



TESTIMONY OF HEALING

Dear Sir:

Greetings in the name of Jesus. I thought I would write and tell you what the Lord has done for me during the Fall Christian Growth Conference held in Miami last May. I will begin with a short word of testimony of the events leading up to the healing.

On March 9, 1971, I was involved in a head-on automobile collision, in which I received eleven injuries, and was confined to the hospital sixteen days.

No one suspected, at the time that I would have any permanent injuries, but my back, right arm, hand, chest and legs did not heal. I lived with almost constant pain, to say nothing of the damage done to my nerves, so life became a routine of sedatives and tranquilizers (against my convictions). Finally realizing my fate, loss of car, loss of job, and being in a deadlock with the insurance company (they refused settlement pending my signing a full physical release with them), I began to have many sleepless nights.

On Wednesday, October 27 at 4:00 a.m., I got up, unable to sleep, picked up a copy of the New Wine Magazine and read the words: "Have you considered attending the Fall Christian Growth Conference?" After turning over further and reading the schedule

and all about the speakers, I said, "Oh, Lord, maybe this is just what I need."

The next day I called my Attorney and asked if I could go to Florida and to my surprise, he said, "I think that is a great idea." I had tried since early spring to get his permission to visit my brother in Fort Lauderdale, but he had refused.

I arrived in time for the Sunday night service and really wondered why I had come to such a meeting! Several times during the next two days I was tempted to leave and go to my brother in Fort Lauderdale. (I would like to mention here that thus far I had not received the baptism in the Holy Spirit. Even though I attended the Workshop here in Clarksburg and received a touch from God, there were many hindrances to my receiving the baptism at that time. I had been well educated at Philadelphia School of the Bible, and in my years of ministry as a Bible teacher both among children and adults, had taught against the baptism with evidence of speaking in tongues. It was necessary for the Lord to put me in a situation where these barriers must be broken).

On Tuesday night a new found friend insisted that I talk with Rev. Arthur Wallis, one of the speakers. After a very brief conversation we had prayer and he laid hands on my shoulder and asked the Lord Jesus to heal all of my injuries and deliver me from taking tranquilizers. Praise the Lord, He did just that! The next day I was able to swim across the pool about eight times. I have not had another tranquilizer or sedative since.

Now I am back home, able to carry my own groceries, do my own housework and look forward to shoveling snow.

Far above the healing of my body has been the deliverance from depression, satanic fear and the I have received the baptism in the Holy Spirit. I also followed the Lord in water baptism in the ocean and came to the realization that all of my past failures, sin and old self-life have been buried in the sea of God's forgetfulness. Hallelujah, I have been raised

to walk in an entirely new life in the Holy Spirit.

Sincerely in Christ,

G.L. Clarksburg, W.Va.

IMPORTANT OR NOT?

Dear Brethern:

My family and myself always enjoy receiving new issues of the New Wine Magazine. There are so many good articles that really feed us spiritually. However, the forum article, in the February issue, I believe was unnecessary. I don't see how four, intelligent, Spirit-filled, Bible scholars, could find themselves in a lengthly discussion of the woman's place in the church. I have found so many times, that people that concern themselves with this sort of thing, are lacking something spiritually. This sort of thing doesn't glorify God in the least. If we would concern ourselves with spiritual things, and mind the things of the Lord, we would find ourselves much too busy for discussions such as the one about the leadership of women in the church. (Romans 8:4,5) that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh. But they that are after the Spirit, the things of the Spirit. In (St. John 20:17) we find that Jesus appeared first to Mary Magdalene, out of whom He had cast out seven devils, telling her to go and tell.

He didn't appear unto the eleven, who had walked with Him first. But would you believe He appeared unto a woman first, and said unto her, Go and tell, go and proclaim, go and witness. There are so many dedicated women missionaries, who sold out completely, and went into heathen countries, when supposed-to-be dedicated Spirit-filled men of the Gospel wouldn't go. Nowhere in the Word does it specify just men, but Jesus said "Go ye". The harvest is ripe and time is too short to be haggling, trying to prove or disprove something which is

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LETTERS

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of no importance. Jesus said that they that be for me, can't be against me. So let's be for Him. After all we find in God's Word, that He chose at one time to speak through an ass, but that didn't mean the ass was trying to have authority over man. If the man would have had his spiritual eyes open, he would have been able to see the angel with his sword drawn. I believe the man here was so concerned about the material things that had been promised him, that he was blind.

Too many pastors and evangelists are seeking self-glorification today that they become jealous when the Lord chooses to work through a woman. We need to be about our Master's business. In (First Cor. 14) it says that God is not the author of confusion. These sort of questions and discussion, I don't believe are of God. Satan is trying to separate and divide the church and the home. Therefore we need to keep our minds stayed upon the Lord.

Yours in Christ,

Rev. T. B. Dallas, Texas

Ed – Perhaps your lack of appreciation of the importance of the question to which you refer is due to limited exposure to the problem. The Forum is composed of experienced and dedicated men specifically called by God to the ministry of teaching. In this capacity they seek to answer any relevant question which may be puzzling our readers. It is difficult for the teachers to convey their exact meaning within the small space allotted to them as I am sure you will appreciate.

Certainly there is nothing in the teachers' comments which would in-

dicate superiority or a resentment against the anointed ministries of a number of women whom God has called into His service, as a careful reading will confirm. One major point made independantly by each teacher in turn was, that God has placed women in a very special and unique position in the Body of Christ. Though the abdication from responsibility on the part men, women are very often forced to assume an authority God never intended. Our responsibility as men is to know the Divine order and in particular accept the full Lordship of Jesus Christ as indicated in Ephesians 5:21-32 and then women will be encouraged to assume the role which they instinctively desire and which no man can assume.

The article by Mrs. M. Coleman in this issue shows a deep insight into the problem.

PROBLEMS IN THE CHURCH

Dear Sirs.

I thank you for the New Wine Magazine. This months issue helped so much. Each article directly pertained to the problems we are having in our church. Only God can work out things like this for His children.

It is good to serve a God who will send you a magazine, give you a scripture, or speak to your heart directly, everytime you have a need.

Keep on with your work under the leadership of the Holy Spirit.

Yours in Christ.

B.B. Minneapolis, Kansas

Ed — God's Spirit is unlimited in the ways He meets the needs of Christ's Body. Praise God He was able to minister to you.

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.



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TRACE

miracle in the sun

mel Jari

A young man from the remote Island of Timor in Indonesia, Mel has traveled around the world telling the wonders of Christ and the simplicity of the Word.



Do you remember the exciting confrontation between Elijah and the 450 prophets of Baal as recorded in the Old Testament? Did you not thrill to the story of Jesus feeding over five thousand people from the lunch pail of one small boy? Miracles? Yes! Do they ever happen today? The setting is on the Island of Timor in Indonesia. The dateline is Nineteen Hundred and Sixty-Nine. Let me tell you what happened to us as we went forth at His command.

God performed many miracles through our teams, proving that He is just as powerful today as He was in the first century.

I remember how one of the teams went to a village to preach the Gospel. The pagan priest said to them, "You can preach to us about Jesus, but we want to tell you we have known the Devil for many generations. If we want

healing, the Devil gives it. If we want rain, the Devil gives that. Whatever we want, the Devil supplies. We have our own bible too; and our gods supply all our needs according to their riches."

Of course, they do not have a real Bible like ours. But they have recorded many unusual experiences and evil manifestations and they worship by these.

"If you tell us about the new God, let Him prove that He is more powerful than our gods," the priest told the team.

The team didn't know what to do, so they prayed together and asked the Lord for help. The Lord said to them, "Tell those people if they want your God to prove Himself to them, that He is more powerful than their gods or demons, let them gather together, and I will prove Myself."

Then the team said to the head

pagan priest, "Gather all your people and tell them to come and we will see what will happen."

The pagan priest was excited. He wanted to see if the Christian God could prove Himself. They came together, about a thousand of them, with the head pagan priest in the front. The team stood across from them.

The team members just lifted up their hands and said, "God, You said to us to go out and preach the Gospel. You said that many signs shall follow those that believe; that in Your name they shall cast out devils. Now, in the name of Jesus, we bind and cast out all demonic power that has ruled these villages and people for these many generations. Because of Christ's blood shed on Calvary, we command them to leave in the name of Jesus."

After this simple prayer, they just said, "Amen," and looked at one another, and let God do the job.

It is simple, you know, this Christian life. If the Christian life were complicated, we in the heathen country could never have become Christians. When the Bible says something, we just take it as it is, rest, smile, and let God do the job.

Praise Jesus for the simplicity of the Gospel. Our Gospel is often fooled around with. When we read Mark 16, we begin to question why we do not find it in the most ancient manuscripts. So we begin to dig a hole here and dig a hole there for God's Word. We study it ten years and say, "Oh, in this manuscript we have it and in this manuscript we do not have it, so we must ponder and think it over before we make any decision."

We in Indonesia are not smart enough to do that. The missionaries brought us the "Black Book" and told us that the whole Bible was the Word of God and we were to believe it. So we believed it. And if we are stupid to do so, God used even our stupidity for His glory, for by His power He proved to us that His Word is true. I praise God that no matter what the scholars in America might say about some verses, we in Indonesia have ex-

perienced all the things in Mark 16 by the power of His Holy Spirit.

Priase God who said, "They shall cast out devils in My name." I am glad that at that moment the team was not thinking about what the scholars were saying, but were trusting in what Jesus had said. The team just sat there and waited. They looked at one another, smiled and praised Jesus.

Soon the head pagan priest began to tremble. Then he began to cry. And then he said, "Brothers, sirs, I want your God, Jesus, right now."

It was such a quick transformation, the team members did not know what to say.

"Why did you change your mind, sir?" one of them finally asked.

"Oh, Jesus is more powerful than the devils," he replied.

"How do you know that?" one of the team members asked.

"I am a pagan priest," he replied. "I have talked with the devils. I know many of them by name." Then he started to cry, and could not control himself.

"What is the matter? We don't know what is going on," someone in the team said.

"Yes, Yes, I know," the pagan priest replied. "But when you prayed in the name of Jesus, and bound all the demonic power here and commanded them to flee, do you know what happened?"

"No," the team said, "we do not know what happened. You just tell us what happened."

"I tell you," said the priest, "I saw with my own eyes and I heard with my own ears all the demonic power that has ruled this village: They just gathered together, one by one, from the biggest to the smallest, and they ran away crying, 'Jesus will not permit us to stay here. We must go because Jesus wants these people.' Jesus must be a tremendous God. I want to know Jesus."

The team just said simply, "If you want Jesus, we want to show you the way." So they opened the Bible and very simply showed him how to accept Jesus Christ as his own personal

Saviour. He did it right away, and the other people did it right afterwards. Praise God.

Many people say this is only for 2,000 years ago, yet we see the power of God working today in Indonesia. Why? Because the Devil knows the time is very limited for him and he will try with all his force to fight against Christianity. If we want to win the battle and win people to Christ, we need God's power right now, even more than people needed it 2,000 years ago.

How wonderful it was to see the whole tribe come to know Jesus Christ as their own personal Saviour.

POISON BECOMES HARMLESS

God's Word says, "If they drink any deadly thing it shall not hurt them." One day the Lord told us to go to a certain village in the jungle. It is a most horrible place by Kupang, our capital city of Timor. When we told the people we were going there, they could hardly believe us.

"Oh, no," they said. "If you go there, you will be killed."

Why? Because in that place people practiced all sorts of witchcrafts and made different potions. If people even stopped to ask for a glass of water, they poisoned them. As soon as the people drank the water, they died. So the people pleaded with us not to go there to preach the Gospel. But the Lord told my sister, brother-in-law, myself, and four others to go.

"If we die, we die because God told us to go there," we said. But we were really scared in our hearts. Then God reminded us of the Scripture, "If you drink of any deadly thing, it will not harm you."

When we got to the village, the first thing they did was to give us food and something to drink. Everyone was watching us. Oh, were we scared! Yet we trusted Jesus, and ate and ate and ate, because we had walked for miles and were so hungry. After we finished, we began to preach the Gospel.

Several hours passed. When we (Continued on next page)

TIMOR

(Continued from page 5)

finished our meeting, a man came up to us.

"Oh, Sir, you must have power in your life," he said.

"No, we have no power," we replied.

"You are kidding," he said.

We answered, "We have no power. We are just human beings like you are."

"No," he said, "I do not believe you. If you say you do not have power, then something really big must have protected you."

"What do you mean by that?" I asked.

"When you came, I put the most powerful poison we have in your food," he said. "You should have died in three minutes. But I watched. After three minutes, nothing happened. Now after two hours, nothing has happened. You must have lots of power — or a power is protecting you."

We caught on to what he meant and said, "Yes, the power of God is with us."

"What is that?" he said. "I want it!"
We explained to him about the love
of Jesus, and told him about our most
precious and wonderful Redeemer.

"Oh," he said, "you do not need to preach to me any more. One minute is enough for me to turn my whole life to Christ."

He ran back home and took all his witchcraft and demonic stuff and threw them in the fire.

"Jesus, take my life today," he said.
"You are wonderful."

ACROSS DEEP RIVERS

The Lord sent another team to an area in Timor where they had to cross a river. But there was no bridge. The Noemina river is about three hundred yards wide, and is the largest river we have in Timor. In flood time the river is about twenty to twenty-five feet deep. The stream is very strong. Even the biggest trees get carried away out to the sea.

When the team came to the river

they were scared. No one who had a good mind would want to cross the river during flood time. Even crazy people would never try that. So the team stopped at the edge of the river and prayed, "Lord, what must we do?"

One of the characteristics of the Indonesian revival is that before we go out to preach, the Lord gives us all the details of what we should do. We write it down on paper and follow it exactly as it is. If He tells us to stop at this place or minister in that place, we do just what the Lord tells us.

The Lord said to them, "You cross the river."

