agreed only under pressure, his comment is, "Did I not say to you, go not?" (II Kings 2:16-18).

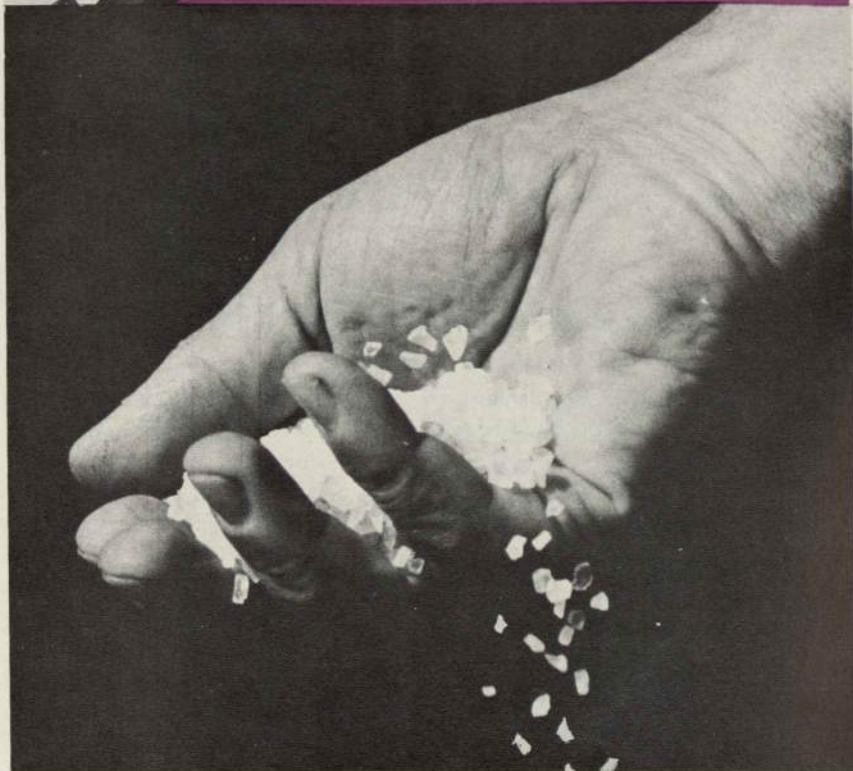
What a strange concept these sons of the prophets had about the Holy Spirit, and yet I wonder if today some of us are adopting a similar attitude. It seems to me that often some of God's people have been seeking the Spirit with great desire and like the sons of the prophets they have even entered to some degree into the things of the Spirit. Nevertheless they have the same basic attitude as those spectators of old, they have a total misconception as to who the Spirit of God is. They know little about His character and the way in which He works. Fancy thinking that the divine Spirit of God would pick a man up and dump him in some remote valley, to wait broken and bleeding for some sons of the prophets to come and rescue him out of the hands of the Holy Spirit. I still meet many people today, however, whose basic problem is identical, they are actually afraid of the Holy Spirit, the comforter.

It has often been said that the Holy Spirit is a perfect gentleman, He always acts consistently with His character. So often we are fearful to entrust ourselves to the Holy Spirit for fear of what He might do to us.



BY ARTHUR WALLIS

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



HEALING THE WATERS

We are afraid of being dumped in the valley or on some mountain, or put in some impossible situation, or asked to do something completely foreign to our nature. The Holy Spirit never does things like that.

The Holy Spirit, on occasions, does do the unusual, or the unexpected, or even things contrary to our judgment, but He will never cause us to do anything ridiculous, or stupid, or anything that would dishonor God or bring a reproach upon His name. Above all, the Holy Spirit is Holy, all His actions are in keeping

with that characteristic. Further, He is the Spirit of God and so He will always act with God's best interests at heart. If we have an attitude of mistrust towards the Holy Spirit it usually indicates that we have a similar attitude towards God. We are actually afraid of God, we are afraid of His will in our lives. We need to realize that when we trust ourselves to the Holy Spirit, we are simply trusting ourselves to God.

Many of us desperately need a fresh revelation of God's character. We need to see our God as the God

revealed in Jeremiah 9:23 and 24. That is the kind of God we have. It is in knowing Him that we can trust Him, because He always acts according to His character. He practices steadfast love, He practices justice, He practices righteousness in the earth, and He delights in these things. We are always safe to trust ourselves not only to the Lord and our Saviour, but also to the Holy Spirit.

Dr. A.T. Pearson, a great man of God, had an interesting prayer, "Teach me, Oh Lord, that if I had Thy love and Thy wisdom, I would order for myself exactly what Thou hast ordered for me." In other words, God's will is good, acceptable and perfect. Isn't it wonderful to be able to trust Him, even when you can't trace Him? And to know that in the end we shall bow our heads in worship and say that His way was right, His will was perfect.

We see then that these men, the sons of the prophets, had evidently not come to the place with God where they realized that He and the Spirit of the Lord were to be trusted. This probably accounts for their reticence and reluctance to press through with a God they did not fully trust. If we have a suspicion or a fear that perhaps God will rob us of the best, or perhaps put us in a situation with which we will be unable to cope, or put demands upon us which we cannot possibly bear, we cannot go through with a God like that. We cannot trust ourselves to a Spirit who behaves in that manner.

But here was Elisha, a man who knew and understood the ways of the Spirit of God, who, when the sons of the prophets insist on searching the mountains and valleys for the body of Elijah, reluctantly agreed to let them learn the hard way. And sure enough they did.

A few days pass after these men return empty-handed and then the city fathers come to Elisha with a serious problem. A situation (vs. 19) in the city concerns them, and so the first person they come to is the prophet Elisha. Have you noticed that when

God puts His hand upon us, and equips and empowers us we do not have to go running around looking for jobs, they come running to us. The needs start appearing from here, there and everywhere — that is the way God works. He brings needs to a place where they can be met, to the man who can be an instrument in God's hands.

The situation confronting Elisha is in one way tragic, because the sons of the prophets have been living in this place for years and have not been able to cope with the situation. Why? Because they did not know God, neither did they have faith in His power to deal with it. Even though they had known a measure of the Spirit, they were not moving in the full flow. I wonder if by any chance they were living in the past, I wonder if they were resting upon the fact that they had an experience when first they prophesied. Do you think that perhaps they had become satisfied and imagined that they had gone far enough? It is so easy to do this. In contrast, we see Elisha, a man who was not by any means satisfied until he saw the power of God flowing through him and even then, he was not satisfied, because he recognized there was still more to follow.

So here we see Elisha faced with finding a cure for a long standing chronic condition. I like to think that he viewed the situation in a manner similar to that adopted by a physician interviewing a patient, perhaps he tabulated the situation in his mind as follows:

1. **Condition** — There are three significant things these men tell me about the condition of this city (II Kings 2:19).

2. **Cause** — They outline the cause behind the condition clearly.

