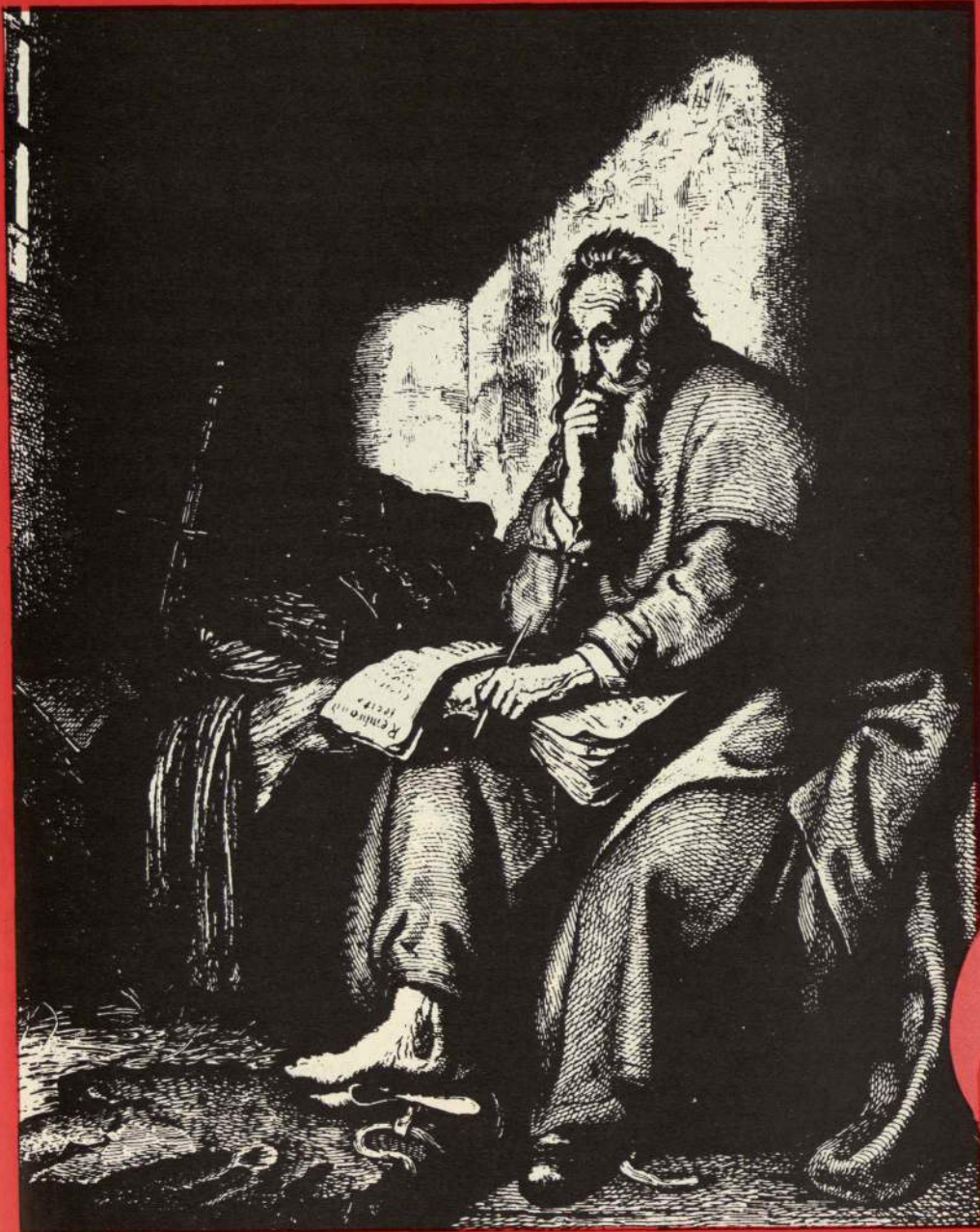


new wine

JUNE 1972

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



"Paul in prison" by Rembrandt

THE THIRD IN A SERIES OF MESSAGES ON PRAISE
BY THIS NOTED PASTOR AND TEACHER GIVEN AT
THE FALL CHRISTIAN GROWTH CONFERENCE.

The Scriptures declare that in the life of the believer praise is beautiful, necessary, and pleasing to God. Although we can all bear testimony to the fact that praise is profitable, we sometimes fail to realize that praise is a covenant — not a covenant man makes with God, but a covenant that God has made with man. In Psalm 81 we have a picture of this Covenant of Praise.

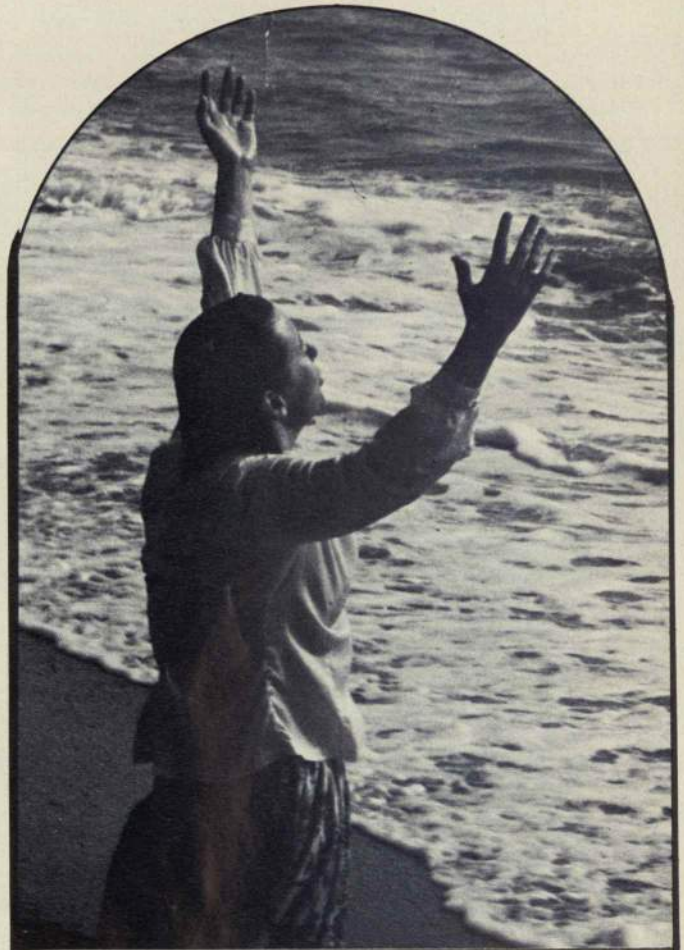
Our God is a covenant-making God. Throughout the Old Testament we observe His covenants with Adam, Abraham, Jacob, Moses and the prophets, and in the New Testament we find that both Salvation and the infilling of the Holy Spirit are covenant promises. Whenever God makes a covenant, He binds Himself by the oath of His Word to fulfill His part; indeed, most of the basic benefits we receive from God are the results of a covenant that God has made with His people. God always has two aspects to His covenant — the man-ward side and the God-ward side. He says, "I will — if you will . . . If my people will — I will . . . When you do — I will do." Too often we have the tendency to reach into the Word and pull out a promise, leaving our part of the covenant promise hidden between the pages. God is faithful to His Word, but there is a demand on us to fulfill our part.

The Covenant pledge in Psalm 81 is found in verse 8: "Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me." Verses 1 through 7 present the man-ward side of the Covenant and verses 9 and 10 give us the God-ward responsibility. The completion of the Psalm paints the very sad picture of the failure of "my people" to meet their portion of the agreement.

Five methods of praise and five motivations for praise are included in the first seven verses. Let us pick up each one and prayerfully consider what it meant to the people of Israel and what meaning it has for us today. Remember, God expects us to do what He asks us to do.

"SING ALOUD UNTO GOD . . ."

There are over three hundred injunctions scattered throughout the Scriptures that tell us to sing! Various expressions are used but the intent is to give release to our feelings of joy and thanksgiving in vocal harmony and melody. Listen as we are told: "Sing unto God . . . Sing praises to His Name . . . Sing joyfully unto the Lord . . . Sing, O ye congregations." Singing together somehow brings our spirits into a united projection



COVENANT OF PRAISE

E. JUDSON CORNWALL



"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

"Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

"For this was a statute for Israel, and a law of the God of Jacob.

"This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

"I removed his shoulder from the burden: his hands were delivered from the pots.

"Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

"Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

"There shall no strange god be in thee; neither shalt thou worship any strange god.

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

"But my people would not hearken to my voice; and Israel would none of me.

"So I gave them up unto their own hearts' lust: and they walked in their own counsels.

"Oh that my people had hearkened unto me, and Israel had walked in my ways!

"I should soon have subdued their enemies, and turned my hand against their adversaries.

"The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

PSALM 81



Godward. It focuses everything upon God and in the process of song, we find a lifting of the spirit to the Lord.

A wise man wrote some years ago, "Let me control the nation's songs and I care not who writes the laws." Almost every general of days gone by has learned the power of song. When the pressure was greatest and fear was rampant, he caused his troops to begin to sing. Look, for example, at our political conventions. When difficulty arises, a signal is given to the organist for music, and with some song that is well known to the people, and fitting to the occasion, everyone begins to sing. The divisiveness within them ceases and they are united in song and spirit. It is good for us to sing. It gives a release to the inner man that he can handle.

"MAKE A JOYFUL NOISE . . ."

We often hear the expression, "Well, I cannot sing but I can make a joyful noise." Regardless of our ability to carry a tune, this phrase carries further opportunity for expressing praise.

I do believe that here the Hebrew gives emphasis not on the fact that one is lacking the ability to stay on pitch, but that we are to speak out praises unto the Lord. I think we need to recognize that until praise is vocalized it is not completely expressed. There is a difference between thinking and thanking. We see this in our day by day interpersonal relationships. You may be properly grateful for something but until you express this to the giver, something is lost in the transaction. Attitudes of praise should produce expressions of praise. Lift up your voice . . . lift up your hands . . . let others know of your appreciation and joy.

"TAKE A PSALM . . ."