Usually when the teams go out in Indonesia it is not during the rainy season. When it is the rainy season in Indonesia, it really rains, sometimes for forty days. It rains day and night without stopping. It is awfully hard to travel.

The most wonderful thing is that the Bible says, "God will supply all your needs."

Many times we go out and we do not have umbrellas or raincoats.

"Lord," we say, "You told us to go, but we do not have umbrellas or raincoats. Lord, protect us from the rain. Amen."

The Lord says, "Whatever you ask and believeth, you shall have it." We are not going to dance or fool around; we are going to preach the Gospel, so the Lord protects us from the rain.

We see the rain ten feet in front of us, ten feet behind us, ten feet to the right, and ten feet to the left. But not one single drop comes on our bodies.

When we come to the villages, the people say, "Where do you come from?"

"We have come from about fifty miles away," we answer.

"Did you walk in the rain?" they ask.

"Yes," we say.

They see our feet are pretty muddy and wonder why our bodies did not get wet. We tell them that the Lord protected us, and they just cannot believe us. Many times they go out and try to find where we have hidden our umbrellas or raincoats, but they never find them, because God has protected us.

This is the way the Lord worked for the team that was supposed to cross the river. The people who saw them were amazed that they were still dry because it had rained all the time they were walking to that spot.

"Who are you?" asked many of the pagans who were gathered at the river.

"We are just a gospel team going to preach the Gospel," one of the team members answered.

"Where are you going?" they asked.
"We are going to the other side of
the river, and the Lord has told us to
cross the river now!" a team member
replied.

"Do not do it. If you cross now you will give your life to serve the Lord, because you will surely drown," a pagan said.

Even some of the Christians who were watching the team said, "The Lord said you are to be as wise as the serpent. Now use your mind and stay here on the bank."

Sometimes Christians try to preach to you a nice sermon, but it is not always from the Lord; sometimes the Devil preaches even better than we do, but he does not preach the Gospel.

"If you cross the river now and you die, then who will serve the Lord? It is better for you to wait two or three days. When the floods go down, we can help you across," the pagans continued.

"No, the Lord told us to cross now," the team members told the crowd. But even the team got to where they were wavering a little.

My brother-in-law and sister just stood there. They did not really know what to do, because even their friends kept saying, "Do not do it now, do not do it now!"

Just then one of my cousins said, "The Lord is really moving in my heart. Team, if you want to hear the counsel of men, you just follow them. You can stay here for two or three days, but I want to follow the Lord and obey the Lord right now. The Lord said for us to cross now, and we

are supposed to do it. Now! We are not supposed to do it another time. God said it to us like he did Joseph, when the angel told Joseph to take Mary and Jesus and get out of the country and go to Egypt now. How sad it would have been if Joseph had not obeyed God and would have waited for morning. Jesus would have been killed."

The others were still waiting because they were afraid and they did not know what to do. But my cousin said, "You can stay here, but I am going now."

He stepped into the water.

"Oh, no, do not do it. You will die," the people screamed.

"But if I die, you can tell the people all over the world that I did not die because I was stupid; I died because I obeyed the Lord," he said.

With the first step the water came between his ankle and knee. The second step, it was the same place. The third, fourth, fifth and with the sixth – the water never came above his knee.

As my cousin was standing in the middle of the river, he called back to the team, "You had better come now; the water is not deep."

"Are you standing on the bottom or the top of the water?" they yelled back to him.

"I do not know," he said, "but I feel the bottom. The bottom is just under my feet." Yet everyone knew the water was twenty to thirty feet deep. As they watched him, it looked like he was standing on top of the water.

"You had better come, I am telling you!" he said again.

The team talked it over and decided, "We had better go, because God is in action now, and if we delay, afterwards we will want to go and will not be able to. That will be terrible."

The entire team did what the first man had done, and stepped right in. They experienced the same feeling of touching the bottom of the river. When the rest of them saw this happen (pagans and Christians alike) they jumped in, thinking it would not be deep. When they put their first foot in the water, they almost drowned. So the people all realized that a miracle had taken place. Then the Lord gave them the verse in Isaiah that says, "When you shall cross the river it shall not overflow you."

My people, that is the Word of God.

FOOD IS MULTIPLIED

Another special miracle took place when the very first team went out to preach the Gospel. They came to a small village called Nikiniki about fifteen miles from our town of Soe. By this time, the Lord had used them to bring many people to the Lord Jesus.

As is the custom, the team went to the pastor's house to stay with him. The pastor happened to be my uncle. That time my aunt, the pastor's wife, was embarrassed because so many people came and she had nothing to give them to eat. It was famine time in Timor. There were twenty on the team, but with the elders and all, there were more than fifty people at their home. She was supposed to feed them and there was not any food in the house. She went to her room and cried.

"Lord," she said, "I do not know what to do. Please show me."

At the same time, the Lord spoke to the leader of the team, and he went to my aunt and said, "Ma'm, the Lord told me that you had four tapioca roots in your cupboard and that you should take them and cook them. They will be sufficient for all of us."

"How do you know that I have four tapioca roots?" she asked.

"I did not know; the Lord told me," he repeated.

She went to the kitchen and found exactly four roots as the Lord had revealed to the team member.

If the Lord told him about the roots, I had better obey the Lord and cook them, she thought.

After she had cooked the tapioca, the team leader said, "Please get water for tea."

My aunt had enought sugar and tea for only two or three cups, but she obeyed.

"Put the water, tea and sugar in the pitcher and mix it up for the people to drink as they eat the tapioca," the leader said. She did as he told her. Then she made a small flat loaf of bread out of the tapioca, put it on a plate, and prayed over it. The team leader also prayed. After they prayed, the Lord told them to give each of the guests a plate, which they did. They also handed out cups.

Then the Lord said to the team member, "Now tell the pastor's wife that she is to break the tapioca into peices and give it to the people until their plates are full."

Even though she thought, This is impossible to do, because there is not even enough to fill one plate, she obeyed the Lord.

The first man who came for food was pretty glad. If I am at the first of the line, I will be sure to eat, he thought. But the man who was last in line, who was a real good friend of mine, was quite upset because he liked to eat a lot. He was a big guy. I asked him later, "What did you feel that time?" He said, "I was really scared. I prayed real hard and said, 'Lord, I am the last one in the line. There is only one tapioca loaf. Only three or four will have any. So, Lord Jesus, you had better perform a miracle, and please remember me, who is the last one in the line, because I am really hungry."

My aunt then took the bread and broke it. Usually mathematics will tell you when you break one in half, you get two halves. That is not necessarily so in God's counting. My aunt broke one, and then the half in her right hand became whole again. The Lord told her to put the one that was in her left hand on the plate. She broke the one in her right hand, and, as she did this, it made her cry because she realized that a miracle was taking place in her hand. So she just praised the Lord and cried and broke the bread and broke it.

The first man had a plateful and the second one, and the third one. Now everyone realized that a miracle was (Continued on page 30)

WIVES

FIND YOUR IDENTITY

BY MINNIE COLEMAN

In recent months my husband and I have had the privilege of ministering in many areas on the subject of "The Restoration Work of the Holy Spirit in Relationship to the Home and the Church." During these sessions I have had the responsibility of teaching the women. It is with a great deal of enthusiasm and excitement, and I hope wisdom, that I share what the Lord has taught me through His Word, and through experiences in our own home and church. Some of these truths I would like to share with you.

When "all this stuff" about submission began to come forth from trusted Bible teachers I began to rebel. Why, we had been married for over 20 years, happily — no big bouts. — no big holes that had not been repaired. Certainly, my husband had always been the head of our house! What else did we need? Jesus is our Saviour, we had been baptized in the Holy Spirit. Was not this enough? No it was not! God was trying to reveal to us that we needed Scriptural Order to dwell in safety. (Ephesians 5:18f). The "Order" the Father was trying to reveal in I Corinthians 11:3 "But I would have you know that the head of every man is Christ; and the head





Mignon (Minnie) Coleman is the wife of Reverend Dick Coleman, pastor of Westside Baptist Church of Leesburg, Florida. Three sons add to the busy homelife of this couple whose church is a hub of activity in Central Florida. Mrs. Coleman has an ever-widening ministry of healing and Bible teaching.

of the woman is the man, and the head of Christ is God." This is the "skin" that God wants each home to have that the New Wine may be poured into that home, and that it may be contained there. Then as the skin is filled to overflowing the wine goes out into the community and the world. This was a difficult lesson for me. I am still working at it, God has so richly blessed our efforts that our home is being transformed before our very eyes. If there is any great work that the Holy Spirit is doing today, it is the RESTORATION or HEALING of homes throughout the world. My husband and I have been so blessed to see this great work here in our home and in the homes of many, many people to whom we have ministered both in and out of the local Body of Christ where we serve.

Here is how I found my identity! After listening to hours of tapes on the subject of submission, studying the Word and praying, I realized I was not sure this was for me. However, I knew that it HAD to be for me because God's Word taught "Wives, submit". Regardless of how hard I tried the Holy Spirit would not let me drop it. Finally, I yielded a little! I asked the Lord to remove anything in my life that was rebelling against this teaching.

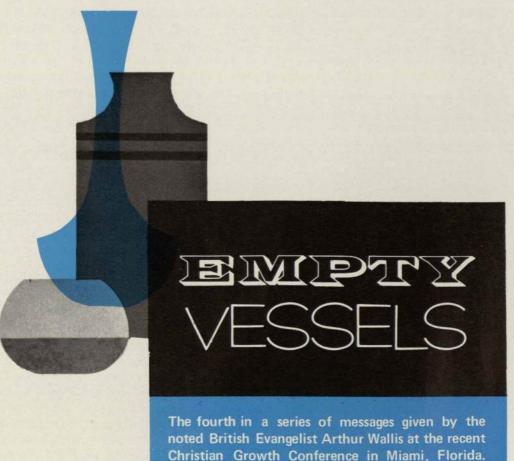
By this time Gifts of the Spirit, and I hope some of the Fruits were being manifest in my life and I knew I had to acknowledge this was a place I was "out of order". Slowly the Spirit began to reveal areas here, and areas there, that needed some prayer and light. The Lord began to give me an ATTITUDE of submission. I began to search the Word for other women's experiences, and I found that God had revealed one thing to each of them. Submission! When they submitted, God honored them! Let us think just a moment about a few of these women: Mary Magdalene, first at the resurrection; Miriam, who saved Moses life; Deborah, a prophetess and judge; Sarah, a woman of faith and honor; Esther, saved her people from destruction; Anna the prophetess; Lydia, a Christian business woman; Priscella, traveled and ministered with her husband; Mary, the Mother of Jesus. When I read in Luke 1:38 the beautiful prayer of submission Mary uttered, I was overwhelmed: "Behold, the handmaid of the Lord; be it unto me according to thy Word." Lord, your Word says, "Wives, submit". Then a beautiful thing happened. Day by day, almost hour by hour, I found my identity; I found my place, I found that it works - it works just like every other promise in the Word - it works.

We as women have been greatly deceived by the evil one that we do not need protection. If this were true God would have created Eve first, forgotten about Adam, and Eve would have ruled the world! What a ghastly thought. God created us to be protected, and we need it. I have found that I do, very much. For years I was proud of my independent spirit, but inside I was miserable because I had built a wall or a veneer that I did not want penetrated, I feared exposure. I did not want anyone to find out my fears, later I found that the Holy Spirit is the power that penetrates walls and veneers and brings forth truth and light! When we realize we need protection we are beginning to find our identity. Furthermore, my children need protection, and they can only find it in a scripturally ordered home. They need to know that Jesus is the head of the household, that Daddy is under the headship of Christ, and that Mom is under submission to their father. It gives them security. We have three sons. They have always respected their father, but now there is no question who makes the final judgment on a subject. All matters are brought to the family for prayer, and honest discussion.

In the many question and answer sessions we have following teaching of this type, one of the first questions asked is, "How do I get my husband to assume the role as the head of the house?" My answer is usually, "Give him a chance to make decisions for a change." When the kids ask to go some place or need something, simply state the fact that Daddy is the head of the house, why don't you ask him? After you have done this a couple of times, he begins to recover from the initial shock and begins to make some decisions. How long has it been since you cooked him his favorite pie, and told him he looked especially nice, or just said, "Honey, I appreciate you"? He has not told you either? He will . . . if you will! I have found in discussing this matter with men that they are easy to please, if we will just take the time to "say it with love". Please do not think I am over simplifying this thing. It takes a lot of work, a lot of prayer, a lot of faith. However, God's Word says we should not be slothful; that we should pray without ceasing; and one of the fruits is faith. It just helps us to be scriptural! It works. We find our identity!

Faith! This is what Peter is speaking of in I Peter 3:1-6. The Living Bible says, "Wives, fit in with your husband's plans." When you do this, and believe that God is working, transformation has to come because God's Word says that it will. I Peter 3:1 says that they will be won! Praise the Lord! Now, let me say this: I thank the Lord for the Word on wives, submit; we need this teaching. Now, however,

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As we move on in our study of the Second Book of Kings, we encounter an interesting incident in Elisha's ministry which has a particular and important reference to our daily walk with Christ. I refer particularly to II Kings 4:1–7.

In some ways this is a pathetic picture, for the Eastern widow was always a pathetic sight - there were no insurance schemes in those days; no widow's benefits; no one to care for the wife who was left alone to struggle to bring up her family, meet her bills and cope with the problems of life. Quite often was she the prey of unscrupulous men, as seems to have been the case with this widow of one of the sons of the prophets. This widow was in debt and her creditor had no compassion; he had no mercy and was demanding his pound of flesh - "Pay, or else!" The "or else" of penury and possible death from starvation was too terrible for the woman to comtemplate, since her whole future was bound up in her two children. We can well imagine her distress and anguish of heart; no doubt she had been praying when she learned that Elisha was in the vicinity

and there came a prompting of the Spirit to seek out the man of God and put her case before him. As she confided in Elisha, he asked, "Well, what would you have me to do for you? What do you have in the house?" Her reply was, "Nothing except a jar of oil" - as if it were hardly worth mentioning. But as soon as she mentioned the jar of oil, Elisha responded to what was to him the "key to the situation". He told her to borrow all the empty vessels she could from her friends and return home, shut the door upon herself and her sons, and pour into the vessels the oil from her jar. As each vessel was filled she was to set it aside and fill the next. When she came back with the wonderful story of how the oil had miraculously continued to flow until there were no more empty vessels, (and only then had it ceased,) Elisha told her, "All right, now sell the oil, pay your debts and you and your sons can live on the proceeds."