3. **Cure** — The cure can be prescribed as a result of diagnosis by the man who trusts God.

Then Elisha gets to work on a diagnosis:

CONDITION — (a) The situation of this city is pleasant, (b) The water

is bad (for reasons we shall presently discover), and (3) The land is barren, unfruitful.

I see from the problem outlined to Elisha two thrusts of the Spirit of God as far as our own individual hearts are concerned. The first thrust is the revelation that our own present day needs are reflected in those dealt with by Elisha. And of course God is here to provide an answer for us as He did for Elisha; there is always a remedy to every situation; there is no problem He cannot deal with; there is no chain He cannot break; there is no sickness of spirit, mind or body that He cannot heal. So if we have that kind of a need I am sure we shall see that God has provided a way through, a way into victory and release, a way of healing and blessing.

The second thrust is the revelation that God can use those of us moving in His will to meet the needs of others. We can be the channel of the grace of God flowing through our lives to meet the needs of men and women around us. So which ever thrust we apply to ourselves from this portion of the Word of God let us open our hearts to receive it.

Returning to the problem confronting Elisha, we see first of all that the situation is pleasant. That's true of every child of God. There is a lovely little expression that is characteristic of Paul in his epistles when he says that the believer is "in Christ." I do not know how many times it appears, perhaps scores of times — "in Christ, in Him, in Christ Jesus." What does it mean? In my opinion I believe that the parable of the vine and the branches helps us best to understand what it means to be "in Christ." As the branch is in the vine, so is the believer in Christ. The branch is joined, united to the vine, the believer is united to Christ. As the life of the vine flows through the branch, so the life of Christ is pulsating through the life of the believer. In Ephesians 1:3 Paul says, "We are blessed with every spiritual blessing in the heavenlies in Christ

(Continued on page 18)



THE IDEAL CHRISTIAN HOME

How do you rate in the HOME?

The home which is based on the Biblical concepts contained in this article will withstand all of Satan's attacks upon it. Take a few moments of your time for this spiritual check-up, you will find it most rewarding.

THE RELATIONSHIP OF HUSBAND AND WIFE

I PETER 3:7

1. Are we making ourselves worthy of respect from the other mate?
2. Are we kind and forbearing to one another?
3. Do we settle disagreements privately with children not around?
4. Do we really make Christ the Lord of our home?
5. Do we encourage self-restraint and good manners in the home?
6. Is the wife submissive to the husband?
7. Does the husband lead the home in spiritual matters?

THE DEVOTIONAL LIFE

COLOSSIANS 3:16

8. Do we pray often and earnestly for each other?
9. Do we have prayer at each meal?
10. Do we observe family worship at least once a day?
11. Do husband and wife have a time of private devotion daily?
12. Do we sing hymns in the home?

13. Do we pray with the children and teach them to pray?
14. Do we lead the children in Bible reading?
15. Do we teach our children a love for the Bible?
16. Do we teach our children a reverence for the Word?
17. Do we discuss practical problems of Christian living with them?
18. Do we give our children good literature to read?
19. Do we minister to our children and bless them?

THE HOME AS A SCHOOL

THE CHILDREN

EPHESIANS 6:4

20. Do we teach our children to honor and obey father and mother?
21. Do we train our children to live according to God's commands?
22. Do we treat each child impartially?
23. When I command and forbid, do I mean it? (As little as possible).

24. Do I make threats and promises which I cannot carry out?
25. Do I anger my children by harsh rebukes and unjust treatment?
26. Do I shout, or do I quietly and firmly assert my authority?
27. Do I enforce obedience? By using the rod or withholding privileges.
28. Do I call my children by their real names, or do I call them by childish nicknames?
29. Do we always have time to listen to children, to earn their confidence?
30. Do we teach thrift and stewardship accountable to God?
31. Do we observe their habits and give them the necessary interpretations of sex?

OUR YOUTH

I TIMOTHY 5:4

32. Do we avoid nagging and harsh rebuke that tends to harden our young people?
33. Do I encourage initiative and a healthy spirit of independence and personal responsibility?
34. Do we keep Christ in the center of their lives?

35. Do we try to help them decide on suitable vocations?

36. Do I participate by prayer, earnest counsel, mutual respect and open discussion?

37. Do we participate in school activities to show our interest in our children?

38. Do I make the church as the central interest in their lives?

39. Do we teach them to stand up bravely for the right, even at the risk of ridicule?

40. Do we encourage them to bring their friends to our home?

41. Do we know where they go? Are we sure to have them home at a decent hour when they go out?

THE EXAMPLE OF PARENTS PSALMS 101:2

42. Do we see the need of constant self-discipline?

43. Do we curse or use questionable language?

44. Do we keep a good example to back up our right instruction?

45. Do we reprove and accept reproof cheerfully for Christ's sake?

46. Are we as courteous to each other at home as we are in public?

CULTURE AND AMUSEMENTS EPHESIANS 4:1

47. Do we train our child to use leisure time profitably?

48. Do we provide entertainment

which keeps interests at home?

49. Do we choose good books for our library? Do I allow only wholesome literature to be read by my children?

50. Do we supervise and join in our children's entertainment?

51. Do we teach our children to love nature and the outdoors?

52. Do we take all the time we should to be outside with our child?

THE HOME AND CHURCH RELATIONSHIP

CHURCH ATTENDANCE PSALMS 26:8

53. Do we as a family attend church meetings regularly?

54. Do we help the children understand worship in the meetings?

55. Do we explain what is happening and discuss the meaning of our church?

56. Do we try to awaken a true love for the people of God?

57. Do we discuss what comes at church and bring out meaning for everyday life?

58. Do we train the child to be quiet and reverent in church?

59. Do we train the child to enter into the worship?

60. Do we teach our children in the home Bible studies?

61. Do we teach our children to give generously and tithe in the church and to the Lord?

62. Do we give our time and labor to

THE HOME AND SOCIAL RELATIONSHIP

NEIGHBORLINESS 1 JOHN 4:11

63. Do we train our children to be good neighbors?

64. Do we practice what we testify to others?

65. Do we practice and teach compassion for the needy?

66. Do we allow our children to quarrel or talk badly of others?

67. Do we seek to win others to Christ and encourage our children to do the same?

68. Do we permit our children to associate with only morally good friends of their own age?

69. Do we instruct our young people to respect sex and warn of its possible dangers? If we wait for our children to learn about this important subject, it is too late for them to learn from us the right way.

COMMUNITY JEREMIAH 29:7

70. Do we teach our children to be good citizens and obey laws?

71. Do we obey the laws ourselves?

72. Do we vote and seek God's wisdom in our voting?

73. Do we teach our children that God has a plan for the world?

HEALING THE WATERS

(Continued from page 15)

Jesus.” The result of this glorious union is simply that I am in the line of God’s full blessing, because He has blessed us with every blessing in Christ. But we should remind our hearts that there are no blessings for the child of God outside of Christ, they are all in Christ.