This small phrase presents praising God with His Word. I can recommend it highly. Often we have difficulty voicing our praise for lack of vocabulary. Learn to praise by using the praises of the great praisers. When you read, "Bless the Lord, O my soul, and forget not all His benefits," you can say, "That is the way I feel about it, too." As you read the words of John, "Worthy is the Lamb," you can add, "Amen, that is what I am trying to say!" I love singing the Scriptures. You start singing the 150th Psalm and you begin

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EDITOR: Dick Key
ASSISTANT EDITOR: Robert Sutton
EDITORIAL PRODUCTION: Terry Sharkey
EDITORIAL ASSISTANT: Janet Baum

ADMINISTRATION: Dick Key
CIRCULATION: Jack Bigger
BOOK SALES: Bob Wagner

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LETTERS...

Dear Friends:

The teaching ministry of the New Wine Magazine has really blessed our home.

Thank you for being so obedient to the voice of the Lord, and feeding His body.

Please pray about writing to the men an article that would give light on what it means to be the head of the wife and home; and the authority in the church. So many of them seem confused about how to operate in this role and how to receive the ministries of their wives.

J.H.

Ed—As God is speaking to the Church about authority, and the home is a foundational stone of the Church, He is dealing with those who are IN authority as well as those who are submitted to authority. God is beginning to send much wonderful teaching on the role of a man as the head of a family "... as Christ is the head of the Church." Your concern has been expressed by several of our readers and we are planning to have articles aimed at a man's place in the home in the near future.

Dear Brethren:

This is just a short note to tell you how very much we continue to enjoy NEW WINE.

As a Christian wife and mother of four young children, I have especially enjoyed the articles on the home and a woman's place in the Body of Christ. I certainly hope that there will be more of them!

May I also take this opportunity to disagree with one of your readers whose letter was published in the April '72 Issue. As a woman, I sincerely desire to know my place in the Body of Christ and in our own home. For most of our marriage (almost 12 years) my husband left most decision-making and discipline to me; Now this has changed. Thanks to the working of the Lord and articles such as yours, I am enjoying EVEN MORE my God-given role as a wife and mother and having my husband as head.

The Lord bless you.

Mrs. R.C.

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.

COVENANT OF PRAISE

(Continued from page 3)

to feel what the author felt. You come to sense and see what the one who wrote it was experiencing and soon you respond as the writer was responding to God's goodness. In times of pressure, instead of turning on your television or picking up a novel, take the Word — read aloud one of the Psalms and declare it to be the expression of your own heart to God. It will bring you into liberty and victory. It is a glorious antidote to pressure — Praise Him!

"BRING HITHER THE TIMBREL, THE PLEASANT HARP WITH THE PSALTERY."

Here we bring the musical instruments into our expressions of praise. Referring again to Psalm 150, we find the writer calling forth all of the instruments of his day. Many new outlets have been added since that time and as we utilize these in our activities, we find that we can have music wherever we go . . . Good music in the home . . . in the car . . . in the place of business. Praise the Lord with every mechanical means of producing music that there is! Music tends to reduce the level of everyday pressure. It lifts our hearts in praise. It is a good thing to play instruments unto the Lord. Use your piano, your guitar, your stereo, your cassette recorder to praise Him.

"BLOW UPON THE TRUMPET . . . IN THE TIME APPOINTED."

What is the writer conveying here? Israel used the trumpet as the call to alarm and the rallying point of her armies. But it was also used as a call to worship. At the time appointed for the people to assemble for worship, the trumpets were blown throughout the land. This meant go to the place of worship and praise the Lord in the congregation. Very often we feel that praise must be a private thing. The Scripture teaches us that praise should also be a public thing. The primary

purpose for our coming together is worship, and praise is a very vital part of worship. When we get together there should be a time of praise.

In II Chronicles 29:28, we have a beautiful picture of a praising people. It tells us that the people started praising the Lord at the beginning of the burnt offering and continued praising until the end of the offering. Do you have any concept how long it might have taken to totally consume a cow on the grates of the altar, reduce it to ashes, cool the ashes enough that men could take them out with shovels, put it in basins and carry it outside the camp? I have a suspicion that it took from early morning until late evening — accompanied by praise.

Turning to the New Testament, we find an interesting verse which usually is not quoted in its entirety. In I Peter 2:9, we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" And this is usually where we stop. But that is not where the verse stops. What it says after the semi-colon is, "That ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light." This is the reason He has called us. This is the reason He has made priests out of us. This is the reason we are peculiar and different. We get together to show forth His praise!

Hebrew worship was a joyful participation and worship in the early Christian churches is also presented as a time for sharing and singing of His praises. We need to take seriously the opportunities God has ordained and the claims He has made upon our bringing to Him the expressions of our *love and appreciation*.

We have established the Covenant condition — PRAISE THE LORD. You may ask, why? What is the purpose? Let me give five strong motivations for praise as listed in verses 4 through 7 of our Psalm.

"THIS WAS A STATUTE . . . A LAW"

First, then, God requires praise of

His people. It is His purpose for His people. We may say, "That is good for some people." But the Scripture reads, "ALL ye people praise the Lord. ALL ye children of Israel, praise the Lord." God's Word is not a suggestion, it is a command. It is the Word of a King and there is power where there is command. When God said, "Let there be light", there was light. Every time God speaks there is a performance of His Word, unless He is speaking to people.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.
—Psalm 1:1-2

Here lies freedom of choice to obey or disregard. It is a command to praise the Lord.

"THIS HE ORDAINED . . . FOR A TESTIMONY"

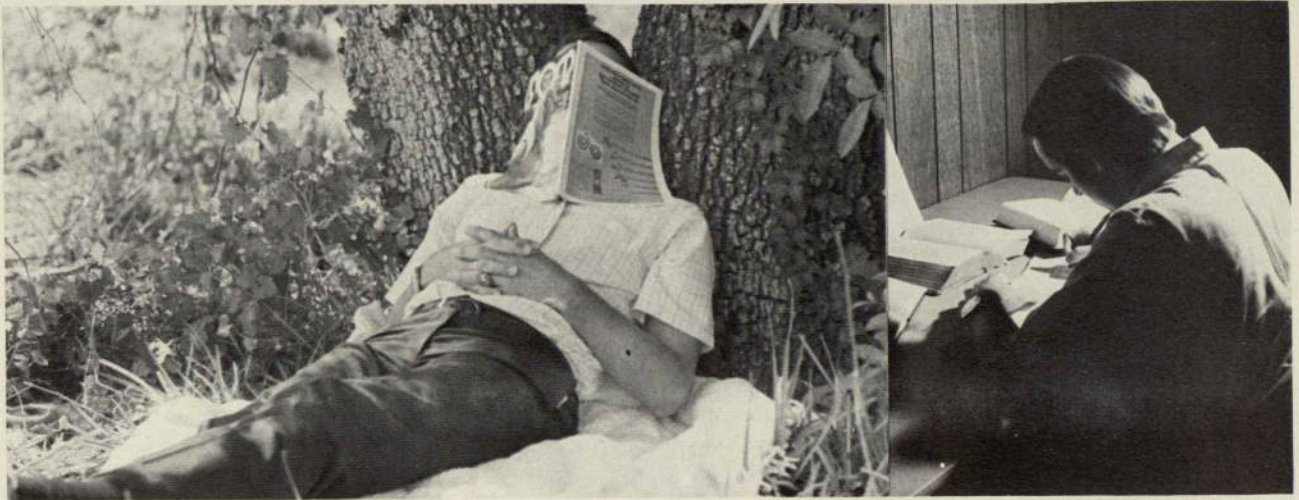
Praising people are God's testimony. Jesus said, "Ye shall be my witnesses." We often read into those words only the thought, "Ye shall do witnessing." We tend to frantically rush about trying to sell a product when God says, "No, you missed it. That is not what I said. All I need is a testimony and I chose you to BE that testimony. I am going to win my case by showing the before and after. You are to be my 'after'. If you will be praising saints you will be a testimony unto me. There is no greater testimony." I have been in services where more people were saved following a praise service than following the sermon. Why? Because it causes people to know there is a personal God Who is involved personally with His people. It makes them want to become a part of the involvement.

I have heard people say, "I wish I had a testimony like Brother X. He used to be a drug addict. There is no

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the mastery of self

David said, "Bless the Lord . . . O my Soul: and ALL that is within me bless His holy name." (Psalm 103:1). This indeed should be every believer's goal . . . that ALL within us could bless His name. David addressed his soul — he spoke to himself and said, "Soul, bless the Lord." It has not occurred to many Christians that we can command ourselves. It is easy enough to blame all our problems on the Holy Spirit, or unclean spirits. True, the Holy Spirit wants to be the ruling force in our lives. It is also true that unclean spirits are real and can be a source of problems. It is the purpose of this article, however, to place the



CHARLES SIMPSON

Well known as a leading pastor of a Baptist church in Mobile, Alabama for many years, Charles Simpson now lives in Hollywood,

Florida. He spends much of his time traveling and teaching; he is best known for his unique understanding of family and church life.

responsibility where God places it — on ourselves. As far back as Adam, "Buck-passing" has been practiced. When God called Adam to give an account, Adam said, "The woman, whom YOU gave me." Adam, in one sentence, laid all the blame on God, and the woman that God made. Eve took note, and said, "The Serpent!" You will notice, however, that God did not judge the Serpent for Eve's sin. Nor did God judge Eve for Adam's sin. Each faced his own responsibility. The truth is, we are responsible for our own disobedience.

If you do not discipline yourself, someone will. You may be blessed to have a family that protects you from yourself. If not, maybe you have friends that constantly protect you from yourself. If you do not discipline yourself, and are not shielded by

family and friends, it is likely that you will come under the discipline of civil authority. If civil authority does not discipline you, then it is jail or worse. Everyone will come under discipline, eventually. Why not discover God's way to SELF discipline?