I believe that every detail in this story is significant. I am old-fashioned enough to believe that we have here, not just the general trend of the Word of God, not just the broad over-all picture, but we have the detailed mind of God in black and white. I believe God has superintended the writing, the recording and the inspiration behind the writing of this story as He has over the whole of His Word to convey His inward thoughts. In this portion, particularly, I discern six interesting points worthy of our study.

THE PRESSING PROBLEM

Here we have a woman with a need she could not meet; a debt she could not discharge. I want us to see in this a picture, not of you, or of me, or of anybody else individually, but a picture of the Church of Jesus Christ. The Word of God teaches us that the Church is not only the building of God, the body of Christ - but it is also the Bride of the Lamb. Paul in Ephesians reminds us of this truth and from it he draws precious lessons concerning the relationship of husband and wife. He says, "Husbands, love your wives (how) . . . as Christ loves the Church and gave Himself for it." No husband has any right to expect his wife to fulfill her part of submission to him unless he is fulfilling his part in a love that is sacrificial, that lays itself down, yields itself up, and pours itself out. That is the type of love Christ has for His Church. That is the ground on which Christ has manifested His love and He rightfully expects the response of His Church to be one of submission and obedience to Him. That which is true with Christ and His Church is to be reflected in the marriage relationship.

If we think along these lines, I believe we shall find a key that unlocks some further truths in this significant event in the woman's life. This miracle, like the miracles of our Lord Jesus, is a parable full of wonderful teaching. The husband in the story had died and evidently left a debt that he had not discharged, a debt that needed to be paid. This was the pressing problem.

In the closing days of the Lord Jesus' ministry on earth, He entrusted some very important teaching to His disciples. Recorded for us in the four-teenth to sixteenth chapters of John's gospel are the discourses of the Upper Room where for the first time He unfolds fully the teaching concerning the Holy Spirit.

In the course of this teaching, He talks about His going away and as a result there was an atmosphere of impending bereavement in the room as the person to whom they had looked for everything, their teacher, their guide, their example, announced that He was going to be taken away from them and they were to be left with the ministry that He had begun. Like young Elisha, they, too, were conscious of their inadequacy; they, too, felt that they were unfitted to meet the tremendous task before them. Further, in the gospels of Matthew, Mark and Luke, we find Jesus giving His farewell instructions which we refer to as The Great Commission. "Go ye into all the world and preach the gospel to the whole creation, making disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit; teaching them to observe all that I have commanded you; you were witnesses of these things." The command of the Lord Jesus is to proclaim His word to the ends of the earth.

The Apostel Paul was not present when Jesus spoke to His disciples because he was still a blinded and bigoted pharisee; he had yet to see the light on the Damascus Road. Yet when he was brought to repentance and faith, he recognized that these words were applicable to him also; he, too, had a responsibility; he, too, had a pressing problem; he, too, had to go with the gospel to his day and generation. Recall Paul's words in Standard Revised Version of Romans 1:14. "I am under obligation ('I am a debtor' - KJV) both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager (or ready) to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel . . ." The apostle recognized that the wonderful message that had transformed his life had also been

given to him as a sacred stewardship, that he owed men this message, he had a debt to pay. This responsibility pressed so deeply upon his spirit that he cried out in Corinthians, "Woe is unto me if I preach not the gospel." I wonder how many of us feel the pressure of the Spirit in this direction. I wonder how many of us have the attitude of heart of the widow in Elisha's day because of a debt which has not been discharged — a responsibility which has not been fulfilled.

I picture this woman carrying her burden from morning to night, even waking up from her sleep crying, "Lord, help me to pay that debt." It is amazing that so many Christians who profess to love Christ and His Church have so little concern that "the debt of the gospel is not paid". Just as the women was left with the responsibility of repaying her debt, in like manner He has left us with a debt to be paid to our generation. Yet with all of our knowledge and light on the Word, do we have anything like the concern of this woman? It is time we found out, if we have not already done so, what our part is in fulfilling that command so as to hasten His return, as the last sheaves are garnered in and the last souls brought to Him.

When the woman came to the man of God with her pressing problem and asked, "What shall I do?", he said, "What have you in the house?" The reply was, "Your handmaiden has nothing except a jar of oil." She felt this such a little thing that it was hardly worth mentioning.

THE JAR OF OIL

Someone has well said that the sin of the Old Testament is the sin of a people who rejected God; the sin of the New Testament is the sin of a people who rejected the Son of God; the sin of this age is the sin of a people who have rejected the Spirit of God; but it seems to me to be more the sin of neglect rather than the sin of rejection. We have failed to appreciate all that is contained in a jar filled with

EMPTY VESSELS

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oil. In other words, we have failed to appropriate all that is involved in the gift of the Holy Spirit. We often look at the "jar" and ask what can that do? How can that meet the need? But when faith and obedience are operating, the resources of that "jar" when filled with oil became an inexhaustible supply. The woman in Elisha's day only began to experience a tiny fraction of what God could do as she had active faith and complete obedience.

Not only did Jesus commission His apostles to discharge the debt for which they were responsible but He also gave them the promise of the Spirit, which would come upon them. The last words that Jesus spoke when He was here on earth (pertinent to this part of the story of the widow and the pot of oil) is found in Acts 1:8. The RSV reads, "Jesus said to His Apostles, 'But ye shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the Earth.' And when He had said this, as they were looking on, He was lifted up, and a cloud took Him out of their sight." I am sure it was not accidental that the Lord Jesus reserved those words to be the very last words which would be impressed upon the minds of those apostles as He was taken from them.

Notice that there is a wonderful promise linked with a tremendous command. "You shall receive power," is the promise; "You shall be my witnesses," is the command. The tragedy of the Church is that we have either divorced the command from the promise - or alternatally, the promise from the command. I suppose it could be said truthfully that no part of the Evangelical Church today has failed to accept, to recognize, to believe and to receive the commission of Jesus Christ. We all recognize that we are to be witnesses and that the responsibility of the Church is to evangelize the world, to the finish, so that the King may come back. But we have forgotten the promise that enables the commission to be fulfilled. Without the promise, the whole thing is an impossibility. That is why the Church has been losing the battle of evangelism. The population explosion is outbidding all of our efforts to reach our generation for Christ. The oil needs not only to be in the jar but it also needs to be poured out

Today there are millions more who have not heard of Jesus Christ than there were ten years ago. We have neglected the jar of oil; we have failed to recognize that the power released at Pentecost was not something exceptional, but God's "norm" for His Church, I believe that Jesus Christ founded His Church in the way He intended it to continue. His way has not changed, His pattern has not changed, His power has not changed. It is you and I who have changed; it is the Church that that has changed; it is our hardness, coldness and self-sufficiency that has caused the change. We seem willing to turn to anything, any new experience rather than to rely on the Holy Spirit. Only the "pot of oil" can discharge the debt. "You shall receive power . . . you shall be my witnesses", this is the oil that pays the debt.

I believe that woman was not to be pitied but rather congratulated. I believe God had stripped her until she had nothing left but her jar of oil. It may be that we shall not see the full plenitude, the full release and manifestation of divine power in these days until the Lord has stripped the Church, until she, too, has nothing left but the jar of oil.

One of the most colorful and romantic, and yet puzzling characters of the Old Testament, is Samson. Many deep lessons can be learned from this man. His story, too, has significance with regard to our jar of oil. The Spirit of God came upon Samson mightily and God chose him to be the deliverer of His people; he began so well and ended up so sadly because he thought he could have power and retain his blessing and still give way to carnal appetites. We are told, "The flesh lusts against the spirit and the spirit against

the flesh." If we yield up to the passions and appetites and demands of our lower nature, the blessing of the Holy Spirit will be lost.

It is interesting that in the illustrating of Bible story books Samson is always pictured as a giant of a man with the gates of Gaza on his shoulders, but there is nothing in the Word of God to suggest that he was either giant or, as we say today, a "muscle-man". For example, no one ever came to Goliath and said, "Tell me, wherein is the secret of your great strength?"; it was obvious where the secret of his great strength lay. But there was something mysterious about Samson's strength, it could not be ac-

A fruitless vine is of no value; whereas, a tree may have many uses, a vine is fit only for fruit or fire. God does not burn weakness, or imperfection, but perverted goodness. As fruit shows the nature of a tree, so our lives are meant to bring forth the fruit of the Spirit — the life of God. "That ye bear much fruit."

—Oswald Chambers

counted for in the realm of the natural or the physical. We know, however, that it was the Spirit of God coming upon him in a special way.

One of the first occasions where God used Samson was when he was passing one day by the vineyards of Timnath a young lion roared against him. We read that the Spirit of the Lord came mightily upon him and he caught hold of that young lion and he rent him as he would have rent a kid. The Word of God says, "And he had nothing in his hand." Nothing but the heavenly anointing; nothing, that is, but the "jar of oil".

May God bring us to a place where we all have this whole-hearted, undiluted reliance on the Holy Spirit; He is enough, He is all our need; He is all the early Church had and it is all that Jesus Christ, our Master, had. That is all the apostles and prophets had, too; nothing but the Holy Spirit: and they accomplished the work of God much more efficiently and effectively than

we can with all of the things we rely upon — our organizations, our inventions, and our programs.

THE DIVINE DIRECTIVE

Recall how Elisha says to the woman, "Go outside, borrow vessels from all your neighbors, empty vessels, and not too few." It is not enough simply to have a jar of oil, because the resources of that jar of oil can never be released, the potential in that jar can never be harnessed to a task unless God has empty vessels to fill. That is where you and I come in.

On the Day of Pentecost, the Lord Jesus sent from heaven the "jar of oil"

If I find I have to justify anything in my life, I am not walking in the light. Do not be negligent in some small thing yet be good in great things; do not be good at prayer meetings and negligent at cleaning boots. This peril comes from selecting one of our Lord's teachings as a standard instead of God Himself.

-Oswald Chambers

and that jar of oil is still in the Church today. In this particular sense, Pentecost can never be repeated because Jesus said, "I will pray the Father and He will give you another Comforter that He may abide with you forever." (Or we might say, abide with you for the age.) "Lo, I am with you alway even unto the consumation of the age." This is the promise. The Lord is never going to give the Holy Spirit to the Church again, the jar has come, it is the house, and that house is the House of God. However, there is a tremendous need for that which is come in the form of a jar of oil to be released into the lives of individual men and women. We, too, need to be filled individually by the Holy Spirit.

So the Lord commanded the woman through Elisha to secure empty vessels. I can see those sons running up and down the village streets, knocking on doors;

"Mrs. Smith, please Mrs. Smith, have you got any empty jars?"

"What kind of empty jars, son?"

"Well, it does not matter what kind they are as long as they are empty."

The one thing that was necessary was that the jar should be EMPTY.

What does it mean to be an empty vessel? I remember the Lord dealing with my own heart as I was seeking Him concerning the Baptism in the Holy Spirit. As I sought the Lord and opened my heart to HIm, the light of God's presence began to shine in; He began to show me things. I was not back-slidden, I was not even following afar-off, but I was conscious that over the years things had come in that had grieved the Holy Spirit. I had brushed them under the carpet and continued on my way, but God said to me, "What about that mess? You must deal with that."

So often we come to the Lord and say, "Lord, refill my vessel." The Lord looks on that vessel and says, "Ah, I see in that vessel secret sin. You have justified it, excused it, covered it up and pretended that it did not matter. Now deal with that, because it will fully disqualify you from receiving what I want to give you." "If I regard iniquity in my heart the Lord will not hear me," is not only true of the Baptism in the Holy Spirit, it is also true of any blessing. There must be frank humble open dealing with God. As He looks at what we may consider an empty vessel, the Lord may say, "I cannot fill you because I can see deep down in that vessel pride that has never been confessed. With that pride there are wrong motives in seeking the very blessing you are wanting. I want you to have it; it is my purpose that you should have it, but get your motives right. Why do you want it anyway? Whose glory are you seeking? Is it your glory or mine? My glory will I not give to another." The Holy Spirit comes to glorify Christ, He is not interested in glorifying you. We must ask Him to purge our hearts of pride, self-seeking and all that ministers to the human ego.

Then here is another vessel which the Lord looks into and sees there the sin of unbelief. While our heart is saying, "Lord, please fill me with your Spirit," inside a little voice is saying, "I know you will not." Even though we are asking God, we harbor a spirit of unbelief that He will ever really hear. Maybe this is because of a backlog of disappointments, frustration, and perhaps unanswered prayer. We have sought and prayed and had hands laid on us, and now we are filled with this sense of failure. I believe the Lord would say to you — "Forget those things which are behind."

Now you can not forget what is behind until it is really behind. Get rid of it, cast it behind your back, hand it over to the Lord and come afresh with the faith of a little child. It is so vital that we should come to a place of child-like faith; faith is His gift. "I live by the faith of the Son of God." (Galatians 2:20). Many Christains try and praise their way through when they do not have faith. I am sure that praise is a tremendous thing when we are seeking the Holy Spirit but praise is no substitute for faith. You can turn on praise but you cannot turn on faith, faith has to come from the Lord. When my praise is the expression of faith, then something has really started to happen and the Lord will respond to that. Do not try to go through the motions; if you are not yet in a position to praise, do not start praising. Continue to seek the Lord until He has taken away the unbelief. In this regard, I do not believe it is ever a question of you waiting on God, I do not believe the Lord has said, "I am not going to bless you until the hour has struck." I do believe, however, that it is very often a question of God having to wait upon you. Do you know the difference?