We should never get it into our heads that the Baptism in the Spirit is a sort of optional addendum, a sort of extra blessing to salvation. It is an integral part of salvation. The problem is, that many Christians have not entered into salvation as God intended them to enjoy it, and yet all these blessings are in Christ. The moment I come to Jesus in repentance and faith, I receive Him. When I receive Christ, I receive potentially all that God has for me, because He has no blessings outside of Christ. They are all in Christ, but experientially I may have far too little. It is entirely possible to be a multi-millionaire and to live like a pauper, if you fail to draw on your inheritance. If you do not know how to write a check on your bank account then you can live like a pauper.

This picture is beautifully illustrated in the history of Israel as God brought them out of Egypt, through the wilderness into the land of promise, a protracted parable enacted in the life of a nation. All that they did, every experience they passed through, have a counterpart in Christian experience. Paul teaches in I Corinthians 10 that the things that happened to the children of Israel, happened by way of an example so that we might learn. We should not lust after evil things as they did; we should not murmur in our hearts as they murmured; we should not be idolaters as they were.

When God brought His people out of Egypt, He brought them out so that He might bring them in. Before ever He brought them out He had a complete plan. The land of Canaan, that land promised to the patri-

archs — Abraham, Isaac and Jacob — that was destined to be the inheritance of God’s people. He brought them out with that inheritance in view, but the tragedy was, that because of the hardness of heart, the disobedience, and the unbelief, of those who came out, only two got in — Joshua and Caleb, the rest were an entirely new generation. What a tragedy when we do not appropriate our possessions in Christ.

“Pride in its most estimable as well as its most debased form is self-deification; it is not a yielding to temptation from without, but a distinct alteration of relationships within. Watch where you are not willing to give up your self-confident obstinacy in little things, and you will know how much pride there is in your heart, how much you will set your moral teeth against God’s providential order—“I won’t yield”; “I won’t for a second allow anyone to usurp my rights.” —Oswald Chambers

But when the time came for this new generation to move in, God said to Joshua, “Every place that the sole of your foot shall tread upon, I give unto you.” They could have made Canaan in three days, but God knew that if they saw warfare they would have been full of fear and have wanted to turn back to Egypt. So He had to prepare them, discipline them and train them. And then when the time came God was saying, “I have no more giving to do. But my, you’ve got a lot of possessing to do. Go in and possess what I have given you, it is yours.”

Similarly, when I come to Christ, the Baptism in the Holy Spirit is mine as far as God is concerned, the moment I come to Christ, full sanctification is mine according to what God has given me, and the moment I

come to Christ a life that is led day by day by the Spirit is mine. But I must enter into these things, I must plant the foot of faith upon them and make them mine by experience and reality. What on earth is the good of having blessings on paper?

Now let us look at the second aspect of condition — The water is bad. We find in the word of God a number of places where there was a lack of water. This was true of a young woman who was called Achsah. She was the daughter of Caleb and her husband, Othniel, had won his bride because he took a certain city after Caleb had said, “Whoever takes that city shall have my daughter.” But there was something wrong with her inheritance, there was a lack of water in the land so she persuaded her husband to ask her father for water springs and Caleb gave her the upper springs and the lower springs. An inheritance is of little use if there is no water, it does not matter how productive the land may be potentially, or how rich or how fertile, without irrigation there will be no crops and no fruitfulness.

At Jericho, however, the problem was not lack of water, but the lack of good clean water. The water had always been prolific and abundant. It is so even today, you can see it springing out of the same clear bubbling spring that is spoken of in scripture. The Hebrew word used to describe the water in the Scriptures, means evil or mischievous, it suggests something almost sinister to me, it suggests that perhaps the water had been in some way contaminated. There can be nothing wrong with water as it comes from the hands of the great Creator, but if the water was bad that means that the water was polluted in some way.

Thus we are lead to the third aspect of condition: The land was unfruitful. Again the Hebrew word used here is not the usual word for unfruitful. The word used means literally that the land is miscarrying. Land can be unfruitful in such a way that when seed is sown it never ger-

minates. However, that was not the situation in the city mentioned here in II Kings 2. There was germination all right, there was a springing up, but nothing ever came to maturity. The figs would drop from the trees before they were ripe; the corn would spring up and wither before there was full corn in the ear; the land was casting its fruit before its time, there was miscarriage. Water can often be a source of contamination instead of a source of life, that is what was happening at Jericho.

We have in this portion of scripture a picture of the life of many Christians, they have received the Holy Spirit and known a measure of God's blessing. As they serve the Lord in that realm things go well for a while and then suddenly everything goes wrong. Instead of life, there is death and they move from place to place leaving a trail of death, or at very least a trail of unfulfilled purpose behind them. Something is wrong, somewhere there is contamination, there is not the pure flow of the Holy Spirit operating in their lives.

Now let us look at the important second item on our doctor's list: **CAUSE.** A doctor is not so concerned with symptoms as he is with what the symptoms disclose. He looks for the root of the problem, and the root of our problem is not always the thing that we tell the doctor, it is not often what we think it is, sometimes the trouble lies deeper. I think of a well-known preacher who had a church clock that was always going wrong. One day he had a little notice hung on the clock, "Don't blame my hands. The trouble lies deeper."

So often the trouble does lie deeper. What was the cause of the condition as related in the passage of Scripture we are studying? We can search this passage without ever finding an apparent clue as to the cause of this condition. This is so often true in our lives. In personal counselling, I sometimes talk to a person and as

they unburden their problem, I am lead to ask them many questions because I sense that the real need is not on the surface. We all need to ask God for, a hearing heart. The Lord will whisper His secrets to us one by one as we need to know them. He will not entrust us with volumes of interesting information merely to satisfy our curiosity, or to allow us to become little spiritual "know-it-alls" like the sons of the prophets.

As Leonard Ravenhill says in one of his books, "Solomon asked God for a 'hearing heart'." This was the source of Solomon's wisdom, so that when those two harlots came before him disputing the parentage of a baby, Solomon called for a sword and the real mother was quickly revealed. Whose wisdom was this? Not Solomon's. It was God's wisdom, and this is the wisdom He promises every Christian who asks in faith.

In I Kings 16:34 we read, "Cursed be the man who rises up and builds this city Jericho." Jericho was under the curse of the Lord because of its sin. In the past, Ahab had disregarded the word of the Lord and had built the city at the personal cost of an immediate judgement upon his family, as a result he left a heritage of death to his posterity. That was why the water was contaminated, because it was under a curse, there had been an opening of the situation to the adversary because of willful disobedience of the word of God.