Does being a Christian automatically assure self control? Obviously, no. Paul exhorts the believers at Thessalonica to warn the UNRULY. (I Thessalonians 5:14). "Unruly" describes one who was insubordinate, but religious. Is it possible to be RELIGIOUS but UNDISCIPLINED? Yes. It is even possible to be a believer in Jesus, with many sincere convictions, and be disorderly — undisciplined. It was to that same church that Paul said, "Withdraw yourselves from every BROTHER that walketh disorderly . . ." If any would not work, neither should he eat. "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (II Thessalonians 3:6, 10, 11). It has been suggested that some believers blamed their laziness on the nearness of Jesus' second coming. Since He was coming so soon, they had no time for work. The lack of discipline caused Paul a great concern. He brought forth earnest teaching and admonition to them, regarding the loss of self discipline. He sought to establish them in labor and order.

LOSING CONTROL

Can a Christian actually LOSE CONTROL of his personality? If he does not "bring every thought into captivity," can other forces control his personality? The Bible answer is, yes. In Luke 21, Jesus gives a rather detailed account of last day events. In verse 8, He warns believers regarding false Christs who would deceive, drawing people away after them. Jesus goes on to describe fearful sights (verse 11), persecution (verse 12) and betrayal (verse 13). In the midst of that conflict He advises, "In your patience POSSESS ye your SOULS" (verse 19). In other words, "don't lose control." The Apostle Paul warned the

Corinthian believers against being beguiled, deceived or receiving OTHER SPIRITS. (II Corinthians 11:1-4). In his first epistle to Timothy (4:1), he commanded Timothy to warn the brethren against deception. He said, "In the latter times, some would DEPART from the faith, giving heed to seducing spirits, and doctrines of devils." Paul goes on to name some "doctrines of devils." Our purpose here is not to judge the eternal salvation of such people, but to be reminded that Christians can lose control of their own will.

BUILDING WALLS

In II Timothy 2:22-26, Paul warns against lust, foolish discussions and strife. He exhorts the servant of God to be gentle, apt to teach, patient and meek in instructing those who though they are believers, have been taken CAPTIVE by the devil. These people have lost control. Proverbs 25:28 describes a man who cannot rule his own spirit, as a city BROKEN DOWN and WITHOUT WALLS. That is, he who does not CONTROL HIMSELF, cannot keep unclean spirits out of his life. Casting out the enemy is only part of the job, building walls is necessary to continue peace. While we cast out the evil forces we must also rebuild the walls that have fallen down.

CARNAL CONDUCT PROVIDES A NEST FOR THE ENEMY

In the book of Ephesians, Paul gives further counsel regarding the relationship of CARNALITY (pursuing the interest of the old life) and satanic invasion. In Ephesians 4:22, Christians are told to "put off" the old man (our former conduct), be renewed in the spirit of our mind, and put on the new man. By putting away the former conduct we give no PLACE to the devil (verse 27). It is CARNAL CONDUCT that gives the ENEMY A NEST. James confirms the admonition of Paul in his epistle. He writes the brethren concerning unbridled tongues, that curse men and bless God. "My brethren,

these things ought not to be so" (3:10). Therefore, he exhorts the believers not to be proud, but to humble themselves before God and resist the Devil. The responsibility for control rests with the believers. If he does not submit himself to God, he cannot resist the Devil and will fall victim. It surprises some Christians when such warnings are given to brethren. Again, it is not our purpose to judge the salvation of such people. The fact is, Paul and James and others, rebuked BRETHREN for being out of control and under Satan's influence. Even Jesus issued such a rebuke, to the spirit that used Peter's tongue in Matthew 16:23. "Get behind me, Satan!" Jesus commanded, while looking straight at Peter.

So, I ask this question: Who is going to control you? Is it POSSIBLE for you to lose control in one or more areas? I believe the answer is yes. What would happen? Satan would have his way in those areas. Who would be responsible? You. Thank God, it need not ever happen.

DESTROYING THE NEST

The real purpose of this article is to tell you how to win the battle against SELF. IF THAT BATTLE IS WON — you will have less trouble with the enemy. To appreciate victory, however, we must realize the possibility and seriousness of defeat.

The works of the flesh (Galatians 5:19-21) cannot be "cast out." (Example: While anger is a fruit of the flesh, if we persist in anger we give place to the Devil. Ephesians 4:27. There is a point at which an angry man can become captive to a spirit of anger. Casting out the spirit is part of the job. The individual is still accountable for his own anger. He must repent and renounce anger.) These things are part of unregenerate man. Neither can they merely be reformed. They are a part of the rebel — the lawless son of Adam. (Romans 3:10). There is none righteous, no not one. All have missed the mark and come

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MASTERY OF SELF

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short of the glory of God. (Romans 3:23). One of the basic differences between so-called "liberal theology" and Biblical doctrine is the condition of man without God. The scriptures take the position that without God, the human personality is dead in sin (and guilt), bound to fads and conformity, bound to evil forces, bound to its own fleshly and mental desires, and bound to his own nature which is destined to judgment. Without God, one is without hope. (Ephesians 2:1-3, 12). The only answer for such a product of Satanic deception is EXECUTION.

IN COURT

Thousands of years of human history offer ample proof that God's Word is true: "by the deeds of the law there shall no flesh be justified in His sight." (Romans 3:20). Give the rebel another chance and he will do the same thing. The "old man" must die. Sentence is passed — judgment is pronounced. Like Barabbas, he is worthy of death. His cross is prepared; he is condemned already by his own sin. Then Jesus is led into the court. Without guile or guilt He stands quietly looking deep into the heart of the vile offender. But there is no condemnation in His face. Suddenly, the tormentors fall upon the innocent Jesus. His back is lacerated with whip lashes, mockery and spit cover Him. His beard is pulled out. Then, as though He was the guilty one He is presented with the heavy cross, and goes staggering off, torn and bruised. It is at that point that the rebel can do one of two things. He can either say, "Too bad, Jesus, it should have been me, but now I am loose again." Or, he can say, "Jesus, when you die today — I am dying with you. It is all over. I see now what a wretch I am." "Likewise, RECKON YE ALSO YOURSELVES TO BE DEAD indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Romans 6:10, 11). Reckoning ourselves dead, means that we realize Jesus was delivered for

our offence. (Romans 4:25). He died for us. When we REPENT (turn away from our sin), and look to Jesus in faith for a new life, the "old self" is crucified. (Romans 6:6). "Knowing this, that our old man is crucified with Him." Now, at the bar of judgment, we find ourselves innocent, standing in His beautiful garment of righteousness. Romans 4:23 speaks of His righteousness being IMPUTED to us. He took our sins. We take His righteousness. This is a legal transfer. As He shed His blood — the price of our sin was paid. We are justified — "just-as-if-we-had-never-sinned." The "old man" is gone. The former witnesses against us pass by . . . "No, I do not recognize that man," they say. What the scripture says is true. There is no condemnation. (Romans 8:1). The new creature (II Corinthians 5:17) is justified (Romans 8:33). There is a new spirit (John 3:3, 5) and a new heart that desires to do God's will (Ezekiel 36:26, 27). That old self, hanging on the cross, represents the whole curse that came on man because of rebellion: guilt, poverty, sickness, all of it. Now the new creature is clothed in the life of Christ with all of His benefits: innocence, health and abundance. We came to court to be judged, and left joint heirs of God. That is grace.

ON TO THE CEMETERY

The cross is finished, the old self is dead. What are you going to do with the old body? The scriptures speak of a burial. Romans 6:6 tells us that Baptism is burial with Christ. While we could not go into the same sepulcher with Him, we can enter the watery grave of Baptism and identify with His burial. Peter, on the day of Pentecost (Acts 2:37-39), told the hearers to repent, be baptized and receive the Holy Spirit. Baptism is the public acknowledgement that we are dead. Burial is acknowledging the fact of death. Colossians 2:12 speaks of identifying with Jesus' burial through Baptism.

You may ask, "How will this help me to win the struggle against self?"

Baptism will close the door on the past, which was blotted out. Baptism will "lay to rest" the former things and openly commit you to the purposes of God. Such obedience to God, will put you on better grounds to go on into His purpose. A study of I Corinthians 10:1, 2 would reveal that Israel had a double Baptism (water and Spirit) upon leaving Egypt. Their Baptism represented an open break with the old life.

Several years ago I was in India. It was there that I came to see the effects of Baptism on the community. They made a big ceremony of it, marching in mass down to the river. They publicly announced that the candidate had renounced his former life and had accepted Jesus, in a new way of life. Upon coming up out of the water the new believer was usually totally excommunicated from friends, family and past. Baptism was viewed as the break with the past. Burial is a final act.

RESURRECTION AND REALITY

We are not only buried with Him, but we are resurrected with Him. WHAT is resurrected? First, there is an eternal seed, or life inside. (I Peter 2:22-25). You are a (spirit) new creature. That new creature is without guilt, it is Christ's life. Christ Jesus lives now inside of you. (Colossians 1:27; Galatians 4:19; I John 5:4, 10-12). In you, Christ is able to overcome the world, just as He did in HIS MORTAL BODY.

Besides the new life that is inside, there is the MORTAL BODY in which it lives. We have not yet been given eternal bodies, though we do have ETERNAL LIFE. We will receive eternal bodies when we see Jesus. (I John 3:2; I Corinthians 15:49-54). So we still have a MORTAL BODY. (Romans 6:12). We still have FLESH. (Romans 7:18). We still have a soul (area of will, intellect and emotions). So, while we do have a new spirit within, and a new life before us, that life will be lived in the MORTAL BODY.

This mortal body is the same mortal

body you had before accepting Jesus' cleansing work. Your natural mind is the same natural mind you had before. God has given you a new spirit. Now, He will show how to express Christ's life in your soul and body.

Some people are surprised to discover that they still have to deal with their mortal bodies. Jesus is not an escape from reality . . . He will give you victory in the face of it. Jesus won His victories in the market place and byways. So will you.

Now, let us roll up our sleeves, and go to work on the struggle with the present self. Remember, Jesus has already won the victory. We must now appropriate it.

(1) First, set your affection on things above (spiritual things). (Colossians 3:4). Develop a devotional love for Jesus. Do you love Him? Have you told Him so today? Do it . . . do it now. Christianity is not a self flagellation sect of sadist. Nor, is it merely an anti-sin campaign. It is a life of loving and being conformed to Jesus Christ. Your vertical relationship with Jesus is the umbilical cord of Christian victory.