If it were a question of my waiting for God, I could do nothing about it; I would be shut up to divine sovereignty and to the eternal immutable mysterious counsels of the Most High; and, of course, I have no idea when His "hour" is; I could go on all my life. Do you really think God has any vested interest in keeping you, as one of His dear children, out of a blessing that is

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What should the word tithing mean to a Christian? Our thoughts go immediately to the Old Testament and Jewish Law. Please give us the Scriptural background and its implication for us today.

FORUM



how should a christian handle money?

Mr. Gus Bouldry is the Forum guest this month. Mr. Bouldry is a retired foundry superintendent who lives with his wife, Dorothy, in East Bridgewater, Massachusetts, where they attend the



Baptist Church.
The Bouldrys
have two children, seven
grandchildren
and two great
grandchildren.

SIMPSON - It is difficult to say where and when the practice of tithing first began. It is at least 4,000 years old. Tithe means a tenth. Tithing means giving a tenth. It would be easy to say that it is mere "legalism". However, the practice predates the law. Abraham gave tithes to Melchizedek, King of Salem (Genesis 14:20). There is no indication that this is the first time one tithed, though it could be. Jacob promised to tithe, after his experience at Bethel (Genesis 28:22). Both of these instances predate the law, given at Sinai. They also predate the idea that the tithe was a national tax, because in these instances there was no Jewish nation. The tithe was a recognition of spiritual leadership (Hebrews 7:4-10). It was an acknowledgement, that victory, spoils and possessions came from God. The tithe was a recognition that all came from God. It was a debt. Tithe was not an offering, when one tithed he only gave what was owed.

Tithing was amplified and particularized in Judaism. In Leviticus 27:26, one sees that the first born of all livestock belonged to God. The same was true of one tenth of all possessions. It was already God's before it was given. If one failed to give it — he was a thief — stealing from God (Malachi 3:8–11). This does have serious implications for us today.

MUMFORD — I agree with Charles and I would add that the relationship between Jewish law and New Testament requirement has been a problem for many years. Matthew 5:17 suggests that Jesus came to fulfill the law, not abrogate it. Everyone understands the Old Testament required from its adherents a certain portion of

their income. The New requires that much - and more.

Often "Christian liberty" is used as an excuse for failing to give systematically. My understanding of the word "tithe" (Old Testament or New) is not legalistic, but a term which is imbued with the connotation of systematic giving (consider II Corinthians 8:1–9, especially verse 8).

What about New Testament application? Did Jesus teach or endorse this practice? How did the first century Church and their leaders treat this Jewish commandment?

SIMPSON — The practice of tithing did continue into the New Testament period. The strict adherents (Pharisees) tithed even the spices in their garden. While Jesus judged their hypocrisy, He encouraged their tithing (Matthew 23:23). As Bob says in his answer to the previous question, Jesus came not to destroy, but to fulfill the law (Matthew 5:17–20). We have every reason to believe that He tithed, as did all the early believers, who were also Jews.

There is no doubt about the validity and practice of tithing among the Jews. The problem comes as the church moved out into the gentile world. While Jesus fulfilled the law. His death rendered it archaic. We are reminded particularly at this Easter-Pentecost season that God rent the veil from top to bottom signifying a new and living way to approach Him (Matthew 27:51; Hebrews 10:20). The law is no longer the MOTIVE. Galatians 3:24 tells us that the law served as a "tutor" until men grew up. In Christ, we see the redeeming love of God. Born of Him, we have a new spirit and a higher motive. If that is true then our giving should supersede the tithe. While the early Christian Jews no doubt continued to tithe, they made no mention of it. Rather, we are told that they gave all (Acts 2:42-46; 4:32-37). It was not necessary, but many of them did (II Corinthians 8:5). For the early church to

teach tithing, it would have been a step backward.

In effect, the early church upheld the law for Jews (Acts 15). But for Jews and Gentiles alike, the leaders taught a much more mature principle — liberality (I Corinthians 9:6–11). If your motive is right, you will reap in proportion to how much you sow. One who really believes that will not stop at tithing. Proverbs 11:24–26 reveals that many Jews were mature enough to understand the same truth. Though the law was in effect, they shared beyond.

MUMFORD - There is, too, in the New Testament what would be called the tenor of faith, that is, a multiplicity of texts which come to bear on the subject of giving. The most compelling of these texts understanding systematic giving on a certain day, which would approximate the Old Testament principle, would be I Corinthians 16:1-2, "Now concerning the collection which is for the saints, just as I directed the assemblies of Galatia, so also do ye. Upon the first of the week let each one of you put by itself in store, as he may be prospering, lest as soon as I come, collections should be in progress." (Rotherham) May I suggest that verse 2 uses the term "as God has prospered" which (freely translated) would indicate tithe. The man who has prospered greatly should give greatly; the man who has had a difficult week may find himself unable to give. Jesus' teaching on giving was very similar, for in Luke 6:38 He said, "Give and it shall be given unto you, good measure, pressed down, shaken together, and running over . . ."

Why is tithing not generally presented as a means of growth and practice in our present-day churches? For the first 15 years of my life as a Christian I never heard any teaching on this subject and only knew one person who told me she was a "tither". This meant very little to me at the time, except

that I felt this woman to be the most joyful person I knew.

MUMFORD — "Tithing" (as I interpreted it in Question 1) is indeed a source of Christian growth and joy. I think the failure to teach it is due to a false sense of legalism. The spontaneous giver who refuses to give systematically almost always gives in spurts and jumps. Experience proves that this sort of person actually gives less in the final tally than the person who sets aside and gives to the Lord in a determined manner.

SIMPSON — I find it difficult to answer, why. Perhaps spiritual ignorance is a reason. Many do not know what the Bible says about giving. Perhaps a lack of faith is the answer. Ten per cent sounds like a lot to someone who does not believe in a living Christ. Perhaps fear is another reason. It is unpopular to tell people that they are theives (Malachi 3:10).

However, I have not for a number of years taught tithing. I have taught liberality — sowing and reaping. Teaching on God's financial principles is the answer. The church which I pastored saw its giving nearly triple in seven years. While the numberical growth was good, it was not THAT good. The people began to discover that giving pays. It pays not only financially, but it also frees your spirit from a materialistic death. "The liberal soul shall be made fat." I am sure this is why your friend was happy.

Are members of a local church encouraged to bring their tithes into their own church treasury, or is this left to the individual church and individual givers?

MUMFORD — With the meaning of tithe as given in my earlier answers, it should be apparent that God, in His infinite wisdom, has built into His Kingdom a workable financial plan.

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FORUM

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When we find a church or group we can fellowship and to which we can commit ourselves — it involves our finances. Note from Charles' answer to the previous question that the church which hones(1) seeks to minister to its people (Read Ezekiel 34) and teaches its people systematic giving will seldom know any financial difficulty. This includes adequate compensation for the ministry and others involved in the oversight of the local church. Where your money is there your heart (should be) is!

SIMPSON - Yes, most churches that

sake do not trust your eternal destiny to them.

It is true however, that any "church leaders", which deny the Lord of the Church, could scarcely be qualified to handle His money.

Is the phrase "tithes and offerings" a duplication of thought or is there a difference between the two? What about the many requests that come from other areas, besides the local church; (1) Individual "faith" ministries and causes? (2) Community drives and needs, as: Community

ministries". I have never asked for support. The Lord will take care of "faith" ministries. If I take funds that belong to the local flock, I run into trouble with "my Shepherd". The majority of my income comes through ministry to local flocks. The Lord has impressed us to submit to local Pastors, wherever we minister. The LOCAL LEADERS take the offerings, to support us.

I believe the Church is local and I support strong local Shepherds. I do not believe tithe should go to community projects. I believe we who learn the principles of liberality will have plenty other money for those worthy of support.



Learning to tithe is one problem; learning what the church is, is another. One should give the Lord's money where you get the Lord's food.





teach tithing, teach that the tithe should be given into the treasury where one is a member. Learning to tithe is only one problem. Learning what the church is, is another problem. Malachi 3:10 says to bring the tithes into "the storehouse". The storehouse is where the food is stored. You should give the Lord's money where you get the Lord's food. That should be local, and under the oversight of Pastors or Elders. Unfortunately, some barns are empty.

Normally, I do not believe the individual should give his tithe to people. I believe it should go into the church and the Elders determine how it is to be handled (Acts 4:37). Offerings should be handled the same way. I have often thought it strange how people were willing to trust their souls to their leaders, but would not trust them with the Lord's money. If your leaders are not competent to receive your tithes, then for goodness

Chest, Easter Seals, Cancer Fund, Heart Fund, etc.

SIMPSON — I believe you have not given an offering, until you have given over 10% of your total income. The New Testament example seems to be so remote from present practice, that it is difficult to relate to our present chaos. There was only one church in each city. I cannot imagine the believers sending offerings to ministries not sanctioned by the local Shepherds.

My conviction is, that tithes (10%) go to the local storehouse where you are fed. If you are not fed locally, then give your tithes to the Shepherds that do feed you (that should be local). Offerings (over 10%) may go to outside ministries. But I believe these ministries ought to be approved by your shepherds before you support them.

I am one of those "individual faith

MUMFORD - Tithe as we have seen is systematic giving - "in proportion as". Offering, as I understand it, is that which we desire to give over and above systematic giving. The responsibility of every believer to share is clear teaching of the scriptures (II Corinthians 9:7). He is equally responsible to examine carefully the validity and usefulness of the multitude of "faith ministries". Like any other investment, we should be convinced we are getting a proper return on the amount given. The spiritual effectiveness should be demonstrated to you in such a manner as to leave no doubt about your acting as a wise steward of the finances entrusted to you. Most appeals for finance, sad to say, are human in nature and consequently, are often misused. The Community Chest, Easter Seal, etc. should be a matter of one's own conviction.

In figuring your tithe, do you use
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actual income, or "take home" pay after taxes are deducted? What about retirees who have only income from Social Security or other pension upon which a percentage has already been given to the Lord?

SIMPSON — How you figure your tithe, will be determined by your motive and your faith. That will be true of anyone. We do not give according to our income or circumstance. We give according to our motive (Mark 12:41). The widow gave all she had. She must have loved God. In Ii Corinthians 9:7, 8, we are told that God loves a cheerful giver. Such a giver

first \$.30 to Jesus. I dared do no less. I was eleven then. For more than twenty years I have proved God.

MUMFORD — Charles' answer seems to indicate to me that the interesting thing about the tithe is that it is just enough for you to feel it when given, but not too much that you cannot! Seriously, systematic giving is designed to reveal where your dependence really is. Never, never do we give in order to receive — the motive is wrong and many have been seriously injured because they did not receive "ten times multiplied" etc. The truth

our day of credit cards and payment plans it behooves every child of God not to get caught in the whirlpool of materialism, interest rates and go-now-pay-later!

Immaturity always reveals itself in the syndrome of "I-must-have-it-now". If you ask a 4 year old, "Do you want fifty cents now or five dollars tomorrow?" We know the answer. Use this test in your own financial situtation, for the child of God should exhibit a maturity that is willing to wait for God's provision. He knows, if he gives of his finances in a dependent attitude, keeps the rules of family life and financial discipline, he will see the Lord's provision — tomorrow!



Systematic giving is designed to measure where your dependence really is. Never, never do we give in order to receive.





will see God make grace abound. God will bless a giver whose motive is positive. He will give back according to His riches in glory — not merely meeting the need (Philippians 4:19).

Once someone asked me if they could deduct Social Security and Income Tax, then pay tithe on the rest. I said, "Sure, and groceries, rent and unemployment compensation." The problem is not that God needs the money, it is that we need to learn how to give — God gave Jesus. As long as we figure to see how little we can give — we have not yet learned the principle.

When I was born my father was a faith missionary. He tithed and we have known the generosity of the Lord. Often, he gave when we had so little to give. But the little has grown so abundantly. My first regular check was for \$3.00, \$2.40 after tax and Social Security. You would be amazed at what \$2.40 did, when I gave the

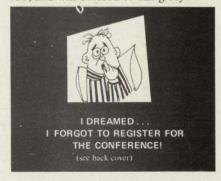
is when one, in dependence upon the Lord, gives of his finances it is amazing how the Lord undertakes to provide. The ten year roof lasts for forty-five, and the electric razor just keeps on running, the absence of medical bills, etc. all prove the faithfulness of God to the child who depends on Him. When one asks before or after taxes, etc., it is usually because we have not really seen the spiritual principle of the "cheerful giver". Remember, to sow sparingly means we must reap sparingly.

What about the use of remaining income after portion has been set aside for the Lord? Is there a corresponding responsibility in this area?

MUMFORD — I think this was answered in part in Question five. There is a responsibility of every believer to manage his household well. In

SIMPSON — Bob's answer just about sums it up. I would just add that I believe God is certainly selective about the offerings He accepts (Malachi 1:10). In Matthew 5:23 He exorts us to be right with our brother before we put the gift on the altar.

It is a privilege to have God accept our offering. He is not obligated to bless an unacceptable offering. Therefore, I believe that we must give the first fruits, because we love Him. This should indicate that all the rest is His, too, and will be used to His glory.



VESSELS (Continued from page 13)

going to transform your life, or make Jesus more real, or give you a prayer life that is more effective, or greater liberty to witness, or greater joy in service, or more abundant rivers of living water flowing out of your life? So often it is the heart of God which is yearning and reaching out towards us, longing to give, to release His blessings upon us. But He is obliged to wait for us because He sees that we are not yet ready to receive. Once we are ready, then there is no delay.