I have a friend who is a Bible teacher and Evangelist. He was conducting an evangelistic campaign in a certain city in Britain. After a week's meetings in the church there were no converts, he was concerned and sought the face of God. In the course of his daily reading he came to that scripture which describes a famine in the land in the time of David. How David had sought God who revealed that it was because of slaying the Gibeonites whom Joshua had pledged to protect. So from the time of Saul there had been something that had brought a curse on the land, the effect of his sin was being felt in

his posterity. As the evangelist read this it seemed that God said to him that there was something in the history of that church which was hindering blessing, so he shared with the pastor who at this time was not baptized in the Spirit. The pastor said, "I haven't been here long, so I don't know of anything in the history of the church that could be hindering a blessing."

But they continued to pray about it, and on the second Sunday night, after the evening service all the church members were invited to stay behind to seek God's blessing. It was a time of humiliation; a time of confession and the Spirit of God brought something out into the open. It so happened that years before there had been a godly minister in that church and under his ministry people were converted, the church was packed and the work had prospered. The time had come however, when the young assistant minister, a godly man, was to take over the work that God had so signally blessed. For some reason the deacons refused even to consider the young man and would not even allow his name to go before the church, in fact he was asked to leave. From that moment on, the church had gone down hill. Although most of those present at the meeting had not been members of the church when the young minister had left and so were not personally responsible, that night they humbled themselves, and took this sin against one of God's anointed to Him, and confessed that the church had not acted rightly in this matter, and asked the Lord to forgive and to cleanse. The very next night, God began to save souls, and went on saving souls and filling them with His Spirit, including the pastor of that church.

What is it that can open the way to enemy infiltration in my life? What is it that could cause the blessed pure water of the Spirit to be contaminated? Let me give you four things:

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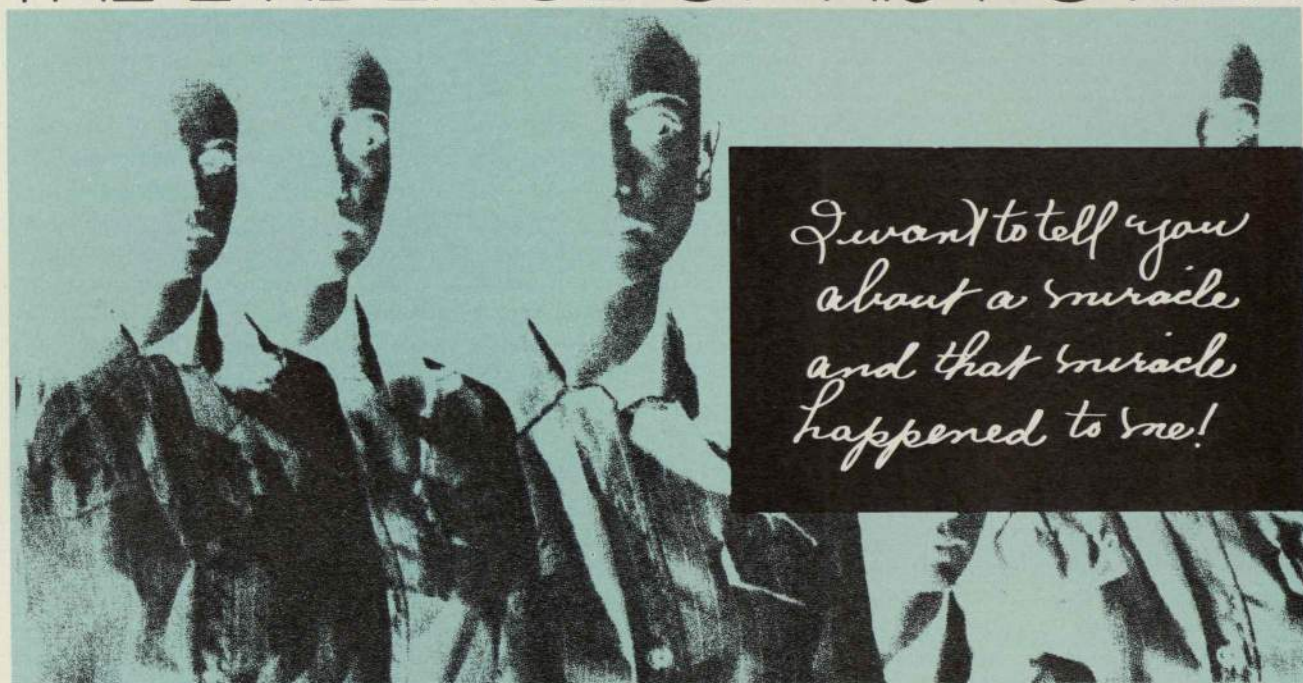
I want to tell you about a miracle and this miracle happened to me. How by one prayer, after I had the correct instructions about divine healing.

Everything that we receive from God comes through His grace, by faith. I had multiple-sclerosis for more than fifteen years. I could not walk around without stumbling and falling. Many times I was in a wheel-chair, I often broke my bones, but I firmly believed that the Lord was going to heal

forever." Did you ever have a Scripture become alive to you? This was the first one that became alive to me. When I read Hebrews 13:8, I knew definitely that "Jesus Christ is the same, yesterday, today and forever."

Then I read about Moses. Moses said to God: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what

THE EVIDENCE OF HIS POWER



A TESTIMONY OF HEALING FROM MULTIPLE SCLEROSIS BY GERTRUDE TIGER

me. If there is no cure for the illness humanly speaking, it matters not: healing comes from God and there is nothing impossible with Him (Luke 1:37).

My church did not teach divine healing, but my Bible does. So, if your church does not teach you about divine healing, your Bible teaches it. Isaiah 53:5 says: "With His stripes we are healed." Isaiah 59:1 says: "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." Oh, He can hear your prayer right now.

Hebrews 13:8 says: "Jesus Christ, the same yesterday, and today, and

shall I say unto them? And God said unto Moses, I AM THAT I AM." (Exodus 3:13-14).

These words put God in the present, He has never existed in the past. He is always the God of TODAY. Then I also read in Acts 10:34 that "God is no respecter of persons."

Then I said to God: "Lord, if Jesus Christ is the same yesterday, today and forever, and there is no respect of persons and by His stripes we were healed, then this is for me."

The Bible says that faith comes by hearing and hearing by the Word of God (Romans 10:17). We receive a measure of faith when we accept Jesus

Christ as our personal Saviour, but if we want that faith to increase, this has to come through the Word of God.

I became more and more paralyzed. One doctor told me that the day would come when I would be completely blind, and thus it was, the optic nerves were paralyzed leaving me completely blind. Then one day they told me not to stay alone for before the next 24 hours would go by I would be completely paralyzed--so it was.

The ambulance came and they took me to the hospital, but on the way I said to the boys that took me: "You forgot something!"

They answered: "What did we forget Gertrude?"

I said: "You did not bring my shoes."

"Oh," they said: "What in the world is a paralyzed person going to do with shoes? You can't use them, you won't need them."