(2) Do not major on mortification first . . . major on obedience, that is positive. I Peter 1:22 tells us that obedience is God's means of purifying the soul. Your cross is not some self engineered attempt to "be humble." Your cross is where God's will crosses your will. At that point you will make a choice. Choosing God's way will execute the death sentence on self continually. (II Corinthians 1:9). Obedience is better than sacrifice. (I Samuel 15:22).

(3) One of the first things you will discover as you seek to obey the Lord, is the need for the **POWER OF THE HOLY SPIRIT**. Peter said, "Repent, be baptized and receive the gift of the Holy Spirit." The Holy Spirit is God with you in Spirit. (John 14:15-17, 26; Luke 24:49). It was the Holy Spirit that made the disciples exclaim, in the face of death, "We ought to obey God!" He gives boldness. (Acts 4:31-33).

(a) As a child of God you are en-

titled to His power. (Luke 11:13).

(b) Jesus is the Baptizer in the Holy Spirit . . . look to Him. (Matthew 3:11; Acts 1:5; 11:15-17).

(c) Ask Jesus to pour out His Spirit. (Luke 11:13). (Do not beg).

(d) Worship Him devotionally . . . **DRINK** His presence. (John 7:37-39).

(e) As you are motivated, begin to worship and praise Him, from your inner being.

When Jesus met the disciples on the way to Emmaus, their testimony was, "Was not our heart burning within us, while He spake to us by the way, while He opened to us the scriptures?"

His word should have the same effect today upon our hearts. The hush they felt then should be upon our spirits now. This can only come by meditation.

—E.W. Kenyon

Many people fear the Holy Spirit because they have the idea that they will lose control, or behave erratically. This is not the case. Actually, the Holy Spirit comes to give the ability to control yourself. II Timothy 1:7 says God has not given to us the spirit of fear, but of power, and of love and of **SELF CONTROL** (or self discipline). I Corinthians 14:32 tells us that the spirit of a prophet is subject to that prophet. In other words a true prophet is not **ECSTATIC** . . . he can control himself. Verse 33, of that same chapter, tells us that God is not the author of confusion but of peace.

The power of the Holy Spirit, working through your own spirit, will bring your **MIND** and **BODY** into the discipline of **GOD'S PURPOSE**. This, even more than the powerful messages that we may deliver, will bear witness to Jesus' **LORDSHIP** in our mortal body. (I Corinthians 4:11). Isn't this what the world wants to know: Is Jesus relevant on earth among mere

mortals? Yes, indeed! The Holy Spirit will enable your new life to have control over mind and body.

(4) Put off the old rags. Many a new creature is still hidden beneath the old rags. Colossians 3:5-9 says if the old man is dead — quit wearing his clothes! A new thought life and a new vocabulary will produce a release for the new life inside. Uncleanliness, immorality, covetousness, idolatry, anger, malice, filthy talk and unforgiveness are a few of the old rags hanging in the closet. **NEGATIVE THINKING** and **NEGATIVE TALKING** are the worn shoes that keep our feet from being beautiful, bringing the gospel of peace to those who await. (Isaiah 52:7). Instead we become "bad news" to listeners.

NOTICE TO ALL BELIEVERS: "PUTTING OFF" IS YOUR RESPONSIBILITY. It is no use asking God to dress and undress us. He provides the new clothes — we must wear them.

(Isaiah 61:3). Jesus came to give us beautiful garments instead of ashes, joy instead of mourning, praise instead of heaviness. II Corinthians 4:1-2 speaks of renouncing dishonesty and deceit.

Part of our battle with self lies with reveling in the past. He that puts his hand to the plow and looks back is not fit for the Kingdom of God. (Luke 9:62). Hebrews 12 puts it beautifully — "Lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set **BEFORE** us, looking unto Jesus, the author and finisher of our faith."

The simplest way to "put off" the old garments is **RENOUNCE** them. Ask God to show you their filth and give you His attitude. Godly sorrow is seeing sin the way God sees it. (II Corinthians 7:10). Part of our problem is that many people did not "get enough", before they came to God. Sometimes it takes another experience with corruption to motivate a more sincere renouncement. It helps to tell the Devil, "Jesus died to deliver me from that, His blood has washed me,

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and I will not wear that filthy garment. It is not mine; the fellow it belonged to is dead and buried!"

NEW CLOTHES FOR THE NEW MAN

(5) Put on new garments. (Colossians 3:10-15). Victory is more than getting out of the old life, it is getting into the new. Too many theologies and philosophies stop with the negative. The reason for "getting out of Egypt is to get into Canaan." God has new garments, (verses 12-14) compassion, kindness, humility, meekness, longsuffering, forgiveness, love and peace. These are garments of praise. Ephesians 6:13-18 speaks of our suit of armor — the belt of TRUTH, breastplate of RIGHTEOUSNESS, shoes of the GOSPEL of PEACE, shield of FAITH, helmet of SALVATION, and the sword of the SPIRIT. Romans 13:11, 14 tell us to take off our spiritual pajamas and put on the armor of battle.

"Sure," you say, "that is wonderful, I have got a closet full of new clothes Jesus bought, but how do I get them on."

May I help you?

(a) Realize these are YOUR clothes. You are not here to buy them. Jesus died, shed His blood, so that you could have His righteousness. Love, joy, peace, the whole wardrobe — it is yours. And it will fit the new you. The Holy Spirit will fix YOU to fit the garment. EXPECT to display these virtues. Christ put them there. Exercise your FAITH. You expect the pastor to wear these garments. You have seen others wear them. They are yours, also. In other words, they can be put on by faith. (Some of these will be worked through difficulty.)

(b) Further, let me suggest that the RENEWAL of your MIND is the secret to transforming your outward expression of Christ's life. Romans 12:2 tells not to be conformed to this world. (In other words, do not go around wearing the old garments.) But

be ye transformed by the RENEWING of your mind. Colossians 3:10 says that new man is renewed in the KNOWLEDGE of Christ. Your mind is your computer. Before you met Jesus, you had it programed with false data. For your activity to effectively and permanently change, the Holy Spirit demands a new mind, reprogramed in the KNOWLEDGE of God. The reason many people cannot wear the garments God provides, is because they do not THINK they can. They expect to sin. Philippians 4 would be a most helpful study on this subject. It tells us how to think correctly. The Bible says a lot about the CARNAL MIND. The carnal mind is one that thinks like the old man thought, or like the world thinks. Here are some facts about the carnal mind.

It cannot hear and understand spiritual things. (I Corinthians 2:1-14).

It is in rebellion against God. (Romans 8:5-7).

It is wicked. Wicked thoughts were a main cause of the flood. (Genesis 6:5). God knows what is in the mind.

It is what keeps theoretical Christians from acting what they know is right, in their innermost being. (Romans 12:1-3).

Reject negative thinking. Excuse yourself from negative conversations. Get into solid and regular scripture study. The scriptures will wash your mind. Treat your mind at least as well as you do the living room carpet.

(c) Pray in the Spirit daily. (I Corinthians 14:14). Paul said he prayed in the Spirit (speaking in tongues) and he sang in the Spirit. In our devotional life, we can all pray in the Spirit as a means of releasing the Holy Spirit through our lives. Ephesians 6:18 makes praying in the Spirit the seventh part of God's armor. Romans 8:26, tells us that the Holy Spirit stands by to intercede when we do not understand how to pray. Colossians 3:16 speaks of the benefits of "spiritual" songs, and Jude 20 advises believers to "pray in the Holy Spirit."

Faith, a renewed mind, and the intercessory help of the Holy Spirit,

will assist you in getting on those new garments. They will help to keep you IN THE LOVE OF GOD. (Jude 21).

A NEW PLACE FOR THE NEW PERSON

(6) One of the best ways to keep self in place, is to fellowship with others. Fellowship is not a meeting. It is a mutual sharing in the same experience — redemption. One translation of the word is "community." More and more people are talking about the church being a community. Two words come to my mind: COMMITMENT and PARTICIPATION. The Church is not a rock pile of living stones, it is a temple of living stones. (I Peter 2:5). That means each stone is fitted and committed to every other stone. There are no "floating stones" in the temple. Furthermore, every stone participates. They all offer up spiritual praise. It is as though there was a small stereo speaker in every stone, and each gives forth from its place of commitment, a worship and praise to God, who fills the house. Commitment demands that we all fit somewhere. The day of drifting in and out of fellowships, carrying petty feelings or private revelations is "dying in the west." We cannot display commitment to God unless we show an unwavering commitment to His people. If we are committed and submitted, then we can give and receive ministry.

Submission is something you do inside. Romans 12, Ephesians 5:22 and many other scriptures speak of submission.

The classic story that illustrates submission or lack of it, concerns a man and his little son, who were seated in a church service together. The little boy kept standing up in the pew.

"Sit down, Son," his father would whisper.

Still the little boy would continue standing up. Finally in desperation, the father took him by the shoulders and said, "I said sit down!" and he jammed the little rebel down on the pew.

The little boy looked up into the

eyes of his father, "I may be sitting down on the outside, but inside I am still standing up." Submission is when you sit down on the inside.

Unity is a priority of Christ's life. It cannot happen without submission. Jesus is the pattern. The cross is the apex of submission. The denial of our own desire, even when we are right, is what puts us "on the cross" and breaks our vessel (self), thus releasing the treasure of Christ's life. (II Corinthians 4:7). True submission, like true faith, ought to be expressed in some way (verbally or written) by a commitment to a body of believers. Any breach in fellowship should be handled according to Matthew 18:15-22. This commitment will give you the help of other sincere believers in handling self. If you really want self to go — get your friends to "give you a hand." As one friend said, "I have enjoyed about all this I can stand."

The early Church brought its new converts immediately into fellowship, doctrine, breaking bread and prayer. (Acts 2:42). Fellowship is essential to self discipline and maturity. Nothing will work on the imperfections in self like the imperfections in other "selves". God's temple will be made of stones made ready. (I Kings 6:7).