Strangely, in the New Testament the response of God is never depicted as one into which Christians have to mature in order to receive it. Read the Acts of the Apostles and you will find that the order was usually: (1) repentance and faith, (2) baptism in water by immersion, (3) the receiving of the Holy Spirit. These three steps usually took place within, minutes, hours, or at most days after the first point of encounter with Jesus Christ. In my limited experience, I find that those who come most sweetly and blessedly and easily into the experience of the Baptism in the Holy Spirit are the new converts. Those of us who have had not teaching, or at least negative teaching, concerning the whole realm of the Holy Spirit may have a considerable battle to fight. So to the older or more mature Christian may I say that all the past experience is not wiped out when you enter into this new area of operation. The quickening, energizing power of the Spirit will utilize every deposit of the past. But we must maintain a simplicity of faith and ask the Lord to deal with any unbelief in our hearts.

As the Lord continued his quiet cleansing work in my own heart, I was conscious that I was not yet emptied. I asked,

"Lord, is there any more sin?"

"No."

"No unbelief or pride?"

"No."

"Well, Lord, what does it mean to be empty then?" And as I was praying about this the Lord pointed me to the person of Jesus as a man full of the Holy Spirit. It occurred to me that if ever he were full, then surely He must first have been emptied. Then I read the English Revised Version of Philippians 2, "Being in the form of God, He esteemed it not a thing to be grasped at to be equal with God, but He emptied Himself taking the form of a servant." I thought, Jesus actually emptied Himself, but He had no sin, no pride, no unbelief; so I asked, "Father, what does it mean that your Son emptied Himself?"

He said, "Read it again."

I did. "He emptied Himself, taking the form of a servant." Oh, a slave; I see, Jesus was a slave. Was that what it meant to empty Himself? This one who was in the form of God, who shared all the divine prerogatives of judging and ruling, commanding and directing, punishing and rewarding, became the servant and slave to obey. That is some emptying, is it not? I heard God say to me, "Now are you prepared to be my servant? Are you prepared to be my bond slave? Are you prepared to be at my disposal, to be my property?"

A slave has no rights of his own, they are invested in his master. I replied, "Lord, as far as I know my own heart, I look into your face and I say yes, Lord, I am willing."

The I began to have my doubts whether I was right in linking these two texts. I had never heard anyone else link Philippians 2, "He emptied Himself" with Luke 4, "Jesus, full of the Spirit." I began to wonder if this were just some idea of my own. Again I went to the Lord, "Lord, if there is any connection between these two scriptures, show it to me, prove it to me." I diligently searched the Old Testament for words that spoke of the servant, knowing that if I could find a scripture that linked the fact of the coming Messiah being emptied, with the fact that He was empowered with the Spirit, this would somehow settle the matter in my own mind. Unfortunately, I could find no such confirmation.

Soon after this I received a letter from a friend to whom I had written about my seeking the effective working of the Holy Spirit in my life. This man was a gifted teacher, and he wrote back saying, "Without any doubt there is indeed such an experience of the Holy Spirit as you are seeking, it is for every child of God and although He will not give us all the same measure of anointing and empowering, He will give to each child of God the measure he needs for his ministry."

Now, I had not told him anything about my thoughts about Jesus being emptied and the servant and the power of the Spirit, but his letter continued, "As I prayed over your letter, I felt directed to a verse in Isaiah 43:1 - "Behold my servant, whom I uphold: mine elect, (here my eyes began to open) in whom my soul delighteth: I have put my spirit upon Him . . . " I nearly jumped out of my seat. I cried, "That is the scripture I have been looking for, Lord." And my faith took a great leap forward. The letter went on to say, "You see, it is the one who has the disposition of a servant, the one who has the attitude of a bond slave; this is the one upon whom the Father puts His Spirit." Why? Because this is the way in which He safeguards His power. When the heart's attitude towards Him is, "Lord, I am yours, I am totally available to do your Will - to go where you send me - to speak what you put in my mouth - nothing more," then He will release the full flow of His Spirit to accomplish the Will of Heaven.

To return to the story of the widow, I see in my mind's eye the boys going from house to house requesting empty vessels. A typical reply might have been, "Let me see. I have a very nice jar in the kitchen, alas, I keep my bread in that one; there is one in the hall but, no, I have flowers in that now. Oh yes! Here is a little jar that I am not using, you may have that for your mother." The empty jars were the jars which were available for the purpose in view. You can be sure that we are not truly empty until we are totally available to God. Are you totally available to God? I am sure that in the conditions for the Baptism

in the Holy Spirit the old truth of total surrender is implicit — the placing of myself totally at God's disposal. The divine directive is empty vessels.

THE CLOSED DOOR

Why was the door shut? What is the significance of the shut door? Did not Jesus say, "And thou, when thou prayest enter into thy closet and shut the door." The shut door is the place of prayer. How do we receive the Holy Spirit? He gives to those who ask: "Ask and it shall be given unto you; seek and you shall find; knock and it shall be opened unto you." Do you recall how the Lord spoke to Ananias as recorded in Acts?

"Ananias, I have a job for you. I want you to go across the city to that street called Straight, I want you to search out the house of a man called Judas, there you will find a man called Saul of Tarsus and you are to pray..."

"What, Lord! Saul of Tarsus? He has been going around persecuting the saints. You surely do not mean for me to go to him?"

"Yes, I do. I have done something to that man's heart; you are to go to him and pray with him to receive his sight and be filled with the Holy Spirit. You will recognize him by finding him on his knees — Behold he prayeth."

"Shut the door," Elisha says in the narrative and "pour out." She did so, and what happened behind that shut door was nothing short of a miracle. When God fills you with the Holy Spirit, it is, in fact, nothing short of a miracle. The miracle of the jars of oil is in the realm of the physical, the miracle of the Baptism in the Holy Spirit is in the realm of the spiritual. Yes, the Lord wants to do a miracle for you.

The woman had to have faith, everything she did was a step of faith, the gathering of the vessels until the whole cottage floor was strewn with empty vessels, the shutting of the door, the taking of that jar of oil in her hand and the pouring out. Each was a step of faith — you cannot

pour out without faith. Notice, too, who did the pouring out. In one sense, of course, God was doing the pouring, it was His work — the woman herself could not perform miracles, God indeed was performing the miracle in the physical realm but the woman was doing it in the spiritual realm.

God has given the Church a ministry of the Spirit. He has given the Church grace to pour out the oil, in the form of the ministry of laying on of hands, but we need to be sensitive and led by

The Cross is the crystallized point in history where Eternity merges with Time. The cry on the Cross, "My God, My God, why hast Thou forsaken Me?" is not the desolation of an isolated individual: it is the revealtion of the heart of God face to face with the sin of man, and going deeper down than man's sin can ever go in inconceivable heartbreak in order that every sinstained hell-deserving sinner might be absolutely redeemed.

—Oswald Chambers

the Spirit in this area - God deliver us from the indiscriminate laving on of hands. We need to know when to move in, we need to know when souls are ready, we need to be open to God for direction. There are times when God says, "Do not lay hands on that person he is not ready yet." Paul says in Galatians, "He that supplieth to you the Spirit and worketh miracles amongst you, does he do it by the works of the law, or by the hearing of faith?" There was evidently some believer, some anointed servant of God, who was performing miracles in the ministering of the Spirit. He had that particular gift or ministry from the Lord and he was using it inadvisedly perhaps. We need to be sure of our position; some, but not all, I believe, have this special ministry of the Spirit.

What was it that Simon in Samaria was wanting? He was prepared to put his hand deep in his pocket to get it if he could. Was it the Holy Spirit that

he was asking for? No! It was the ability to give people an experience such as he saw Peter and John doing. "Give me this power," he said, "that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:19) Peter's reply was, "Your silver perish with you because you have thought the gift of God was attainable by money." Yes, it was a gift that they had, it was a ministry that they were fulfilling. Let us pray that God will bestow a gift in this direction among all his people.

In my case, when I sought the Lord alone, God met me and came mightily upon me and filled me, and then He brought me through into a release of spiritual gifts. Both times that He answered, I was alone in His presence, I had closed the door. I believe it is right that we should seek the Lord for this ministry, and it is equally right to recognize our lack when we do not have it.

Notice in the story that the oil is poured out and the vessels are filled one by one, until the woman said, "Bring me another vessel," and the reply was, "There is not another." Then the oil stopped flowing. If in your fellowship, in your church, or in your assembly the oil has stopped flowing, perhaps the reason is that there are no empty vessels. Give God empty vessels, and give Him the measure of faith, then the oil will go on flowing. There are no limits to the resources of that jar of oil when we fulfill God's command and obey His divine principles.

THE ONE SET APART.

Notice how Elisha commanded, "When one is full, set it apart." In the Church of Jesus Christ we are very good at setting apart, we have been doing it for a long time. We set apart a man for the ministry, we set apart a man for the mission field, we set apart a woman for a Bible class or as a deaconess; but the Word of God says, "Set apart that which is full." Here we come back again to that one indispensible qualification for the service of

(Continued on next page)

EMPTY VESSELS

(Continued from page 19)

Jesus Christ: men and women who are full of the Spirit. This does not mean, "I was once baptized in the Holy Spirit at a certain time or place." It does not mean those who were once "filled" but those who are now "full". How is it with you right now? Are you still full?

In Ephesians 5:18 we are told, "to go on being filled." It is one thing to obtain the blessing and another thing to maintain the blessing. May God keep our hearts open so that we are living continually at the fountain where the blessing of God flows through in undiminished fulness. "Set apart that which is full." You who are busy servants of God, the Lord may call you to a halt in order to do some spiritual stock-taking, to seek His face, to open your hearts to Him and say, "Lord I have been doing so much and it has just been me doing it, I have been working so much in the energy of the flesh - my wisdom, my talents and my personality. At times I wonder why the fruit has not been coming and there is so little to show for all my labors over the years. In the day when I stand before the Lord Jesus Christ, are all my works going to be ashes in my hand because it was I that was doing it and not the Holy Spirit flowing through me?" Let us close the door. seek the lord, and be obedient to what He tells us.

After the divine directive and the mighty miracle we now find the woman returning to the man of God. I fancy her running down the street in excitement and saying, "Master, it is marvelous. A miracle has taken place. The cottage floor is covered with vessels filled with that precious oil". What is the reply of Elisha? Does he say, "That is great. Now just go and carefully take those jars of oil and store them away in your cupboards and on the shelves so that you will have a plentiful supply of oil for a rainy day"? NO! "Go sell the oil" he says, "and pay your debt, do not consider storing it. It is not a blessing to be stored but a blessing to be dispensed.

Get that oil flowing, put it on the market place." What is the oil for if not to pay the debt? What is the blessing of the Baptism of the Holy Spirit for? What is speaking in tongues for? I thank God for every precious experience, but let us get the New Testament emphasis right. The Lord Jesus Christ did not say "you shall receive tongues when the Holy Spirit is come upon you." He said, "you shall receive power."

'My soul, be silent unto God.' Rouse your soul out of its drowsiness to consider God. Fix your attention on God, on the great themes of His Redemption and His holiness, on the great and glorious outlines of His character, be silent to Him there: then be as busy as you like in the ordinary affairs of life. Be like the Lord Jesus; when He was sound asleep in the fishing-boat He knew that His Father would waken Him when He wanted Him. This is a marvellous picture of confidence in God.

-Oswald Chambers

I am concerned because there are so many people these days who are coming into an experience, and somehow the power is not there - the power is not being released. You may ask, "Is not the experience genuine? Is it not valid?" I would be the first to emphasize that what you describe was a genuine valid experience; but many need to face up to the simple principles of the Word of God concerning the preparation of our hearts and our motivation in seeking the blessing of God. In the experience of conversion, there are some who have a shallow experience. They need to be looked after and "nursed" and even then they are sickly Christians. Others are well born into the Kingdom, born out of deep conviction, born out of a deep sense of need and a genuine faith. These people move forward swiftly and strongly in the newness of life. So it is in the Baptism in the Spirit, the purpose is that we shall receive power, and that power will be many-sided. Part of the power is found in the joy the Lord gives you, because "The joy of the Lord is your strength." Part of the power is found as new release in prayer. Part of the power is released in boldness in witnessing for Jesus. The fact that we are radiantly conscious of His presence is also part of the power of God. There are many ways in which the power of God begins to flow.

"Go sell the oil and pay your debt, and you and your sons can live on the rest." Here we see the final fulfillment, the selling of the oil and the paying of the debt. "You and your sons can live on the rest." Is not this just like our Lord? This woman never asked about her sons and herself or how they were going to live, she was just concerned about the debt. When we are concerned about His interest. He always takes care of ours.

When I ask the Lord for bread, I can be certain that He will not only give me bread but butter and jelly and whatever else goes with it. He is like that. "You and your sons can live on the rest." Are we learning to live in the Spirit? Are we learning day by day to find in Him power for the business of being Christians and coping with life? In the letter to the Philippians second chapter, Paul talks about the supply of the Spirit of Jesus Christ. He did not need the Baptism, he had that; but he knew the necessity of drawing continuously upon the supply of the Spirit of Jesus Christ and he realized the value of the prayers of the saints to that end.

After I had been speaking at a church recently, the minister came to me and said, "Brother, as you were sitting there waiting to bring the message to us, I had a vision of the Lord Jesus Christ taking a vessel and pouring out from it upon your head. Then the Lord took a second vessel and did the same thing. I opened my heart to God and asked Him what He was doing and he replied that there were times when His servant was so weary that he could hardly pray, it was then that through

the prayers of others of His children, He was pouring out oil upon the head of his servant." I must confess that there are times when I have felt so tired that all I could say was, "Lord, here I am, I am just an empty vessel but You, please, meet the need;" and I shortly have been conscious of the oil being graciously poured upon my head. This is exactly what Paul experienced, the supply of the Spirit of Jesus Christ that was adequate for all of his needs.