I said: "Oh yes, I am going to need those shoes! One of these days the Lord is going to heal me and I will need those shoes to get out of the hospital." I believed with all my heart that God was going to heal me, but I did not know how to appropriate my healing.

Many people came to pray for me. I firmly believe that all the prayers that were said by my family and friends in my behalf were heard by God. When we pray in faith for someone, God hears and considers that prayer. Perhaps the answer is delayed but it is never denied.

While I was in the hospital I had three heart attacks and one stroke. Everytime they would put me under an oxygen tent, I would think: "There is room for two, Jesus and I." The nurse would come and say: "Don't say a word, you must not waste your breath." One does not have to speak in a loud voice to Jesus. I would pray and feel His presence and I knew the answer was on the way.

This was my prayer: "Oh, Lord, make me whole again, don't just make me better, but make me entirely whole again."

I remembered how Jesus asked the impotent man: "Wilt thou be made whole?"

And I answered to that question: "Yes, Lord, make me entirely whole again."

SPIRITUAL PREPARATION FOR HEALING

The Lord had to deal with me concerning many things. I had worked in the church for twenty-five years and thought I was doing pretty good but the Lord thought otherwise. One day He said to me: "Do you love your neighbor like yourself, all the time and all of them?"

I answered: "No, Lord, how can I, when some I don't even like."

He taught me how to love them through the love of Jesus Christ. Yes, you can love your neighbor through the love of Jesus Christ. He dwells in us and we in Him, so it is possible to love others such as He loves them.

The Lord also dealt with me concerning doubt, fear and unbelief, things that I never considered as sin. For three months He taught me about those things that were within me that were not according to His holy will.

I finally became completely paralyzed so that I could not do one thing except talk to Jesus. I knew that the Lord was with me and when we know He is with us, we can stand all the disappointments in life. One day they covered me up with a sheet for they thought I was gone. I could move one hand, so when they saw that move, they came and took the sheet off.

FAITH UNMOVABLE

I was always asking those that came to visit me to bring my shoes. No one responded for everyone thought I would not need clothes or shoes. It wasn't their fault, they did not know Christ as their Healer. I would say to them: "Bring me some shoes, for when the Lord heals me I am going to need them."

One day the head doctor came to see me and said: "Gertrude, I would

like to know your attitude about yourself." The night before I had suffered much thirst, as spasms produce thirst and they would not give me water at night for fear that I would swallow my tongue. Now came the question: "I want to know your attitude about yourself."

I asked him if he wanted an honest answer, or if he wanted me to joke. He said he wanted an honest answer. So I answered: "I do not see myself here lying less than a human being."

Then he said: "How do you see yourself?"

I said: "I see myself walking with shoes on."

"Oh," he said, "I am sorry I ever asked you that question. That will never be! You will never be different from what you are now!"

So, I answered: "According to you, I will never be different, but you have not considered my Lord. One of these days He is going to heal me and I will walk with shoes on."

His answer was: "Oh, that is your imagination."

He thought that for he did not believe the Bible, but I know that God gave me a faith vision concerning myself walking, just like He gave Abraham a vision when he was to go into a far country.

I was tired of being in that room in the hospital and one day I asked the nurses if they would take me outside and put me under a tree, for I knew there were trees out in the yard, having been in this hospital many times before, when I was in a wheel chair. They called for the head nurse and she said: "Gertrude, do you realize that if we were to take you outside we would have to have enough men to carry your bed and all? Don't you think this is unreasonable?"

"Yes," I answered, "I withdraw my request."

THE DIVINE ANSWER

One day a woman came into my room, Beatrice by name, and asked me: "Do you believe that God can

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heal you and do you want me to pray?"

I answered yes to both questions and she said a short prayer and left. As she was leaving the room, an audible voice said to me: "I sent this woman to you."

I was frantic for I had no way of knowing what the woman looked like, for I was blind, so I called on the person in the next bed and asked them to call this woman. When she was by my bed, I said to her: "God spoke to me and said that He sent you to me."

Beatrice said, "I am so glad you called me back, I was in my home in Maryland when God spoke to me and asked me to come to Las Vegas, Nevada and visit all the incurable wards and ask people if they wanted me to pray for them. He added that one day a woman would say to me that God sent me to her. I was getting tired of getting a cold shoulder as I went around asking: Do you believe God can heal you and do you want me to pray?"

Oh, I am so happy that Beatrice obeyed God and traveled from one end of the country to the other to do His will. Once she knew who she was to pray for she started to fast without food and without water, in spite of the terrible heat, she obeyed our Lord. Every evening she would come to the hospital to pray for me, and everyday I was worse.

She found me on July first and three nights after that on July fourth she was told that my grandson, who lived in this same city, had been called and asked to make arrangements to take care of my body.

When she got to my bed-side she asked: "Do you still believe that God can heal you?" My answer was yes.

Then she asked: "Even now?" Again my affirmative answer.

This time she asked: "Do you realize that this is the last opportunity, it has to be now or never?"

My answer was: "Yes, I know this."

Beatrice then said: "If I bring you a glass of cold water and place it here

beside your bed, do you believe that if you would drink it, it would quench the terrible thirst you have?"

"Oh," I said, "That is easy to believe."

She said: "Now if I bring the glass of cold water and place it here by your bed but you do not drink it you would still believe that it would quench your thirst, but you would still be thirsty because you did not drink the water, though you believed. That is what you are doing with healing, you believe that God can heal you but there is no contact of faith, it is necessary that you accept your healing in a definite way, even as you accepted Christ as your personal Saviour."

"There are many sinners who believe that Jesus died for their sins and was resurrected from the dead but they remain sinners because they do not accept salvation for themselves. That is what you are doing with healing, you believe that God can heal you, but it is necessary that you take this healing right now. That is true faith."

Oh, God knows the intentions of our heart. He knows our spiritual condition, He knows our spiritual stature, He knows if we truly believe in His greatness and power.

Beatrice told me to raise my hands and pray. I lifted my heart to God and raised my one finger that I could move and said to the Lord: "Lord, I take my healing this moment, I take it like water, I accept it, I believe, but I am afraid."

Of a truth there is no room for fear. Fear indicates unbelief. I said to God: "I am afraid that you will ask of me something that I am not able to do. I fear that I am not capable of fulfilling that which you would ask of me."

The Lord then spoke to me in an audible voice and said: "Go and say that God healed you. Go to those that believe in divine healing and go to those who do not believe, those who mock and scorn and tell them that God healed you."

I then answered: "Yes, Lord, I will go."

It was at this point that I saw Jesus

standing by the side of my bed and when I saw Jesus I could see the entire room. Jesus had restored my sight! I must say here that when I say, I saw Jesus, I saw all except His face which was but a very bright light. Then the Lord touched me with the tips of His fingers and healed me completely.

Many have asked: "What did you feel?" I will tell you what I felt. Fire started to go from my head all through my body and my body had been like ice. The divine heat circulated all through my body and I started to feel my bones crack, for my muscles were like cement, my hands and feet were all twisted, my body was a big arch, my head and feet touching the bed but the rest of my body in the air.