IT'S A NEW WAY

(7) Finally, keep an OPEN HEART toward the Lord. Walk in newness. (Romans 6:4). Be sensitive to further truth and leadership. Seek to avoid the "crystalizing process," "Spiritual rigor mortis," or making a "religion" out of your spiritual experiences. Do not make your experience a "yoke" for others. Never tolerate the idea that you have "arrived". Do not try to make others like yourself — remember, you are still changing. We have here no "continuing city". (Hebrews 13:14). We are "pilgrims and sojourners". Learn to expect, and enjoy the adventure of sojourning. Several suggestions will assist in keeping an open heart toward the Lord.

(a) Fasting. Jesus suggested that His

disciples would fast after His departure. (Mark 2:20). Fasting is good discipline for spirit, soul and body. Properly done with God's leading, it can be both physically and spiritually healthy. Moses, Jesus and others went on extended, total fasts. Extended fasts (over three days) should permit the drinking of water.

Some people regularly fast, one day a week or more. This discipline of consistency helps to remind the body of

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

—John 4:10

The Word is always Now. It has been, it is, and it will be, the voice of God. It is never old. It is always fresh and new. The Word is like its author: Eternal, Unchanging, Living.

—E.W. Kenyon

God's power over it, regularly. NOTICE: anyone who fasts should read Isaiah 58 carefully. Watch your motive. God's chosen fast is for the deliverance of others — NOT TO MAKE US SUPERSPIRITUAL. Be careful of "dropping hints" as to how long you are fasting. You could destroy the whole effect. Do it as unto God for the manifestation of His purpose.

I never will forget the first time I fasted, intentionally. It was in 1964. The first day, by mid morning, I had a terrible headache and by late afternoon "malnutrition" had already set in. Besides, I drank coffee, which made matters worse. I usually do not feel blessed during a fast. Nevertheless, I attribute many spiritual victories over self and the enemy to fasting.

(b) Thanksgiving is another means of keeping an open heart toward God. I Thessalonians 5:18 says, "In everything give thanks for this is the will of God in Christ Jesus concerning you."

Learn to see God in your circumstances. If you have trusted and obeyed, He is there. (Romans 8:28). Even in difficulties, learn how to thank God for what is being accomplished in you and in others. (II Corinthians 4:8-18). Knowing His faithfulness, makes you able to say, "Thank you, Lord." GRATITUDE speaks to God of our faith. MURMURING speaks of our unbelief. (I Corinthians 10:10). A positive reaction to circumstance will keep your heart open to hear from God. A negative reaction gets your mind off of God and onto the problem. Then you miss His lesson — causing you to have to repeat the whole process.

I remember once I was teaching on "staying free". I was trying to make the point, that we should not react negatively. It was not coming easily. In the middle of my lecture, a dear lady spoke out, interrupting my train of thought — guess what I did? I reacted. I politely asked her if she would like to teach the group. I gave a live demonstration of what NOT to do. Knowing not to react, is not enough; we must keep our eyes on the Lord. Learn to instantly be ready to give thanks, even for interruptions. Sometimes it is God knocking at the door.

The scripture tells us to enter His gates with thanksgiving. (Psalm 100:4). That is the way to get in. When you go to prayer, immediately begin to express your sincere gratitude. Do not try to get into God's presence "wringing your hands". You will not get in.

"But you do not know how bad it is sometimes."

Well, be thankful it is not as bad all the time as it is sometimes! But be thankful.

(c) Enter His courts with praise. Gratitude is the basis for an honest and acceptable praise. Gratitude comes when we realize how good God has been to us. Praise is the overflow of gratitude.

Gratitude is self acknowledging God's grace. Praise is self acknowledging God's pre-eminent position.

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COVENANT OF PRAISE

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sin he has not committed. And Christ saved him." That is not the testimony. The real testimony is that now Brother X is a praiser. It is not what you *were* that counts but what you *are*. The Word does say it is the testimony that draws people to Jesus. It also says that praising saints ARE a testimony.

**"I REMOVED HIS SHOULDER
FROM THE BURDEN . . .
HIS HANDS FROM THE POTS."**

Let everything that hath
breath praise the Lord. Praise ye
the Lord.

—Psalm 150:6

How this thought should produce praise! God freed and delivered His people. He is in the same business today!

In Egypt, the people were the servile vassals of their captors. Their tasks included carrying all of the burdens — they were treated on the same level as beasts of burden much of the time. Their hands were constantly "in the pots" both in cooking and cleaning. Then the Lord delivered them and it made a praising people out of them. Listen to Miriam with her tambourine leading the women in the glorious song recorded in Exodus 15. Moses and the men joined in the praise to God for deliverance.

Are you losing your praise? Bring to remembrance where and what you were before knowing the deliverance and security found in Jesus Christ. Take a look at some of the scenes you were a part of when you were a servant of sin. This should produce praise unto God. The fact that you are a free man, a totally whole person, a child of God — any and all of these facts call forth praise.

**"THOU CALLEDST IN TROUBLE . . .
I ANSWERED THEE"**

Not only were the people delivered from slavery, but they barely got across the Red Sea before God started answering their prayers. There was the request for sweet water, for manna and quail. He provided for their every need when called upon. They should never have lost the awe they felt as God performed miracle after miracle in their behalf.

What about us today? Do we still feel a sense of awe as we think about the God of the Universe listening to our prayers and answering them? Who am I that the King of Kings should pause and listen, much less pay attention and give the word to do for me? Here am I, one tiny segment of society. I cry, "Oh, God, for Jesus' sake, will you do this for me?" And He answers, "I have done that." If that cannot evoke a sense of wonder and response of praise, then somewhere along the line we have forgotten our relationship and think we deserve this response. There is a prayer that often comes off my lips: "Thank you, God, that I do not get what I deserve." I do not ever want what I deserve. I am grateful that God has offered me grace, not justice. God listens when I pray. And consistent with His will, He answers. Let that thought evoke praise within you! Praise Him for what He has done for you.

"I PROVED THEE . . ."

I think we often fail to praise the Lord for His provings, testings, trials and temptations. But at the waters of Meribath (a bitterness) the Lord tested the Israelites and they came forth in victory. God said, "That should cause you to praise me."

Perhaps a thought that may help you to praise the Lord in a time of testing is that God never tests our weak points, only our strong points. We are apt to get confused on this matter of testing. In the Hebrew there is one word that is variously translated — sometimes test, sometimes tempt and sometimes try. In the New Testament we have one Greek word that is also variously translated. From

the Godward side, though, it is always a test. "I will test my man to reveal what I have put in him." Satan likes to present the situation to us as a temptation. We often refer to the same situation as a trial. But God says, "Call it a temptation or call it trial, I initiated it as a test."

Now why does God test us? For the same reason that a manufacturer tests a new product. Let us assume that a new mattress has been constructed. Before it is put on the market, it is turned over to a laboratory for testing. After many and varied testings, the laboratory writes a certified report to the manufacturer. "You can easily guarantee that this mattress will take 75 years of normal usage. We have abused it beyond that point." So the advertisement displays say, "Lifetime Guarantee". How dare they do this? They have put it to the test and discovered its strength. Now God does that with you.

Have you ever tripped and fallen flat in the mud on your strong point? This is always where I fall down. When I am strong, then I am weak. Then the grace of God comes and God begins doing a work in me. He cleans me up and stands me up. He leads me on. From there on out I am very apprehensive about a repeat situation. One day I may be brought right into the presence of the same "trial" or "temptation" and there seems no escape. My heart cries, "Oh, God, not again!" And the devil is whispering in my ear, "This is the end. You have had it!" Suddenly I find myself moving right on out of the situation as if it were not even there. As I look back in amazement, I say, "I did NOT fail. It did not even bother me. Oh, Lord, thank you." The Lord replies, "I just wanted you to find out what I have been doing in you. I have been building strengths into you. This will never threaten you again because My grace is sufficient for you. The reason for the test is to let you know that there has come strength and you need not live in fear. I proved you."

Now we come to the Covenant

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COVENANT OF PRAISE

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promises. This is our part. "If you will hearken to me . . . if you will praise me . . . I will . . ." Four tremendous promises are ours if we keep our part of the Covenant.

"THERE SHALL NO STRANGE GOD BE IN THEE . . ."

We are living today in a day of occultism — demon activity. We live in a time when people are concerned about Satanic invasion. It is so common in the world around us. Some teachings have led people to think this is always a problem in our personal lives and church life. But this promise declares that if we will be a praising people, He will be our protection against the Satanic. "If you will praise Me, there will not be any strange god in you." This is a promise we can claim.

Deuteronomy 32:9–20 portrays why some people have trouble with the Satanic and others do not. First, there is a four-fold platform of God's performance in behalf of His people. He found them, led them, instructed them and kept them as the "apple of His eye". As they progressed together, we find, "So the Lord alone did lead him, and there was no strange god with him." We find that God provided for them so perfectly that they soon took Him for granted. The people became complacent — "waxed fat". How I wish the next part of the story did not need to be told. But it does. There is a four-fold picture of their downward progression. "He (Israel) forsook God which made him and lightly esteemed the Rock of his salvation; he provoked God to jealousy with strange gods; he sacrificed unto devils, to gods whom they knew not; and forgot God that had formed them."

It is an easy progression. It is this turning from God that opens us to the demonic or Satanic realm. Generally we tend to forsake God when we do not feel that we need Him. Very few people seek God because they WANT

Him. That is why He created need levels. If we forsake Him, we begin to investigate strange things that provoke Him. Amazingly, when we become interested in strange things, we begin to make sacrifices to follow this interest. They soon become part of us and there will be a total forgetting of God. The greatest safety any of us has from the Satanic is the Divine. Keep your relationship with God warm. It is a tragedy that we only relate to Him on the need basis. Let Jesus be the center of your vision and He will gloriously protect you. God has so much for a praising people.

"NEITHER SHALT THOU WORSHIP ANY STRANGE GOD."

This second promise in our Covenant presents purity in worship. How desperately this is needed. We will not be able to develop purity in worship because we are pure, but because Someone else is going to take care of the purification. The children of Israel had some problems in this area, you will remember. God offered them relationship but they asked for law. While Moses was in the mountain receiving the law, they made themselves a golden calf. They felt if they had a symbol in front of them they could better worship God. God knew that behind this symbol would soon be the demonic. He told Moses to break the golden calf, burn it in the fire, grind it to powder, throw it in the water and make the people drink it. Those who understand the handling of gold know that is the way you make rose gold and when you mix it with water it turns the water red. I am told, too, that gold in the water is a tremendous cathartic. So the people got purified in a hurry. But it was by God's action, God's command and His understanding that there came a cleansing from the impure.