THE DIVINE SUPPLY

Let us now look in another direction. In Psalm 110 we find one of the great Messianic Psalms predicting things concerning Jesus, the Messiah. Vs 1 (RSV) says, "The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool." Jesus used this statement by David to establish His Diety before the Pharisees. This word in Psalm 110 is what the Lord has promised to His people and this is exactly what He is going to do. He is seated now at the right hand of God and He will remain there until His enemies become His footstool. In another verse of the Psalm we read. "He will drink from the brook by the way; therefore He will lift up His head." (RSV). However, we know that whatever is prophesied of Jesus, the Messiah, in the Old Testament is always true for the Church in the New Testament. The inspired writers of the New Testament recognized this and they constantly quoted from the Old Testament, always clearly applying to the Church in the New Testament those scriptures which applied to Christ the Messiah. "He will drink from the brook by the way". So there is a way, a way on which He is walking. It is a narrow way, it is a way of holiness, it is the way in the Will of the Father. The Lord Jesus never deviated from that path. "I do always the things that are pleasing to you," He says; but the glorious fact is, that beside the way there is a brook flowing. As Jesus walked along and became thirsty He just bent down and drank

from the brook and continued on His way.

Wherever He may be on the way, the brook is always at hand. If He should deviate, which of course He never did, He would be out of touch with the brook, as well as out of touch with the way. It is exactly the same for you and me. When we have been filled with the Holy Spirit and when the Lord has come upon us and empowered us, He sends us forth to walk

The experience of being baffled is common to us all, and the more religious and thoughtful a man is, the more intensely is he baffled. With regard to your own bafflings, recognize it and state it, but do not state it dishonestly to yourself. Do not say you are not baffled if you are, and do not tell a lie in order to justify your belief in God. If you are in the dar, do not take refuge in any subterfuge which you know is not true. Never take an answer that satisifed your mind only.

-Oswald Chambers

in His way. Alongside the way the brook is always flowing and when we feel thirsty, we just let down the bucket of faith and take a drink. "Therefore with joy shall you draw water out of the wells of salvation." There are times that we need to drink for physical strength, we may feel too weary to continue so we just draw from the brook. "And the Spirit of God that raised up Jesus from the dead shall also quicken your mortal body by His Spirit that dwells in you." (Romans 8). Jesus gave us two great scriptures on the life in the Spirit. "The water that I shall give him will become in him a spring of water welling up to eternal life." (John 4:14). "And he that believeth on me out of his innermost being shall flow rivers of living water." (John 7:38). The one is as essential as the other. We can never know a continuance of the river's out-flowing if the well is not continuously springing up within. This is by faith. We must recognize the resources of the Spirit and by faith appropriate them, as we do so there is a fresh release, a fresh fountain begins to spring up and we recognize that the Spirit of God is present to quicken, guide and enable.

"He shall drink from the brook by the way, therefore shall he lift up the head." Let us see two pictures. One, a weary Christian walking along with head down, depressed, defeated and downcast, as if bearing the whole world on his shoulders. In contrast we see another Christian who has his head up, looking unto Jesus, lifting his head in joy, conscious of the Lord's sufficiency as his supply. What makes the difference? Is it not the continual drinking from the brook by their way, in the office, or on the street, or wherever we may be? Moment by moment we can drink from the brook, whether we are conscious of the fact or not He is always our sufficiency.

It is not optional but obligatory for us to recognize our need of the heavenly oil, of divine fulness. This is a command and a spiritual necessity if our lives are going to count for God. If we feel that our experience has been shallow and there has been very little release of spiritual power, let us come to Him afresh.

We do not need more than one Baptism in the Spirit, for we can always know increasing measures of spiritual fullness. Paul was filled with the Spirit when Ananias laid hands on him. What happened? He at once began to sell the oil. "Straightway in the synagogues he testified that Jesus is the Christ . . . Saul increased the more in power and confounded the Jews that dwelled in Damascus." Saul used what God gave him. Here we see a fresh infilling with more, and more of the Spirit of God. If there has to be a purging of your vessel, ask the Lord to show you. Deal with Him and He will do the rest as you open your heart to Him. The pressing problem, the jar of oil, the divine directive, the closed door, the one set apart receives Divine supply.

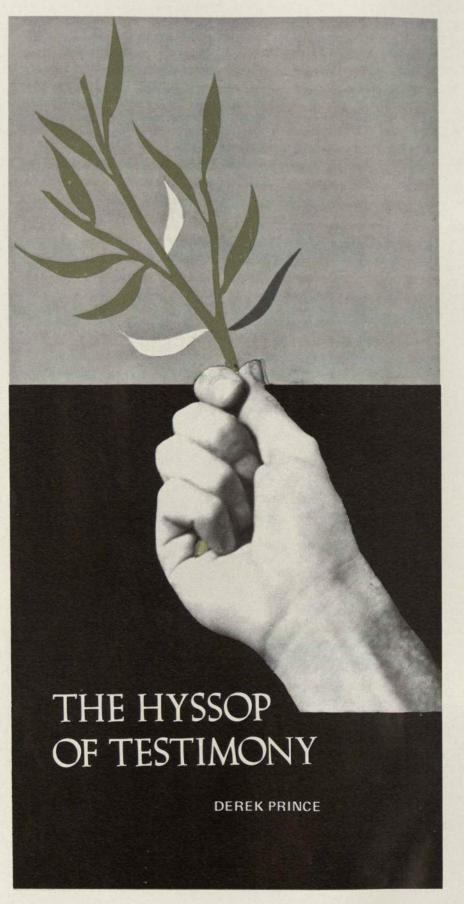
"A nd there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon...that old serpent, called the Devil, and Satan... was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony . . ." (Revelation 12:7–11).

In the vision here recorded, John the Revelator looked forward through the telescope of prophetic revelation to the close of our present age. Things that were distant in time to John are now close at hand.

This age is to close in tremendous conflict, embroiling both heaven and earth, both angels and men. At the moment here described, Satan and his rebellious angels are to be cast down from heaven to earth. But until this happens, the vision makes it clear that "their place" — that is, the place of Satan and his angels — is in heaven. Some Christians either have never been taught this, or else find it hard to accept. However, this seeming paradox is resolved when we examine what the Bible teaches about heaven.

In the description of creation given in Genesis 1:1, the Hebrew word for "heaven" is in the plural form literally "heavens". This is consistent with the language used for heaven throughout the rest of the Bible. In II Chronicles 2:6 Solomon says of the Lord that "the heaven of heavens cannot contain him." In Mark 1:10 John saw "the heavens opened." In Matthew 24:29 Jesus speaks of "the powers in the heavens." All these passages - and many others - show that there is more than one heaven. In II Corinthians 12:2 Paul speaks of a man "caught up to the third heaven."



Clearly, if there is a third heaven, there must be a first and a second heaven. It is a reasonable inference that the "first" heaven is the visible heaven that we see above us; the "second" heaven is an intermediate heaven; the "third" heaven is the place of God's dwelling.

If so, then Satan's kingdom of rebellious angels is located in the second, or intermediate, heaven. This explains the words of Paul in Ephesians 6:12. "Our wrestling match is not against flesh and blood (i.e. ordinary human beings), but against rulerships and the realms of their authority, against the world rulers of the present darkness, against the spiritual hosts of wickedness in the heavenlies." The head-quarters of Satan's kingdom is located in the intermediate heaven, between the heaven of God's dwelling above, and the visible heaven below.

This inference is further confirmed by the events recorded in Daniel chapter 10. Daniel set himself to pray for twenty-one days. On the first day his prayer was heard, and an angel was despatched from God to bring the answer. However, in his descent from the heaven of God's dwelling to earth, this agnel was held up in the heavenlies for twenty-one days by the opposition of evil angels under the command of an angelic prince called "the prince of the kingdom of Persia." A second angel from God, named Michael, had to come to the help of the first angel, before the opposition of the evil angels could be overcome. This conflict between angels, lasting twenty-one days, all took place in the heavelines. In order to oppose the passage of an agnel from God's heaven to the earth, it is clear that Satan:s angels must occupy an intermediate heaven. The accomplishment of God's purposes depended upon the intervention of God's angels from heaven, combined with the prayers of Daniel on earth. In fact, it was Daniel's prayers that initially set the whole conflict in motion.

Likewise, at the close of this age, the final casting down of Satan's kingdom from heaven to earth will result from the intervention of God's angels in heaven, combined with the spiritual warfare of the believers on earth. The angelic voice speaking in heaven says, "They overcame him..." The context makes it clear that "they" refers to the believers on earth, and "him" to Satan. Thus there is direct person-to-person conflict between the believers on earth and Satan himself, and the final victory over Satan is credited to the believers on earth, rather than to God's angels in heaven.

The Bible reveals the reason for this. It is to believers on earth that God has committed the spiritual weapons needed to overcome and cast down Satan. In II Corinthians 10:4-5 Paul says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down . . . every high thing that exalteth itself against the knowledge of God . . ." The "strongholds" to be pulled down are Satan's. The chief "high thing that exalts itself against God" is Satan's kingdom in the heavenlies. It is the responsibility of believers on earth to cast down Satan's kingdom from the heavenlies. The process by which they will actually fulfill this responsibility is foreshown in Revelation 12:7-11.

The spiritual weapons used by believers to accomplish Satan's defeat are stated in Revelation 12:11: "the blood of the Lamb, and the word of their testimony." There are three related elements: the blood; the word; their testimony. Very simply, this means that, as believers, we overcome Satan when we TESTIFY personally to what the WORD of God declares that the BLOOD of Jesus does for us. We take the general statements made in God's Word about the blood of Jesus, and we apply these statements specifically to ourselves and our own situation. The means by which we do this is our personal testimony.

This is very vividly illustrated by the ordinance of the passover, as described in Exodus chapter 12. Note that the destruction of the firstborn in Egypt was due to "evil angels" that were sent against them (see Psalm 78:49). Protection against these evil angels was

provided for Israel by the passover lamb. At the time of the passover, every father of a house in Israel took a lamb as a sacrifice for his household, killed it, and caught its blood in a basin. Then he took a bunch of hyssop (a common plant found in all lands of the Middle East), dipped the hyssop in the blood that was in the basin, and sprinkled the blood on the outside of the house, on the lintel and the two side posts of the door. It is important to see that the blood shed and caught in the basin did not protect a single Israelite. The blood in the basin made protection available, but to make protection effective the blood had to be transferred from the basin to the door. The means to do this, ordained by God, was the hyssop.

In I Corinthians 5:7 Paul says: "Christ our passover is sacrificed for us." What the death of the passover lamb accomplished for Israel has been accomplished for New Testament believers by the death of Christ on the cross. Christ died and shed his blood nineteen centuries ago. However, this historical fact, as such, does not provide protection for anyone. Like the blood of the lamb in the basin, the blood of Christ must be personally appropriated and applied. The means ordained to apply the blood of the passover lamb was the hyssop. The means ordained to apply the blood of Christ is our testimony. We must TESTIFY personally to what the WORD declares that the BlOOD does for us. As we do this, we are guaranteed total protection.

Clearly this demands that we study God's Word and find out from it the benefits made available to us through the blood of Christ. If we remain ignorant of these benefits, we cannot testify of them, and therefore we cannot appropriate them.

Here are some main benefits of Christ's blood, revealed in God's Word:

(1) Ephesians 1:7: redemption and the forgiveness of sins. Compare with this Psalm 107:2: "Let the redeemed of the Lord say so, when he hath re-

(Continued on page 31)



"Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. (Psalm 68:1 and 2.) KJV.

LET GOD ARISE!

Let God Arise! Is it not time we did? We have certainly let everything else arise. We have run the gauntlet of trying to win the whole world through Sunday school, missions, youth activity and other programs and even though at the beginning each of these generated enthusiasm and spontaneity they did not fulfill what we really desired. The Psalmist says that the wisdom of God is to "Let God arise" in the midst of His people. Actually if we were to follow this command, we would find that there is a promise of the removal of the three biggest hindrances in our churches today.

First, His enemies would be scattered. Second, those that hate Him would flee before Him and third, the wicked would perish before the presence of the Lord. Now, how does this THE FIRST IN A SERIES OF MESSAGES ON PRAISE BY THIS NOTED PASTOR AND TEACHER GIVEN AT THE FALL CHRISTIAN GROWTH CONFERENCE IN MIAMI, FLORIDA.



E. JUDSON CORNWALL

relate to our situation today? Let us examine those promises.

"HIS ENEMIES WILL BE SCATTERED"

The Hebrew word translated here as "enemy" means "adversary" or "foe". It has a personal connotation, it deals with a person. Does the passage then mean that a political division in the world will be settled? Does this mean that the Devil is going to be cast into the bottomless pit? Does it mean that we will come into glorious tranquility in the church? No, it probably means what it says. Whenever you have difficulty understanding what the Word means, try letting it mean what it says. It says, when you let God arise, His adversaries will be scattered. I do not believe that the adversaries of God are outside the church they are inside it.

E. Judson Cornwall, well known as a teacher and conference speaker, is also mightily used of God as a pastor. His great success can be attributed, in a large part, to his theme of "Relationship to Christ".

If I understand the Word of God correctly, the first introduction of sin did not come from one outside the realm of God, but from one very close to God. Lucifer, the star of the morning, started his upward progression of pride by saying, "I will . . . I will, I will be like God, I will ascend, I will become . . ." and he became God's adversary because he wanted God's position; he wanted God's power, and God's preeminence in order to give directions which God would obey. Because of this unholy ambition he was cast from the heavens. In tempting

Jesus, his projection was, "If you will submit to me and worship me, I will give you anything you want." He has never at any point stopped wanting to be as God.

I agree that Satan is an adversary, but I do not think he is the only one with whom God has problems. Satan is limited in his power, he is a created being under the complete control of God. He can never do anything outside the Will of God, not even give boils to Job.

I believe in fact, that the real adversary of God is the individual in the congregation who takes the position of "I will be . . . I will rule . . . I will have authority . . . I will dictate . . . I will take the position of God in this church." Sadly, there is something within the heart of man that wants to rule. Jesus told the disciples, "Now this is the way it is among the Gentiles. But it shall not be so among you. You shall not rule over your brethren." Very often individuals do not realize they can be considered God's adversaries just because they have a desire to rule over and dominate others. They set themselves up without actually realizing or saying the words, "I want to dictate . . . I want to have my way." We should all examine ourselves in this matter, for God says the best way to get rid of the "adversary" is to "Let God arise". From personal experience I can say, that when this is done the adversary will then "arise". But God says He will scatter them. He will either scatter the emnity or He will scatter the enemy.