My bones ached as the Lord was straightening them but it did not matter about the pain, for my eyes were on Jesus. When we have our eyes on Jesus, pain does not matter. He told me many things that night. He ordered me to stay in the hospital three days and three nights, that I might testify to all that God had healed me and speak about salvation in Him.

Jesus said to me: "I am not returning you to your old life. You cannot live your own life anymore. I am loaning your life to you that you might testify about Me. I will take care of you." So, I know I am living on borrowed time, but that does not matter. The important thing is that I obey Him.

Many people have asked me: "What did you say to Jesus?" I'll tell you, when one is in the presence of the Lord, you do not say anything to Him, you listen to what He has to say and you will hear it with every fiber of your body and you will never forget it.

LIVE TESTIMONY IS EFFECTIVE

For a while after Jesus left, I did not get up, I had a bit of fear of saying that God had healed me. I was not prepared to tell them and they were not prepared to hear me. Of a truth the city of Las Vegas was not prepared to see the evidence of God.

Someone had finally brought me a

pair of shoes, so I got up and put them on. Afterwards they asked me if it was difficult to walk, since I had not walked for such a long time. I said: "Oh no, it was difficult to stay on the floor, under the powerful anointing of God." I felt like I could float, for two weeks I felt like I was walking on my tip-toes.

I walked out in the hall and one of the patients who saw me raised his hands and said: "Glory to God, look what the Lord has done for Gertrude!" There were people in the hall and as they would see me they would fall on their knees and start to pray. They were calling on God upon seeing the evidence of someone who had been completely paralyzed, now walking.

I walked into the nurses' room, I did not mean to hurt them, but two of them passed out when they saw my face. They had to carry them out on stretchers. Later they told me that my face had been discolored and bags of water were under my eyes, when the Lord healed me He wiped it all off and gave me a natural face.

One of the head nurses came, she went into hysterics and said: "Gertrude, you can't be here because you can't sit and you can't walk and I have signed the last papers on you, you can't see and you can't stay here."

Then I said to her: "Oh yes, I can be here, I am just like you, look at my hands, God has healed me, they are not like the hands of a paralytic person, I am just like you."

Then she said to me: "I know that you can't be alive, this is not you that is here. Tell me how many people helped you down the hall?"

I said: "Just one."

She said: "Please tell us who it was."

I said: "It was Jesus Christ."

They called the superintendent of the hospital. He had known me for years, for I had been in and out of this hospital many times and he knew my condition. Now he said: "Gertrude, I am an unbeliever, but now that the Lord has come and worked a miracle in this hospital, this old hospital has

rocked on its heels. Ever since Jesus came to heal you no one has worked in this part of the hospital, but that does not matter."

Look what the Lord has done! Here was an unbeliever admitting that Jesus had worked a miracle. Hallelujah!

Yes, it was a miracle, for if it had been a healing I would have had to learn to walk. God left many signs for them. One was the sign of the bed. People would come and touch the bed and it would give them a shock. Then I understood that when Jesus came and anointed me for healing, He anointed the bed also and left it for a sign for the unbelievers.

The next morning they came to doctor a bed sore. I asked them: "Did you come to doctor me?"

They said: "This is duty."

I told them to go ahead and what a surprise when they found the place just like the palm of my hand.

They exclaimed: "This truly is a miracle for the flesh had flaked away so that we could see the bone and it does not heal up like this!"

Praise God for His perfect work and signs for the unbelievers. Hallelujah! This did not take place in a corner but in a public place so that the people could see the manifestation of the power of God.

I told the director of the hospital that I would only be there for three days and three nights, but he answered: "Oh no, you have to stay 30 days for observation."

I said: "It is impossible for Jesus told me to stay for only three days and three nights."

When it came time to sign the final papers the phone rang and the nurse said to the director: "It is your Chief of Staff."

He answered: "Lay that phone down, for if I take that call the time will be past when Jesus Christ said Gertrude should go and I don't want that on me."

Oh yes, they obeyed what the Lord had said!

Another thing they noticed was the change in my hand-writing. Some said that I was not the same person. So I

said to them: "I know you have a psychiatrist here in this hospital. Bring him here."

He came and I said to him: "Take me to your part of the hospital and ask me any question you want to, for I am still me. Jesus came and made me whole again."

The psychiatrist looked at me for a while and then said: "Oh no, I will not examine you, for the One who performed the healing will give you the answers and I will be left there like a fool."

Many things happened in those

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

—Exodus 15:26 (KJV)

three days and nights that I was in the hospital. They called my grandson, Tom, and asked him to come to the hospital immediately. He is the one who had been asked to prepare to take care of my body. I was walking down the hall when I saw him coming and I called to him: "Look, Tom, look what the Lord has done for me, He came and made me whole again."

Someone said to me: "Tom can't hear you, he is in complete shock."

They worked on him for hours, when he came to he said: "When I saw you walking is when I went into shock. I never saw you walking before, I remember the grandma who pulled one foot and scraped the other. I remember the one who held to the walls, why didn't they tell me that Jesus had healed you?"

I still wanted to go outside and see the trees. I want to tell you this so that you will see how easy it is to get out of the Lord's will. The Lord told

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me to stay in the hospital three days and three nights. He did not say anything about going outside. But I still wanted to know what it would be like to breathe the fresh air.

I went outside and stood under one of the trees thinking: "This is just like I thought it would be, wonderful to see the trees and partake of the fresh air."

Just then one of the nurses tapped me on the shoulder and said: "What are you doing here? Don't you know that the halls are full of people wanting to know if you can really walk!"

When I heard this I knew that I had gone outside thinking only about myself and that I was outside of the will of God. Jesus wanted me to testify to the people.

As I stepped back into the hospital I saw a colored man sitting in a wheel chair. As I got near him he asked: "Aren't you the woman that they used to bring to this hospital tied to a wheel chair so she would not fall?"

I answered: "Yes, I am she."

He asked: "Aren't you the woman that used to fall out of bed with spasms?"

I said: "Yes, I am she."

Again he asked: "Are not you the woman who was blind?"

"Yes," I answered, "I am she."

He said: "Tell me about your Jesus, for I do not know Him."

Oh, what a blessing it is to be in the will of God and be able to guide a soul to Jesus!

One day I was walking down the hall praising God when I saw a man on a stretcher at the door of the operating room. He was ready to be wheeled into the operating room to be operated on. He had witnessed my paralytic condition and when he saw me walking and praising God, he said: "If God can heal Gertrude, He can heal me too." He wrapped the sheet around him, got off the stretcher, went to his room, got dressed and walked right out of the hospital!