Now you and I have no real reason to believe that our worship will be pure unless God is the purifying agent for us. He and He alone can cleanse the impure motives from our lives. We are aware that we have temples to

Satan in our country and there is some open worship. But this would never be so in our Christian churches! Yet remember with me that it is stated of the children of Israel on at least two occasions that *they worshipped the God of heaven but served the gods of the land*. As far as religious response, they worshipped Jehovah. But as for the relationships of life, they worshipped the gods of the land.

Among the reasons for this is that these were second-generation Hebrew slaves. They knew how to make brick and pack stones, to clean pots and cook, but they did not know how to do the work of agriculture. So they learned the trade of the land from the inhabitants of the land, which they were supposed to have cast out. Their first method was to offer a sacrifice unto Astaroth, then plant the seed. In the time of harvest, they offered a sacrifice to Baal and other gods, then came the harvest. All that was done in the natural was tied to the gods of the land. They maintained their spiritual ties to Jehovah. They needed to learn that their Jehovah was the God of the natural, as well as God of the spiritual. Only when God could bring His people into a pure concept that He was the Lord God and beside Him there was no other God, were mighty wonders done among them.

In Isaiah Chapter 43 are some words I would like to be able to write indelibly on your minds. Notice verse 12, "I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore, *YE ARE MY WITNESSES, saith the Lord, that I am God.*" When God has full allegiance, He says, saves, shows. As Torrey used to put it, "God will be Lord of all or not Lord at all." We need to come to the place where it is Jesus only — no mixture of the world, no mixture of self — only God, the Father, Son and Holy Spirit, functioning in our midst.

But how will we maintain such a realm of purity? We have our selfish motivations. I think the answer is simply to praise God and He will keep us pure. If there is to be any purity in

worship it is going to be because we have given ourselves to the Covenant of Praise.

"I AM THE LORD THY GOD . . ."

Here is the pledge of personal relationship. How do I come into that knowledge? As you begin to praise God, something wonderful happens to your confidence in your relationship with God. You become aware that He is, in fact, what you are declaring — your Lord. There is a drawing of your spirit and His Spirit together. This strengthens your faith, your worship, your whole being, to know that God is intimately related to you. "I am thy God." How desperately this is needed today. You may feel this is selfishness. *But only when we are secure in our relationship to Jesus are we able to extend Jesus to anyone else.* We may seek security in relationships in our families, our church, our friends. We may feel secure knowing they are interceding for us. But it is only as we come into the realization of His desire to be our sufficiency, that we can find complete freedom in our relationship with Him. This security is not dependent upon the people we are with, or the culture, or the circumstances. As we praise Him, we come into this glorious closeness and comfort.

Going back to our children of Israel and their deliverance from Egypt, recall how Moses came to rely upon the great I AM. Moses did not understand all that I AM would do, but as the people cried out, God was already answering — parting the sea, giving fresh water, supplying the manna. I think that God would like to have us so intimately related to Him that even while we are calling, He is answering. As we praise Him, we find Him to be real and waiting to meet our needs.

"OPEN THY MOUTH WIDE AND I WILL FILL IT."

This last of the promises I love! With what will He fill our mouth? What has He been talking about in the

whole Psalm? Praise. So open your mouth wide and I will fill it! We see that He has even provided the praise. There is an equation all the way through the Scriptures that if you cannot come to God with what He requires, come to Him for what He requires. We are told that without faith it is impossible to please God. But we are also told that faith is a gift of God. If you feel you just cannot praise God, ask Him and trust Him to develop this grace in you. Open your mouth in faith and let Him fill it with praise.

This reminds me of my situation as a father. When my daughters were small and they needed money to buy me a gift, they would approach me and somehow get across the message. I was not supposed to know that they wanted money to buy me a gift. So I gave them the money and their need was met. They could not give "unto" until they had received "from". There was no other source of supply for them. Their joy in bringing me their gift was in no measure lessened because they had to come to me as their supply. In fact, it tied us more closely together. This is what God wants. He yearns for a praising people. He delights to meet our needs.

I would like to stop here but I cannot because the Scripture does not. A text out of context is a pretext. Verse 11 shows the breaking heart of

You see in redemption there is the complete restoration of the free moral agency of man. Satan is forever seeking to violate the free moral agency but God will never violate that which He created. Sin forges a chain that binds. God will do His best to bring you to Himself but He will never force Himself upon you. When you surrender your will to Him you are free to act out of love.

Now look at the closing verses of our Psalm. Sense the pathos as God says, "Oh that my people had listened and walked in my ways. I had purposed good things for them." Then is listed five Covenant benefits that could have been theirs.

"I SHOULD HAVE SUBDUED THEIR ENEMIES . . ."

Hebrews Chapter 4 deals much with the divine rest pictured in this small phrase. It establishes the fact that it is the will of God to bring people into the rest He can provide. But we cannot enter into that rest until we have ceased from our own labors. As long as you are going to do it, God will not do it. But if we are going to let God do it, we do not have to do it.

Also, in Matthew 11:28, 29, Jesus speaks of rest. He says, "Now listen here. You are worn out and you have had it. Come to me and rest. Take MY

Praise ye the Lord! I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

Psalms 111:1 & 9

Jehovah. "But my people would not hearken to my voice; and Israel would (have) none of me." Doesn't that hurt? God gives us a contract in which He promises to provide everything we need and our conditional response is simply to praise Him. But God's people say, "Oh, no. There must be something better than that."

If you refuse to go God's way, He will give you up to your own way.

yoke upon you and learn of ME . . . and you will find rest."

For years I could not understand this. When I am worn out the last thing I want to do is stick my neck in a yoke. That does not represent rest to me. What did Jesus mean? I found that when you get your neck in His yoke you will learn a lot. You will learn that if you try to go before He goes, all you

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are going to get is sore shoulders. You will learn that if you refuse to go when He goes, you are going to have sore ears. You will find that when He turns left and you do not want to turn in that direction, you will get a real crick in the side of your neck. You will learn to eat when He eats because that is the only time the neck yoke goes down. You will find one of the most glorious lessons to be learned — that your job is to hold up your end of the yoke. He will do the pulling. If you are yoked with Him you will realize that you are just going along for the walk — you are there to learn, not to work. There IS a rest. We do become a participant but it is HIS work, HIS way, HIS will, HIS time and HIS place. You will learn that a by-product of praise will be a contentment in moving with God because you are beginning to really know Him.

"I SHOULD HAVE TURNED MY HAND AGAINST THEIR ADVERSARIES."

The second provision for Covenant blessing would have been divine battling. It is a marvelous thing when God undertakes against your adversaries, and we will have them. You will have them in the flesh and in the spiritual realm. Do not pick up the closest tool at hand and go to battle. You just stay and praise the Lord and He will turn His hand against them. There is something wonderful about the hand of the Lord in its protection.

Some years ago when I first began ministering on foreign soil, the Lord gave a beautiful vision to a brother in my congregation. He said to me, "Brother Cornwall, I see God lowering a canopy of glass over you. It is dome shaped. And I see hordes of demon powers coming against you but they just hit that glass and bounce off." Later I went to an area of ministry and faced as great a demonic thing as I have ever faced. To my rejoicing, the vision was fulfilled. I had a sense of protection. He turns His hand against

the adversary when we praise Him.

"... THEIR TIME SHOULD HAVE ENDURED FOR EVER."

The Berkeley translation of this 15th verse reads, "The haters of the Lord should have cringed themselves unto Him: and their time of retribution would have been endless." You see, not only is there the pledge of divine battling, but there is the pledge that the victory will be PERPETUATED. I cannot perpetuate spiritual victories. I may win one but I will have to fight it again, and again. I cry out, "My God, what can I do?" He replies, "Why not let me perpetuate the victory?" We can come into a place where God delivers and perpetuates forever. This, too, is part of our Covenant of Praise.

"HE SHOULD HAVE FED THEM ALSO WITH THE FINEST OF THE WHEAT."

This benefit shows our God as provider of the very best for His children. In Deuteronomy 8:7-14, God speaks of the tremendous provisions that He had for His people. It is God's will to give us the very best. Yet we spend so much of our time struggling and grasping to provide for ourselves. As we lay claim to our part of the Covenant, we find Him amply filling His part . . . providing for our every need — and with the very finest possible joys and blessings.

"WITH HONEY OUT OF THE ROCK SHOULD I HAVE SATISFIED THEE."

Satisfaction! How we strive for it. How we search for it. And all of the time God is waiting to give us complete satisfaction in every area of life. Picture after picture is painted in the Old Testament of the struggles of the Israelites to find satisfaction. Yet all the while God was reaching out towards them with His hands full of the good things which were their right-

ful inheritance as children of His. They turned to strange gods for religious satisfactions; they turned to foreign practices and people for answers to their physical needs. Instead of just praising God as He had commanded, they sought after broken cisterns that could not possibly hold water. They spent time and money for things which could not fully satisfy — exchanging temporary pleasures for the lasting things of God. Could we draw a parallel here for us today?

Read again the 81st Psalm in its entirety. Read it as a Covenant that God is presenting to you. He has signed it for Eternity in the Blood of His Son, Jesus Christ. Will you sign your name as party of the second part?



NOTICE!

We regretfully would like to inform our readers that we have run out of copies of BEST OF NEW WINE.

Thank you for making this special issue such a successful undertaking.



AFTER TONGUES WHAT?

● SIMON CAMERON

**This is the story of what
God did in the life of one man.
A personal testimony is never meant
to be the pattern for
anyone else's Christian experience.
God is infinite, and so are the ways
in which He deals with His children.**

My name is Simon called Peter . . . Some folks smile when I introduce myself as "Simon called Peter", but Jesus spoke to me in the same way He spoke to that other Simon in Bible days. The name Simon means "shifting sand". Jesus said to Peter, "Thou art Simon (shifting sand); thou shalt be Peter (Petros, a rock)." God changed this Simon into a Peter one day — all it took was a few loads of Holy Ghost concrete!