"THOSE THAT HATE HIM WILL FLEE BEFORE HIM"

The second thing that will happen when we let God arise is that those that hate Him will flee before Him. The Hebrew word for hate as we translate it here means to "hate personally." This is not the hatred of the man of the world. I do not find very many men of the world who actually hate God. The man who is living in sin, as long as God lets him alone in his sin, usually has a tenderness in his concept

of God. The real haters of God are in our pews. Very often they are the very ones who are paying their tithes regularly and working enthusiastically. But they are guilt-ridden and will do anything to cover up the guilt, deep in their spirit there is a smouldering hatred of God.

Hatred of this kind may be difficult for many of us to understand, but I have discovered that at times when I begin to deal personally with individuals and pray with them in the Spirit, it becomes evident that they have allowed bitterness to build up to a hatred level. Typical responses which reveal this hatred are: "If God is such a God of love, why did He let my daughter die?" "Why should God let my husband act the way he does?": "Why am I driving a Ford while this other brother is driving a Cadillac?" They blame God for things beyond His responsibility. They blame God when they should be submitting to His hands and so the resentment grows into a wall of hate.

This same response often surfaces during marriage counselling. A little re-

him"... or "I hate her." This couple has remained together because of children or because of business or for some other reason, but fundamentally their relationship is one of hatred.

Our relationship to God can be similarly based. People often both fear and hate God. They stay married to the church and do everything that everyone else does. They are like those with a marital problem, the wife can handle the situation fairly well until the husband comes home from work. Taking care of the children, living in his house, eating his food, driving his car, are not too difficult; she can handle those things, but when her husband walks in the front door resentment and hatred take over. The same is true of her husband. During the day at his business or with friends on the golf course, he can push his resentments into the background, but when he's called upon to face his wife. then the battle is on. So it is when the Lord is permitted to "arise" in the church. Buried feelings stir and the Spirit brings these to surface. The scripture tells us that if, and when, we

BECAUSE THY LOVING-KINDNESS
IS BETTER THAN LIFE, MY LIPS
SHALL PRAISE THEE. THUS WILL I
BLESS THEE WHILE I LIVE; I WILL
LIFT UP MY HANDS IN THY NAME.
(Psalms 63:3-4)

sentment creeps into a marriage relationship and if it is not dealt with when it occurs, it is buried. Then along comes another resentment; it, too, is buried. After a few years, the wall of resentment between the two has grown to such proportions that outside help is needed to reinstate normal communications and common understanding. By the time that help is sought the attitude usually is, "I hate

let God arise, He will speedily take care of either the hatred or the hater.

It might be noted here that there is often a decrease in church attendance when God is genuinely permitted to "arise" and this decrease may actually threaten the church's security level. But if we permit Him to do His work among us, we can be absolutely certain of ultimate good for all concerned.

(Continued on next page)

PRAISE

(Continued from page 25)

"THE WICKED SHALL BE DRIVEN AWAY"

This third group is dealt with quite differently. We are told they are going to be "driven away just as smoke is driven away by the wind . . . melted as wax before the fire". Why is God so much harder on the wicked than He is on His enemies or on those who hate Him? The Hebrew word here however does not mean the wicked person but rather wickedness. Literally, the word has a connotation of activity, the upheaval and confusion in which the wicked live, or the perpetual agitation wickedness causes others. Have you ever noticed this? We live in a world that is wicked in many ways and there is an abundance of upheaval and confusion. Just being in the presence of wickedness produces an agitation within us which is difficult to handle. A man goes to work, the pictures and drawings on the wall where he is working agitate him, but the wicked enjoy them. The stories and jokes laughed about agitate him, so does the lying and cheating on the boss. He is never a participant nor a partaker but the unwholesome wicked atmosphere and activity brings agitation to his soul.

At school, children discover wickedness. There is perpetual confusion and constant fussing on every level and takes a toll on them. It gets hold of their spirit even into the very atmosphere of the peace. Mother, in contrast, has been at home most of the day with some measure of quiet and perhaps good background music, but once the familiar call comes, "I'm home, Mom.", agitation breaks out for her too. When Dad returns, he, too, brings a measure of the agitation and confusion fo his day. The meal is eaten in tension and everyone wants to relate his particular problem.

Let it be noted that neither the children nor the father have entered into wickedness but they have come under the influence of this agitative process. We can actually carry this atmosphere of tension along to church with us. We may try valiantly to override it or submerge it and we may even rise above it for the short time during worship, but as soon as the final "Amen" is pronounced, we fall back into the stream of agitation.

What then, is the answer to this all-too-familiar situation? It is to "Let God Arise!" When the presence of God is in the temple, something happens to the people of God. The two symbols given in the scripture, wind and fire, are referred to elsewhere in the Word of God. Wind is a type of the Spirit. There was a wind in Elisha's experience and there was wind at Pentecost. Jesus, too, spoke of the wind: "The wind bloweth where it listeth." It is a comforting thought that when there is a smoky, smog-laden spiritual atmosphere possessed by wickedness the wind of the Spirit can come in and sweep the clouds out to sea. The Spirit Himself, can clear the atmosphere so that there will be the fragrance and the freshness of the presence of God.

At times the agitation that wickedness has produced becomes as a hard crust of wax in our souls. It keeps us from being able to break through. Thus only when the fire comes will we find release. Again we find fire referred to throughout the scripture. Elijah had a fire experience, John said that Jesus would baptize with fire and on the day of Pentecost there was fire of the cloven tongues. I believe that one of the great needs in our churches today is to have at the very beginning of our worship service a touch of fire on every individual present. This fire can not only melt the wax of wickedness but also consume it. God wants to cleanse His people, whether it be putting an end to-emnity, or to the hatred and the haters, or putting an end to that atmosphere of perpetual agitation in which we have been living. We may not need so many tranquilizing pills when we experience divine peace. "Let God Arise!" Dare to try it in your church and see what happens.

One day as I was examining this passage we have been studying together, I stopped to have my haircut at the barber's shop. As the barber was working

on me, the Holy Spirit, too, was working on me. The conversation went something like this. "Cornwall, do you understand what that verse really means?" I felt I did and shared with the Holy Spirit exactly what I had been planning to do with it. Then the Spirit said, "If you knew who actually wrote that portion of scripture you would know its true meaning."

"I know who wrote it; David." I replied.

"David did not say that."

"Oh, yes, I believe he did."

"No, Cornwall, David did not write it."

"But that is the 68th Psalm," I argued, "I am almost positive that it says so right in my Bible . . . A Psalm of David. They are David's words." And then the Spirit said, "Read again, this time more carefully, David is quoting somebody. If you find out who he was quoting you will fully understand what the verse means." As quickly as I could I got out of the barber chair, returned home to my study and consulted a concordance. There I found that as usual the Holy Spirit was right, I was wrong. It seems that having authored the book, He understands it better than I, who have only studied for a few years. David is quoting from the Book of Numbers 10:35. He is quoting Moses who speaks to the children of Israel, "And it came to pass that when the ark set forward, that Moses said, "Rise up, Lord, and let thine enemies be scattered: and let them that hate thee flee before thee."

You will recall that in this passage God has led His people out of Egypt with the prime purpose of leading them into Canaan. It is never the full purpose of God to lead us out of anything: His full purpose is always to lead us into. But He simply cannot lead "into" without leading "out of". Between the "out of" and the "into", in this case, was a wilderness. God purposed to bring His people through the wilderness into Canaan's land. You will recall that great mighty act of God when He miraculously opened the Red Sea to permit the people to cross over from Egypt. The waters were brought

together behind them, drowning the enemy who pursued. Then followed a consistency and constancy in His care and provision for His people, yet He would never allow them to stay very long in any one encampment.

Finally they reached Mt. Sinai and there God offered them relationship. They spurned His offer and asked for law, so God gave them law. He also set up a prescribed plan for their continuing. He said, "I will put my presence in the middle of the camp and surround it with the priesthood. I will lead you from where you are to where I intend you to be. This shall be the order of my leading: a great mushroom-shaped cloud shall cover this this camp. The base will come down over the tabernacle and when I want to commune, it will actually come into the tabernacle. I myself will come right down between the faces of the two cherubim that are on the mercy seat and there I will commune with you. When you see the base of that cloud begin to lift, let your watchman sound the trumpet so that everyone will know that it is time for you to move on. Let the Levites, whom I have ordained to carry the ark of the covenant, drop whatever they are doing and hurry to the Holiest Place, take down the veil, fold it, cover the ark of the covenant, cover the veil with the cloth of blue, put the staves into the runners, get their shoulders under them, pick up the ark, and begin to follow the cloud of my presence. While this is being done, I wish Moses to stand and say to the people, "Let God Arise! It is time to move on - God has something new!"

Now that is what Psalm 68:1 is talking about. Moses is simply saying, "God is arising. The cloud is lifting. God is preparing to move on. The ark of the covenant is already on the shoulders of the priests. They are beginning to bear the burden of the Lord." May I digress for a moment here and say that this is one of two definitions of the "burden of the Lord". The ark of the covenant on the shoulders of the priests was called the burden of the Lord. It might well be

that our pastors could again bear the burden of the Lord if they did not have to bear the burdens of an entire congregation. When we as individuals, learn the privilege and joy of bringing our own burdens directly to the Lord then the pastor will be freed to carry the burden of the Lord. When that happens, we are going to see the

No one can tell you where the shadow of the Almighty is, you must find that out for yourself. When you have found out where it is, stay there; under that shadow no evil can ever befall you. The intensity of the moments spent under the shadow of the Almighty is the measure of your usefulness as a worker. Intensity of communion is not in feelings or emotions or in special places, but in quiet, fixed confident centering on God. Never allow anything to hinder you from being in the place where your spiritual life is main--Oswald Chambers tained.

presence of the Lord in a new and vital way.

When I read my Bible, it becomes so alive to me so that with just a little touch of imagination I can see many interesting things that might have happened which have not been recorded for us. For example, as the order to move is being sounded, I see one couple who decide that they have had enough of this business of moving on from place to place. As their friends around them busy themselves with packing up their belongings, lowering their tents, and joining the throng, the couple watch the proceedings with some content and complacency. When asked why they are not taking steps to strike camp they reply: "This is such a lovely camp-site, the best we have ever known, we have decided to stay right here . . . " Then their friends begin to remonstrate with them, "But God is moving on, you do not want to be left behind."

"Oh, that is all right, we have followed Him thus far, we know God and actually we have everything in God that we would ever desire, so, you do as you please, but we aim to stay right here." The first reaction of the couple after their friends have left might well have been one of relief at having the camp-site to themselves - quiet, peaceful, and relaxing. If Adam Clarke is correct in his estimate, there were about 4,500,000 people who came out of Egypt, quite a number to move en masse and quite a difference after they had moved on and left this couple behind.

As night falls our couple settle down, but as the moon rises they realize that they are cold and miserable, they had never been as cold as this before. Looking out the tent door, they came to the awful realization that the fire that had once kept them warm had moved on with God. They spend the rest of the night huddled together with their children trying to keep warm as best they can in the bitterly cold desert night. At sunrise we find them yawning, stretching and wandering out of the tent blearily in search of the morning ration of manna, - but there is no manna! Suddenly it dawns upon them that the manna had come down on the perimeter of the cloud. No cloud - no manna. They go for water, they find no rock - no rock - no water. As the sun mounts higher in the sky, they become aware of the searing desert heat. They had not been exposed to the direct rays of the sun at any time during their stay in the wilderness because the cloud had provided cool shade. No cloud - no shade. Finally they admit to each other, "I think we have made a mistake." Then they hear the sound of a maurading tribe approaching. Now the children of Israel came out of Egypt wealthy, (the scripture suggests that they collected four hundred years' wages the night they came out) and not once in all their wilderness wandering had they been attacked by a marauding tribe. The cloud of God's presence had been their (Continued on next page) (Continued from page 27)

protection. When the Egyptians had sought to come against them, God just dipped the cloud down between the Israelites and the Egyptians and it became light to the Israelites, darkness to the Egyptians and they were safe. But now, the miraculous protection of God had moved on. Can you picture the haste of our rebellious family leaving the lonely camp-site and hurrying to rejoin their fellow travelers?

What is the application of this story for us today? God is rising. If we insist in staying in our comfortable camp-site when God moves on, we shall lose His provision, His protection, His presence and all our progression in the things of God. The whole of church history can be seen in the cycle depicted by this story. God calls the people out of one encampment and places them into another more wonderful camp, He gives them provision, He gives them protection and progress. The temptation is to put down roots, organize, build and preserve for the future - for a future that may never materialize. Then when the trumpet sounds and someone says, "God is arising . . . Let us move on with God!", it is with horror that we contemplate leaving the work of our hands and desires of our own hearts. But as the cloud of God's presence moves off, we get mighty hungry when the manna stops, just as we can become mighty thirsty when the Spirit of the Lord moves on. Whether we like it or not, God is going to keep moving His people until He gets them into His presence. Elim may be a wonderful place of victory, for the battle was the Lord's, but that still is not within the boundaries of Canaan. God has something greater, more magnificent, more far-reaching than any of us has come into yet. We are loathe to let go of the present in order to embrace the future.