Two years later I met that man on the street and asked him if he had sign-

ed his dismissal papers and he said, no, because Jesus Christ had dismissed him and he did not have to sign any papers. Then I asked him if he ever had that operation and he said: "No, I did not need it." The Lord knew that he was going to accept divine healing at the last moment, so He saw to it that the spinal that they gave him did not take effect: Hallelujah!

BIBLE EVENTS TAKE PLACE

Those three days in the hospital I witnessed what is written in Mark 2:2:

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."

—Proverbs 4:20-22 (KJV)

"And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them." The people filled the halls day and night, even staying until 2 o'clock in the morning for they wanted to see the evidence of God.

In closing I want to tell you about Mr. Martin. He was in charge of us 8 hours a day. When Jesus came to heal me he had his day off, so the following day the Lord said: "Go to Mr. Martin."

So I went to Mr. Martin and said: "Mr. Martin, look at me, Jesus came and made me whole again."

He did not turn, he had his back to me, but rather said: "You go away woman." And I went away.

Again the Lord said: "Go to Mr. Martin."

So I went the second time to him and said: "Mr. Martin, look at me, Jesus came and made me whole again."

But Mr. Martin again refused saying:

"You go away, I am not going to look at you."

I returned to the people standing in the hall and the third time the Lord said: "Go to Mr. Martin."

So I went and this time I said: "Mr. Martin, please look at me, for Jesus has said to me three times: 'Go to Mr. Martin' and you know how far it is from my place with one hall going this way and one that way, so please look at me."

Then Mr. Martin turned and said: "Yes, I am going to look at you. When I had my day off was the time you were to have died, that is why I did not want to look at you when you came the first time. When you came the second time I had heard rumors about a miracle of healing. I am a good Catholic and they do not teach me in my church that God can do miracles in my part of the hospital."

Mr. Martin did not mind seeing a miracle but he wanted it in a church, he wanted it in a Cathedral. But God wanted it in a hospital so that many would hear the testimony and see the evidence of God.

Mr. Martin said: "When I turn around to see you I will have to admit that Jesus Christ is the same yesterday, today and forever. I will have to confess that He works miracles today, even in my section in the hospital."

Mr. Martin has now returned to his country, Canada, but he has returned believing that Jesus Christ can do the same miracles that He did when here on this earth.

Once Mr. Martin accepted my healing he said: "Oh, let's do something, let's call your children, let's call that woman who prayed for you, let's do something!"

Yes, when we see the reality of God and know that He has visited us we want to do something. May God bless and use this testimony in the lives of all that read it!

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

"And he said unto them, This kind can come forth by nothing, but by prayer and fasting." (Mark 9:23,29).

HEALING THE WATERS

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(1) Willful disobedience of the known will of God. This can give the enemy an opportunity. In I Samuel 25:23 Samuel says to Saul "rebellion is as the sin of witchcraft." Does witchcraft open us to infiltration? It certainly does, so does rebellion, it is as the sin of witchcraft.

(2) Idolatry. This is particularly true in lands where there is flagrant and open idol worship. In I Corinthians 10:19-20 we learn that behind the idols that heathens worship are demon spirits. But I believe it is equally true in Western and more sophisticated lands where we have a sophisticated form of idolatry. What is an idol? Anything that comes between me and the Lord Jesus and robs Him of His rightful place. So that I give to that thing, to that person, to that pleasure, to that habit, to that ambition the place I ought to give to Christ. That is idolatry. Idolatry can open our lives to the influence of the enemy.

(3) Giving way to passion or any violent emotion, such as pride. For example it was when Nebuchadnezzar boasted of the great palace he had built, and the great empire he had raised up that a voice came from heaven. Nebuchadnezzar clearly became possessed, and from that moment on he began to eat grass like an ox, his body wet with the dew of heaven until he knew that the Most High ruled. His pride opened the way to the enemy. Then there is jealousy, temper, excessive fear, strong lust; these are the passions that open our life to Satan.

(4) Occultism will open our life to the enemy, because occultism is fraternizing with the enemy and this is forbidden. In Numbers 22-24, we read of the amazing prophecies of Balaam and admire him without seeing the mark of a man who has had deep dealings with God, and who understood much of His ways. "I can only speak that which God gives me to speak," he said. "If you give me your whole house full of silver and

gold, I can only speak the word of the Lord whether it is good or bad." He was a man who knew God, and yet, because of covetousness, he had opened his life to the enemy and moreover he had played with the occult until eventually Balaam the soothsayer, is slain by the sword of the Israelites. What a tragic end to what might have been a great man. Let us take heed. Let us beware of the things that can infiltrate.

How is it that Balaam could on the one hand be speaking by the Spirit of the Lord and bringing forth words that came from the heart of God and on the other be a soothsayer? Let me tell you, it is entirely possible to have mixture of spirits. This is perhaps one of the most difficult matters to understand in this whole realm of the Spirit. It is not just a question of black or white, it would be easy if it were. So often the good is infiltrated by the bad until at last the good is drawn right out, and only the bad remains. So we see here at Jericho there was miscarriage as a result of an old curse upon the city.

Now let us turn to the **REMEDY**. In II Kings 2:20, Elisha said, "Bring me a bowl, bring me a new bowl and put salt in it." He went to the spring of water and he cast it in, saying, "Thus says the Lord, I have made this water wholesome; henceforth neither death nor miscarriage shall come from it." (RSV).

Three things you will note. First of all it was a new bowl. This was the agent of the cure, this contained the remedy, this was the vehicle that the man of God used. I praise God for giving us in these days a new bowl. It is as old as the Acts of the Apostles, it is as old as the Word of God, but for us it is a new bowl. We must be careful however, that when we do get something new we do not exaggerate it out of all proportion. We need to keep it in balance, we need to see that this is just one important event in the ministry. This episode was not Elisha's whole ministry, it was merely an event.

Next he put salt in the bowl. So

the vital part of this cure was that God chose to use salt. Now salt is an antibiotic, a cleansing agent, it is a preservative. The moment you rub that salt into a carcass the salt starts to work, it starts to deal with bacteria. That is why Jesus said, "You are the salt of the earth." Wherever we as Christians are put, we are to be an influence for God to stem the rising tide of corruption, bastions of righteousness and purity and uprightness in the office, the factory, the home, the workshop, wherever we may be. I believe that the salt in this situation signifies the Word of God to some degree, the Word of God doing its cleansing work. That word that God speaks in a situation is potent against the enemy. In Ephesians 6, we are told to wield the sword of the Spirit which is the Word of God.

And so Elisha says, "Thus says the Lord" suiting the word to his action, "I have made the water wholesome: henceforth neither death nor miscarriage shall come from it." And so the miracle was performed as he spoke in the Spirit and he spoke thus because the mantle was in his hand, it was the Spirit of God speaking through him. Is this what we desire? Is this the longing of our hearts?