My entire family was raised in Scotland in a godless atmosphere, knowing nothing but blasphemy and drunkenness every day of our lives. My father had been a hopeless alcoholic since World War I, when he was wounded in France. At that time they gave him Scottish whiskey and rum to enable him to bear the suffering. Yet, the drink brought a far greater suffering for the next forty years to us as a family. Often my mother would say to me, "Simon, your father is drunk again, go and see if you can find him." Sometimes he would be gone for days or weeks at a time.

My brother, Michael, was the first of the family to be saved. During the World War II, he was working for the British Government on a tiny Island called Stroma, which is a mile or so off the northernmost point of Scotland. His job was to help salvage material from ships that were sunk in the North Sea by the German bombers as they made their way to Europe with lend-lease supplies.

At the age of nineteen, he was well-known in the area for his drinking habits. He was a slave of Satan and drink. But one day, on that little island, God spoke to him. In Michael's own words, "A light brighter than the light of the noonday sun shone round about me." After his meeting

with Christ, his life was so revolutionized that he went around witnessing about the changing power of the gospel.

He decided to come home to Peterhead to his family, thinking that they would be pleased to see the great change that had taken place in his life. However, we all thought him mad and opposed him for many years. When he was at home with us, we would play worldly music and try anything we could to make him return to his old self. One night we asked him to sing for us, thinking only of the usual worldly song, but he began to sing "The Old Rugged Cross." When he came to the words, "To the old rugged cross I will ever be true, its shame and reproach gladly bear . . .", he broke down and cried. We all agreed that un-

coholism when he was saved. My mother and all of my brothers and sisters were in this great ingathering, too.

Having been brought up in a godless atmosphere, I had a thirst for worldly pleasures, not knowing any better. I was deep in sin when I married at the age of sixteen years. Wendy, my wife, and I lived in a small, one-room wooden hut for nine years. We had very little of this world's goods, as I had no thought of personal advancement. My heart and mind were full of evil continually; I read all kinds of pornographic literature and my entire life was given over to seeking sinful pleasures. Satan had me totally enslaved.

When I was eighteen, I was recruited for the British Army and served in Italy for two years. During this time

parent reason — even while driving a truck on the highway or working in our business. My mother would ask, "Simon, what is wrong with you?" I could not tell her as I, myself, did not know that this was the convicting power of the Holy Spirit working in my heart. One Thursday evening I had run as fast and as far as I could from God and knew I could run no further. I was under such conviction that the very mention of the name of Jesus, or seeing a Bible, made me weep. That night I had come to the end of myself. I wept and wept. My brother, John, asked me what was wrong and all that I could say was, "John, I have seen the Lord and I am so unworthy."

I only wish I could describe in human language what happened that night, but I shall never be able to tell how God, the Holy Ghost, can overshadow a darkened, ignorant Scottish heart and show him the beauty and wonder of Jesus. He was wonder beyond wonder; beauty beyond beauty; marvelous beyond marvels. That night I fell at His feet and opened my heart to Him. He was so pure, clean, and upright; and I was so unclean in His presence. The truth that broke me was not the threat of judgment to come, not the fear of hell-fire and damnation, but it was the goodness of God that led me to repentance. The thought that broke my hardened heart was that however much I had sinned and blasphemed His Name, He loved me with an everlasting love!

One of the first things I did when I was born again was to go through my home and bring out every trashy novel and evil book and burn them all. There was no need to tell me to live right, I wanted to live right; I wanted to read the Bible and go to church; I wanted to talk about Jesus. I came into the new life with a tremendous hunger and fire in my heart for God. I have often said that I came into the Kingdom at 10,000 miles an hour!

HUNGRY FOR REVIVAL

As a family, we had followed
(Continued on page 18)

Simon Cameron, his wife, Wendy, and son Philip, have found their way into the hearts and homes of thousands of Americans with their music and preaching. Traveling across the nation they have brought blessing and joy with their ministry.



less Michael snapped out of this thing that had changed him, he would end up in the local insane asylum. However, never a night or morning went by but that my brother could be heard praying earnestly, asking God to move in our family and save us.

GOD BEGINS TO MOVE

Some years later, two young evangelists came to our city to hold six weeks of meetings. With their simple preaching of the "old-fashioned" gospel, many of Michael's prayers came to be answered and Cameron after Cameron accepted the Lord. In all, there must now be eighty or ninety Camerons in our clan that are wonderfully saved and rejoicing in Jesus. Among them was my father, who was completely delivered from his al-

NEW WINE

God moved in my wife's life and she wrote and told me that she was saved. I was furious and wrote her by return mail, "When I get home I will give you 'saved'!" After my discharge and return, I determined not to let her spoil my plans for a life of sin. I refused to allow her to go to church and I could not bear to hear talk of loving Jesus as I felt she had the right to love only me. I forced her, physically, to come with me to worldly amusements. Often when she refused to lift her eyes to the movie screen, I would put my elbow in her side until the tears ran down her cheeks.

BEAUTY BEYOND BEAUTY

Eventually, the Spirit of God began to work on me. For months before I was saved, I would weep for no ap-

AFTER TONGUES, WHAT?

(Continued from page 17)

Michael to the local assembly of which he was a member. The original men of the church were men of good character who were called and on fire for God. But through the years, the church had become mere form and without the heart of what it had once been. In our love for the Lord, we wanted to get people saved and the church filled. We wanted to see the young folk in church each Sunday. So we began to invest some of our money in evangelists, and each time we did this, we found ourselves criticized by the leaders of the church. It was established, and there was no room to move.

After several years, we bought a little church of our own and became an independent group. Before long, it came home to me that we were going the same way as the former church. We were only an independent part of the same group — we had no new experience, — no fresh anointing from God. Someone having attended both their services and our service could have said, “Why are not these groups together? They act the same and do the same.” I cried unto God, “God, we have only come out, but You have not brought us in yet. You have not given us something new — we are merely puppets.”

We began to seek God with great earnestness. For over three years, we would meet at seven o'clock in the morning for prayer and beseech God to come into our midst in true revival. We were hungry for God. But I must say, that we did not pray with sincerity and reality all of the time.

Then God began to deal with us. It was not that it took God three and one-half years to get through to us, but it took us that long to get into a position where God could get through to us. He began by convicting us of our relationships with one another. We found that we were envious and covetous. We had been coming together for prayer and then going out and talking about each other and thinking evil thoughts. We could come

to a prayer meeting at 7:00 and pray, “God, send a revival,” and by 8:05 when the prayer meeting was over, we would have everyone torn to pieces. I would say to my brother, “Didn’t sister so-and-so pray too long?” And he would say, “Yes, and what about brother so-and-so?” It did not take us long to do a good job of tearing apart.

God let us carry on in this way until we got desperate. Then He showed us that we are not heard for our much speaking. Prayer is the heart’s sincere desire — it should be flowing from us all of the time. When we began to be honest, God began to work with us. A great spirit of repentance gripped us. We wept with each other, apologized, asked forgiveness from both God and those in our group. I wish that I could relate the things which took place as we prayed. Some were tragic, some comical — but God had His way.

NEW ANOINTING

God opened the windows of heaven one day and poured out upon us a mighty anointing of the Spirit of God. Instead of seeking and searching, we knew we had found Him. Instead of beseeching God, we were so filled up with Him that we wanted to bless and share with the whole world. Things became alive to us — the Word, His love, His Spirit.

Oh, the love that God poured out on us that day! The folk in the town began to call us the “Love Family”, because of the way we loved each other. Many could not understand it; they thought we had gone overboard. They could not see it for what it was; a genuine outpouring of the Spirit of God that lifted us up and beyond ourselves so that we loved each other with the love of Christ.

But I must tell you what happened to me during the revival, for this is the only way I can truly relate to you what it was like.

I found a great new experience in Christ and I am not talking about the Baptism in the Spirit and speaking in tongues, for I had spoken in tongues for years before the revival started in

my own heart . . . there is a moving of the Spirit that can captivate your heart . . . that can lift you right out of yourself and right into God. I had prophesied . . . I had interpreted; But, oh, I did not have the quickening of the Spirit that fell on us this day.

One moment we were walking in despair and the next moment we were walking in victory; one moment in darkness and the next moment in marvelous light. I really did not know what to do with myself . . . somehow, it is getting the real thing . . . all that God is, down inside you.

For nearly two years I could not sleep. I could not lie in bed at night because the glory of God was on me. When you are in the presence of God sleep is nothing.

How can I express what I went through? I would go walking down the street and I would walk every step with Jesus. I would get into God’s step and the anointing of God would come upon me as I was walking down the street and whatever I could do, God would be in at that moment. It was like there was a river of living water flowing through me and I thought I would stay this way forever.

For those two years I would go to meetings all the time, but even when I was out of a meeting, I was in a meeting. I was the meeting! It did not matter where I was, God was there! I discovered that when I met God in a real way, it was not like there is a meeting time, and then there is home and marriage and business life, it is just all squeezed into one . . . a marvelous life in God. God was in your business, in your pleasure, God was in your church life — He was all your life.

GETTING THE GLORY!

This same thing happened to many of us. Do you know what we called it? “Getting the Glory!” I try to be careful of names or terms because people can use the term and destroy what God has done. We could not call it the Baptism in the Holy Spirit because most of us had already experienced

תורה



BIBLE STUDY

By HOWARD COFFEY

The Hebrew word above means wisdom. We hope your wisdom in the Lord will grow as you follow these monthly studies.

PENTATEUCH is the Greek name given to the first five books of the Bible, commonly referred to as the "Five Books of Moses". These five books, or divisions, were probably made by the Greek translators at the time of the translation of the Septuagint Version of the Old Testament about 100 years prior to the Christian era, translating from the original Hebrew, for these formed one book in its original form, which was divided into sections carrying titles from the first words of each section. The titles which are now used are of Greek origin: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

In the time of Ezra and Nehemiah, the Pentateuch was called "the Law of Moses" (Ezra 7:6), or "the Book of Moses" (Ezra 6:18), or "the Book of the Law of Moses" (Nehemiah 8:1). The book discovered in the temple during the reign of Josiah entitled "the Book of the Law of the Lord by the hand of Moses" (II Chronicles 34:14) was undoubtedly the Pentateuch, though many believe that it may have been revised later, in the time of Ezra and Nehemiah.