Some time ago God spoke to my own church. "I wish you would let go of some of the things I have given to you." Let go? That is the last thing we intended to do. We were happy with the marvelous truths and principles we

had, we were growing. Then God said, "I cannot give to you when your hands are full. In the upward climb, it is necessary to let go so that you can advance." But it is not "let go" in the sense of forsaking, it is "let go" in the sense of being prepared to embrace more. Please notice a principle with me. The Israelites started out in a beautiful encampment, there God gave them the marvelous revelation of water being sweetened. Then they moved on and at the next stop He opened the rock for them. At each succeeding camp God did not take away the good things of the former site, but added to them. Everything which they gained as they moved along, they brought to the new situation. They had to learn the lesson of the first camp before they could move to the second one, and so it went throughout their entire journey. So it is with us. God leads us from one grace to another, from one faith to another. This is His way. Just as you and I begin to get comfortable where we are, the trumpet sounds and we are given the opportunity to move along with God. There is an ever-unfolding, ever-developing knowledge of Christ, there is no end in our moving on with God.

In my study of this verse, one word caused me some questioning. It was "let". It would seem that the scripture is asking me to give permission to God to rise. But that is not what the scripture is saying. In the King James translation, the word "let" is in italics, which indicates that it has been supplied by the translators: It is not in the Hebrew at all. I turned to other translations to see what they said. Instead of "Let God arise", Berkeley translates it, "God shall arise!" It is an irrevocable law of the nature of God, He is going to rise. It is not His purpose to remain in your camp, no matter how good it is. For those of you who seem far removed form manna and water and Presence and communication, perhaps God has moved on and is waiting for you to follow. In searching further in the translations, I noticed the Amplified version . . . "God is already beginning to arise." Not just "Let God arise" but "please let God have a chance." And not just "God shall arise" . . . at some glorious morning at the dawning of the future . . . but, "God is already beginning to arise." Something is already beginning to happen. The cloud base is already beginning to ascend! The trumpeter is already reaching for the trumpet! In the countries which God has allowed me to visit recently, I see the beginning of the rise of the cloud. I see the priests getting their shoulders under the burden of the Lord and the people packing up in anticipation of moving with God.

Another tremendous truth was brought to my attention in the study of this verse. The Hebrew scholar, Girdlestone, says that the construction of the Hebrew in this verse is very unusual, quite abnormal, in fact. Only one other place in the Old Testament is it constructed just like this. That is Proverbs 4:18. The King James translation is: "The path of the just is as a shining light, that shineth more and more unto the perfect day." Girdlestone feels the verse should perhaps be more accurately translated: "The path of the just is as the rise of the dawn, increasing in intensity, ushering in the sun, to rule over the day." This imagery excites me. Those of you who are early risers, if at no other time than Easter morning, know that the change from darkness to light is progressive. God knows that nature cannot stand the immediate movement from total darkness to total light, it would be destructive. So God, in His wisdom and goodness, prepares and presents to our earth the miracle we call sunrise; we often say that it is darkest just before dawn. Out of this darkness, God allows a little ray of sun to come up over the horizon, it is usually a very brilliant red; then follows another little ray, then a few more. We stand back in darkness, wathcing the rays appear, the brilliance and beauty fill us with awe in the face of God's workings. We may not even be aware that (Continued on page 31)





THOSE WHO LOVE HIM

M. Basilea Schlink Zondervan Pubn. 96pp Paper \$1.95

The opening question by Sister Schlink is, "Has the Word of God in Revelation 2:4 ever halted you in your tracks? Have you ever felt a strange uneasiness which pierced your heart as you read these words: 'I have this against you, that you have abondoned the love you had at first?' "

Under the probling of the Spirit, the author exposes her own deepest thoughts and intents. The reader will find himself being brought into a vital new light in the area of love — love for Jesus Christ and his fellow man.

The time spent in reading this book can be an investment in not only Eternity, but in the right here and now.

JB

COMPETENT TO COUNSEL

Jay E. Adams

Paker Pook House, 287n

Baker Book House 287pp Paper \$4.50

In Handel's "Messiah" there is a triumphant chorus, building to a crescendo of ". . . Counselor, the Mighty God, the Everlasting Father . . ." This, of course, is taken from Isaiah, and is the description of the Person and work of Jesus Christ.

Experience proves the necessity of a special anointing and understanding to be able to counsel those in the perplexities of life. This anointing and ability is promised us in Christ.

Two basic problems need be examined, however. First, there is too much "counsel"! By this we under-

stand the unbridled and unscriptural attempts to give spiritual, financial or marital advice to one another. When the blind counsel the blind, the resulting confusion is compounded. Secondly, there is not enough counsel. There is a drastic shortage of the type of person (male or female) to whom one may go in the emergency to shore the deep of his soul. When your situation makes you feel isolated, the awful truth is, you actually may be!

"As far as I am concerned about you, my brothers, I am convinced that you especially are abounding in the highest goodness, richly supplied with perfect knowledge and competent to counsel one another." Romans 15:14 (Williams)

The author, who was my instructor in seminary, writes from this biblical premise. He sees the confusion, and yet believes that we can know a competence in the art of personal counsel.

Departing entirely from present analytic and Freudian methods, Adams brings a fresh breath to Bible believers. Accepting what the scriptures say about man's behavior, he makes Bible principles clear and applicable. When properly applied and understood, this book will affect your life and consequently the life of those around you.

There is an entire chapter on the Christian schoolteacher which should not be missed. His applications to homosexuality and marriage alone are worth the price of the book. It is a MUST in reading for everyone who deals with people and will prove invaluable to anyone who is genuinely interested in human be-

havior – whether your own or others!

COMMON SENSE NOT NEEDED

Corrie Ten Boom

Chrn. Lit. Crusade 31pp Paper \$.35

This booklet is one of the few publications I have ever seen on the subject of ministering to the feeble-minded, retarted or low I.Q. group. Corrie Ten Boom has worked with this group and her writing should certainly be a must for anyone feeling led to minister to these people.

She has found that when the Gospel is taught in an uncomplicated way the Holy Spirit does not need a high I.Q. to reveal Himself. (For this, most of us should praise the Lord!) Believing as a little child comes naturally to these people.

AB

DEFEATED ENEMIES

Corrie Ten Boom Chrn. Lit. Crusade 30pp Paper \$.35

With Christians everywhere becoming more and more aware of the reality and existence of demons and demon power there is naturally an abundance of material on the subject. There is, undoubtedly, also an abundance of doubt, fear and confusion.

The beauty of Miss Ten Boom's writing is her absolute, simplistic, unwavering faith in the power of the Cross and Blood of Jesus and His wonderful name. The fact is, the enemy has been defeated!

AB

WIVES, FIND YOUR IDENTITY

(Continued from page 9)

the Spirit of the Lord is enlightening many teachers that once the woman submits the man needs instruction on how to take this submission and rule in love. It is 100% of the man giving 100% of himself to his wife, and the wife in turn giving 100% of herself to her husband. This is the perfect balance that we are working toward in our home. Maybe we need to get more specific. The one thing you may not want to turn over to your husband will probably be the very thing the Lord requires of you. We have had much teaching in our local Body concerning submission, and a small group was at the church one day helping in the office. The subject of the day was submission. As each lady began to share, this one had given her husband back the checkbook, another had given up going to so many prayer meetings (I believe her husband was tired of cold lunches), and several other various and sundry things were shared. I thought . . . aha . . . that is the place I have not submitted, the checkbook. For 20 years I have paid all the household bills. I will give this up to Dick. I felt very spiritual about the whole thing. I rushed home, gathered up the whole mess and presented it to my husband. He said, "Minnie, I do not have time to do all that. By my authority as head of this house, I assign you this job!" Needless to say, I accepted! I find that we girls have a hard time in submission because we consider our husbands a little inferior spiritually. After all have not we heard forty hours of cassettes this week and been to five prayer groups and so on. Listen, we receive from every group and every tape - but allow the same tapes to teach your husband. DO NOT TEACH HIM . . . LOVE HIM! He knows those underscored tracts left by the bedside were for him, the open Bible on the tub, the written Scripture pinned to his shirt. He is not stupid. If he had been you would not have married him. Love him, encourage him, be his companion and friend and he will protect you and your children with his very life. That is the way God made HIM!

I FOUND MY IDENTITY! As our church is moving into New Testament order I found that I wanted an identity in His Body. I wanted a place of service. I wanted to be placed there by Jesus. So I prayed. As our home took on the shape of Divine Order, my husband first began to find what Jesus wanted him to do. He found that Jesus was setting him in the Body as a Bible teacher, especialy on the subject of Scriptural Order in the Home and Church. You see, it had to begin in our home. As Dick began to find his place, God began to show me mine. The Lord has graciously given me a ministry in healing, and I usually minister following my husband's teaching of the Word. When we are in a teaching mission my only message is the one I have briefly shared with you, "Wives, submit". I have no desire to usurp authority or teach men (I Timothy

2:12). Men do sit in our classes, but I always make it clear I am not teaching them . . . it is not scriptural. I want my life ordered in the Word. As our home is becoming "ordered", God is moving in a beautiful way. We are still polishing rough edges, but oh what depths God has already shown us!

This teaching has transformed our local Body. We have seen our men come forward and take places of leadership. They are moving in the Gifts and the Fruits of the Spirit. God is giving us a man-led New Testament Church. Don't you consider this a miracle? No longer do we look out in the congregation and see 75% women. We are reaching men as well as women. boys and girls for Christ. God has healed home after home after home. God has moved some of our young people out into fields of study for special service in His name. Miracles of healing have come forth. Basically, in our adult groups our men are the Bible teachers. Our women have stepped aside to allow this. Are our women's talents wasted? God would not allow that! They teach in our teenage and younger groups. They minister where appropriate in the Body worship. They minister to one another in prayer. And we have learned that our most important ministry is to our husbands and our children. THEY HAVE FOUND THEIR IDENTITY! This is the happiest group of women I have ever seen. Follow God's scripturaly ordered plan and you will find your Identity. It is God's plan and IT WORKS!□

TIMOR

(Continued from page 7)

taking place. Even my friend who was the last one in the line got a plateful. He, too, thanked the Lord and said, "Oh, Lord, You have done a miracle."

All of them, after they had eaten some tapioca bread, came for tea at the same time. When you eat tapioca it is so dry, if you do not get something to drink you feel terrible. My aunt wanted to put only a little bit in the cups, but the Lord said, "Just fill the cups up." She obeyed again, and the tea just kept coming until all of them had something to drink. Many of them had two or three glasses of tea. So all of the team ate until they were completely full.

As a matter of fact, there was food left over they could not eat. So even the dogs were satisfied; the Lord even took care of the animals.

God proves Himself sufficient in

every situation where obedience and faith combine to open the way for His power to manifest itself. To Him, time, place, persons are no limitations. Whether it is Elijah, Jesus, Paul, or a team of dedicated people in Indonesia — our God is able!

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh..." Joel 2:28a

HYSSOP OF TESTIMONY

(Continued from page 23)

deemed from the hand of the enemy."

Note that our redemption from the hand of Satan is effective only as we "say so" – that is, testify to it.

- (2) I John 1:7: we are continually cleansed.
- (3) Romans 5:9: we are "justified" made righteous "just as if I'd . . . never sinned."
- (4) Hebrews 13:12: we are "sanctified" made holy set apart to God.
- (5) I Corinthians 6:19-20: our body is the temple of the Holy Spirit, bought with the price of the blood of Jesus (compare I Peter 1:18-19).

On the basis of these scriptures, I apply the "hyssop" of my personal testimony, as follows:

"Through the blood of Jesus I am redeemed out of the hand of the devil."

"Through the blood of Jesus all my sins are forgiven."

"The blood of Jesus Christ, God's Son, continually cleanses me from all sin."

"Through the blood of Jesus I am justified — made righteous — just as I'd never sinned."

"Through the blood of Jesus I am sanctified — made holy — set apart to God."

"My body is a temple for the Holy Spirit, redeemed, cleansed, sanctified by the blood of Jesus."

"Therefore the devil has no more place in me, and no more power over me."

When all believers learn to make and hold fast this testimony, in the power of the Holy Spirit, Satan will no longer be able to maintain his kingdom in the heavenlies.

PRAISE

(Continued from page 28)

these rays are increasing in intensity...but the sky begins to get brighter, the brilliance grows and we are soon aware that it is light enough to read a book. We notice that the sun is not even up yet, those advance rays that brought the promise of the coming sun have increased and increased in intensity until there is sufficient light that the rays can say, "All right, now sun, come on up, Creation can handle you now. It is prepared." Then the sun bursts forth in all its glory.

I understand then, that this verse suggests God in His grace has chosen to put His glory in His church and in His people. The only hope that God has of glory in His created earth is Christ in you, the hope of glory. Applying this truth in our consideration of both the Church and the individual, we find them both in darkness. . . or "a dark place". It is the tendency of individuals to want immediately to get out of the darkness when the first ray of light comes over the horizon in their lives. When they catch a glimmer of what God is doing individuals want to get together and move on out. But God says, "No. 1 have put a little bit of light within you to pierce the darkness. I want the ray of light to increase in intensity and prepare the way to usher in the sunrise." The brilliance of the first rays of light can be a piercing of the darkness, not only in our own lives, but also in our homes, our jobs, our church and our ministry. Let God increase the radiance, the glow and the brilliance of His presence. Let the light flow through you and dispel the darkness in order to prepare the way for His coming. You prayer can be, "Even so, Lord Jesus, in this situation, Let God Arise!"

I challenge you —"Let God Arise!" This will produce a radiance and power for victory; it will bring about revelation and light that nothing else can possibly do. If it could have been done by religion, by knowledge, by programs, or by preaching, it would have already been done. It can only be done by the divine presence of God. Prepare yourselves to be keenly aware of the faint rays of hope and light. Present yourselves to Him as conductors of the increasing intensity of that hope and light into darkened places. Plan to move on at the first

sound of the trumpet . . . on into the new camp-site waiting for your occupancy. "Let God Arise!"

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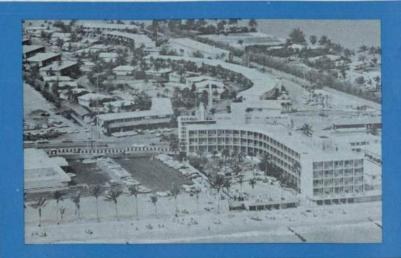
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