Thus the city of the curse became the city of palm trees, spoken of again and again in the word of God as a delightful place, Jericho, the place of refreshing. There are many Jerichos waiting for you, go back in faith, go back looking to Him, trusting Him in the situation, you will know what to do. You will take the bowl and the salt, and speak the word of faith and then the Lord will do what you cannot do, what religionists, theologians, philosophers and psychologists cannot do, that which the living God delights to do through a humble earthen vessel made available to Him. I am so glad the Bible says that God hath chosen the weak and the foolish and the base and the despised, the things that are not, the nonentities to do His work. Do you qualify? □

In twentieth century Christendom, we have a two-class system called ministry and laity. This system is almost universally and unquestionably accepted, although it is not to be found in the first-century church.

The word "minister" is a perfectly good word, rich in meaning; but the word and even the modern concept of "layman" is not found there. The concept behind the word layman is negative. It simply means one not belonging to some particular profession. This contains a two-fold error. First, it implies that the ministry of God's people is the profession of a few rather than the calling of the total body of believers. Second, it indicates that the masses of Christians are to be passive while only a few minister.

We believe that one great reason for apostasy and passivity within the church of Christ is the determined fostering of this false distinction within the body of Christ.

MINISTERS WITH SOILED HANDS

BY: DONALD LEETCH

Who, then, are God's ministers: Are they men of the "cloth"? Are they men professionally trained in special schools in the art of ecclesiasticism? Are they to be identified as ministers because they draw their salaries from a church organization? Are God's ministers only those who never lift their hands in any secular pursuit for their livelihood? Are the ministers mainly to be found among those who pastor a local flock of believers?

It is our conviction that God wants ministers with soiled hands . . . not the soil of sin, but labor, hard work, and harvest. God's ministers are found in unlikely spots doing unusual tasks. They are not a profession, but a calling. They are not identified by distinctive garbs or sanctimonious rituals but by radiant spirits and unswerving purpose to fulfill the will of God.

The ministry found in the New Testament is usually plural rather than singular. When Saul and Barnabas were sent to take an of-





Mr. Donald Leetch is a minister and a director of Gospel Outreach, a missionary organization engaged in literature evangelism.

fering to Jerusalem, they were received by the elders (Acts 11:30). When a view is seen of the inner workings of the church at Antioch, we find certain prophets and teachers who were ministering unto the Lord (Acts 12:1, 2). Paul ordained elders (plural) in every church (Acts 14:23).

We get a further view of this remarkable plurality of ministries in the early church in Acts 6. When the apostles were guided by the Holy Spirit not to leave the Word of God and prayer (a wonderful ministry) to serve tables (a ministry also), they appointed seven men to fulfill the work. They did not appoint a committee of laymen. They appointed ministers full of the Holy Spirit and faith for the task of administering the affairs of the tables. The ministry of the seven with soiled hands resulted in the fearless witness of Stephen, his mighty message and his distinctive honor of being the first Christian martyr. Was Stephen a layman when he served tables and a minister when he preached that mighty message which resulted in his martyrdom? Nay, he was a minister of God every step of the way. Was Phillip a layman when appointed to the tables and a minister only when moving through Samaria preaching the Gospel with many souls being saved? Nay, he was a minister functioning in a variety of capacities.

The word "minister," as used in the New Testament, means one who executes the commands of another especially of a master. The meaning

is very clear. Every member of the body of Christ is under orders from the Head of the Church. No select clerical class has the orders and the main body of believers are disenfranchised.

There are many ministries in the body of Christ. Some may seem more prominent and even more spectacular than others; but every believer is CALLED TO BE A MINISTER. Every believer has a ministry. We must know this and with all of our hearts search out God's will for our ministry.

The New Testament believers understood this. In their church assemblies, they shared, they exercised the gifts of the Spirit, they praised, prayed, and studied the Word of God. Some edified the body with the gift of teaching, some by the gift of healing and some by the simpler gift of helps.

In their witness, they understood that soul-winning was not to be relegated within the confines of four walls with stained glass nor to formal sermons by learned clergymen. Otherwise, how can we explain the events that followed the persecution as recorded in the eighth chapter of Acts? It is recorded that they were all scattered, except the apostles, and those who were scattered went everywhere preaching the Word of God. Today we would call the apostles the clergy and the scattered ones the laity and yet it was this group of rank and file believers that went forth preaching the Word of God.

How long will we speak of clergy versus laity? When will we all grasp our ministries as given to us by the Holy Spirit and not seek to minister merely by proxy? Let us find OUR MINISTRY and thrust the Gospel to the ends of the earth until Jesus comes!

ITINERARIES 1972

DEREK PRINCE

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May 15—21

Pittsburgh Charismatic Conference
Verona, Pennsylvania

June 14—18

Shreveport Louisiana

BOB MUMFORD

April 9—15

Tulsa, Oklahoma

June 14—18

Shreveport, Louisiana

DON BASHAM

April 21

Offutt AFB
Omaha, Nebraska

April 21—23

FGBMFI Chaplains
Omaha, Nebraska

April 27—29

Regional FGBMFI Conference
Columbia, South Carolina

CHARLES SIMPSON

March 30—April 6

Tennessee CFO
Eatonton, Georgia

April 9—15

Tulsa, Oklahoma

May 7—14

Christian Growth Conference
Ft. Lauderdale, Florida

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."



THE GAME CALLED LIFE

(Continued from page 7)

the end, and we see commencing at verse 8 of Chapter 36 the second rule of being "brought down" in action. Finally, six chapters later, in 42, Job is brought low. In verse 6 we read, "Wherefore I abhor myself, and repent in dust and ashes."

"And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not

spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Maamathite went, and did according as the Lord commanded them: the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."

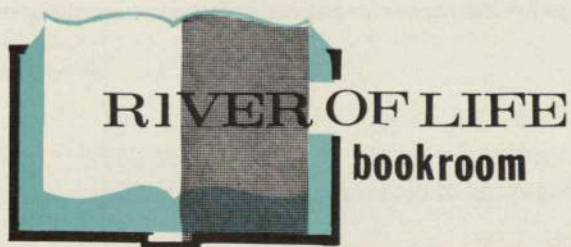
The Christian road has many Jobs walking its cobbled surface. At one time or other we all seem to suffer to a greater or lesser extent from the Job syndrome. But there are two ways out. There are two rules by which we may play the game of life. Will we choose the quicker and less painful of the two by "coming down," admitting that we have sinned, that we have twisted something, with no excuses, no reasons,

no defense mechanisms and no reactions?

If we default and do not judge ourselves, then God will "bring us down," He will judge us so that the world will not condemn us; this is the hard way. The moment Job came down, the Lord broke the whole thing. He healed it, restored and blessed Job, and showed him the easy way.

Self righteousness is never the easy way. We need to know how to play the game of life. My prayer is that the Lord will continue to show us all quickly where we are holding ourselves in greater favor and esteem than He permits, so that we may "come down" before we are "brought down."

It began in a busy airport and finished in a quiet heart.



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