In the New Testament the Old Testament Scriptures are referred to, among other similar expressions, as "Moses and the Prophets", of which "Moses" referred to the Pentateuch. (Mark 12:26; Luke 16:29; 24:27, 44; John 5:46; Acts 15:21; 26:22).

The Jews refer to the Pentateuch as the Torah, that is, "the Law", or Torah Mosheh, "the Law of Moses".

It is the common position of Jews and Christians that the Pentateuch was written by Moses; and Evangelical Christians believe that he was guided and inspired by the Holy Spirit. The claim to the authorship of Moses is made in Deuteronomy 31:19.

Moses could have received his information regarding the period from creation to his day by direct revelation only, or also in part or entirely by historical records handed down from his forefathers, plus the fact that his recording it in Holy Writ was divinely inspired, (II Timothy 3:16). He was an educated man (Acts 7:22), including literature; and he made use of writing (Exodus 34:27; Numbers 17:2; Deuteronomy 6:9; 24:1, 3). It is very feasible that he would have written the holy record as we have it in the Word of God.

With regard to the possibility of handed-down records of the beginning, let us consider these facts: Adam was only 687 years old when Methuselah was born. Methuselah was 243 years old when Adam died. Noah was born only 152 years after the death of Adam, and was a contemporary of Methuselah, who was only 869 years of age when Noah's sons, Shem, Ham and Japheth were born (with a few years variation); they were approximately 100 years of age when they went into the ark, the year Methuselah died at the age of 969 years. (See the "Book of the generations of Adam", Genesis 5, and the "Generations of Shem", Genesis 11).

Only one person from Shem to Abraham lived longer than Shem; that was Eber, who lived only 29 years after the death of Shem. Abraham, who was the grandson seven times removed of Shem, died 35 years before the death of Shem, who lived to be 600 years of age. Abraham's son Isaac

In the full-time ministry since he was 18, Howard has spent the last 30 years in active missionary work in Latin America and among the Spanish speaking people of the U.S. He now lives in Hollywood, Fla. with his wife, Ruth, and three of their five children.

probably knew Shem, and his son Jacob was already 50 years old when Shem died.

Abraham lived in a society of culture, books and libraries. Writing was in use long before Abraham. In Ur of the Chaldees, Abraham's hometown, there were libraries with thousands of books (clay tablet style with cuneiform writing) on every subject, grammar, mathematics, astronomy, geography, politics, religion and others.

The record of the story of creation, and man's early history could have been handed down very easily from Adam to Methuselah, then to Noah and Shem, and to Abraham, Isaac and Jacob, the Patriarchs, for they were all Shem's contemporaries, and to the Children of Israel in Egypt, and thus to Moses, chosen of God to deliver and lead the people, and to make a record of it.

In any case, let us reiterate, that, though the records may have been used as reference, the entrance of the record into Holy Writ was divinely inspired without error by the Spirit of God through His servant Moses.

Needless to say, the last chapter of Deuteronomy, the 34th, about the death of Moses, was written by someone else. It seems that there is the possibility that this was originally included as the opening of the following book of Joshua. (Continued on next page)

BIBLE STUDY

(Continued from page 19)

The Pentateuch is of utmost importance, for it is the foundation of God's eternal purposes, the beginning of the revelation of Himself that culminates in His glory revealed in His Son, our Lord and Savior Jesus Christ! (Hebrews 1:1-3).

THE BOOK OF GENESIS BOOK OF BEGINNINGS

GENESIS — The title means "the book of beginnings", from the Greek word meaning "origin" or "beginning".

THEME — "Man Ruined". The fall of man and the beginning of God's provision for his redemption by divine covenant made with the chosen race, Israel, the beginning of whose history is recorded here.

SYNOPSIS — Herein God does not attempt to prove anything regarding the work of His hands, through an elaborate account of creation. He merely states the facts, and "through faith we UNDERSTAND that the worlds were framed by the Word of God . . ." (Hebrews 11:3). It records the beginning of the heavens and the earth, the beginning of plant, animal, and human life; the beginning of human institutions and relationships; the beginning of sin and divine redemption; the beginning of the nations, different languages, and many other things, which leads us to the be-

ginning of the Hebrew race, with the call of the Patriarchs, Abraham, Isaac, and Jacob, and the beginning of their sojourn in Egypt. But above all else, it is the beginning of the self-revelation of God which terminates in the fulness of time in the Scripture in the revelation of Himself in Christ Jesus.

Satan has a special hatred for this book, for it exposes him as the enemy of God and man, as the deceiving serpent, the usurper, the thief, and also foretells his ultimate defeat and destruction. (Genesis 3). It is no wonder that the divine facts put forth herein have come under such severe attack by him, but they have never been disproved.

OUTLINE OF GENESIS

I. **Introduction.** Chapters 1-11: Though these chapters cover the beginning of so many things, and such great events of creation, the fall of man, the flood and the tower of Babel, covering a period of slightly more than 2,000 years, the principal purpose is merely to introduce us to the beginning of the Hebrew race through the call of Abraham and the subsequent events, which is in itself an introduction to the redemption of the whole race.

II. **Abraham.** Chapters 12-25.

III. **Isaac.** Chapters 17-35.

IV. **Jacob.** Chapters 25-35.

V. **Joseph.** Chapters 36-50.

PROMINENT CHARACTERS AND HIGHLIGHTS

Adam and Eve; Cain and Abel; Seth; Enoch; Methuselah; Noah; Abraham; Isaac; Jacob; and Joseph.

The creation (Chapters 1 and 2); The fall of man (Chapter 3); Promise of the Redeemer (3:15; 49:10); The flood (Chapters 6 and 7); The Tower of Babel (Chapter 11); Beginning of Israel, Call of Abraham (Chapter 12); Abrahamic Covenant (Chapter 17); Covenant reconfirmed with Isaac (Chapter 26); Covenant reconfirmed with Jacob (Chapter 28); and Children of Israel left in Egypt, where they were to become a nation (Chapter 50).

Genesis covers approximately 2,300 years, more than half of the time covered by the entire Old Testament. It begins with: "In the beginning God . . ." It ends with: ". . . in a coffin in Egypt."

CHRIST IN THE BOOK

Seed of the woman (3:15); Satan bruised (Romans 16:20; I Corinthians 15:24-28); Skins of slain beasts, shed blood (3:21); The blood sacrifice of Abel (4:4); The ark of safety (7:1, 7); Offering up of Isaac (Chapter 22); Of seed of Abraham (28:14 - Compare Matthew 1); The world blessing in fulfillment of Abrahamic Covenant (Galatians 3:28, 29); Lifted up to throne as Joseph (37:28; 41:41-44); and Christ of the Tribe of Judah (49:10; Hebrews 7:12-14).

CONCLUSION

After having read and studied the Book of Genesis, complete some subdivisions to the outline of Genesis, some principal details of each event and of each of the characters presented, giving the references for your future use. Or make a complete new outline of your own, with its subdivisions. The purpose of an outline is to help you analyze and remember the contents of the book. So if you find it more helpful, outline it your way.



this. So we simply called it, "Getting the Glory". Jesus prayed to His Father, "Father, the glory that I had with Thee before the world was, . . . I have given unto them." In Romans Chapter 8, Paul writes, ". . . whom He called, them He also justified; and whom He justified, them He also glorified." So we began to call our meetings "Glory meetings" because people could go there and get the glory. Our meetings would go on for six, seven or eight hours at a stretch without anyone feeling tired. We were possessed of God.

It was just a wee group of us when we started out, perhaps fifteen or twenty. When the power of God came, we lost most of these. Revival does not always fill your church — many times it will empty it. You lose all those who do not want their lives controlled by the Spirit. Then we began to grow, as the Lord brought people to us one by one. There were times in our services that the Spirit would possess us all and bring forth entirely new songs. The whole service would be controlled by the Spirit. Many of our Cameron Family songs were born in this fashion as the Spirit would bring them forth from the group in unison.

We started street meetings. They began with a few hundred and grew until we had a thousand or fifteen hundred people come to hear us. The power of God would come down and be so manifested in the gatherings that people would be saved, healed and filled with the Holy Spirit right there in the street. The meetings got so big the town had to send out the police force to direct traffic. God did many wonderful things as we were obedient to His leadings.

One night I was in the open air on the back of a pick-up truck and I remember the banker we did business with was standing right in front of us looking up at me. The Spirit of the Lord came upon me just like He did to David and the Lord told me in my heart, "Simon, I want you to dance before Me with all your might."

I looked down and there was my banker looking right into my face. I

said, "Lord, you must be mistaken. There is my banker looking right into my face. I can almost shake his hand!"

The Lord said, "Do you want to obey me and put self to death?" Well, I began to dance in the back of that pick-up . . . before the Lord . . . before a thousand folk. And I tell you the power of God came down on me, and on that crowd, and on our assembly in a new and powerful way.

*Though winds are wild, and
the gale unleashed,*

*My trusting heart still sings: I
know that they mean no harm
to me,*

He rideth on their wings.

—Streams in the Desert

*And he arose, and rebuked
the wind, and said unto the sea,
Peace, be still. And the wind
ceased, and there was a great
calm.*

—Mark 5:39

LEARNING TO WALK IN GOD

Do you know what? After walking for two solid years in God's heavenlies, I came down. I do not know why or how, except that I came down. I sought God with tears and weeping, but the experience was gone. I asked God about this constantly and all I got from Him was this: What I had received was by grace and from now on, after having seen the mountain top, I had to walk into a new place by faith. I had to go there the same way as everyone does. Now, at times, I have to take a grip on myself and say, "Come on, lad, you are going to rise and shout the victory!"

However, God has used the former experience to bring revival and the newness and freshness of God all over America and around the world. Many are rejoicing in God today because of what God did in us years ago. Many of the songs being sung today in the

move of the Spirit, were given to us years ago by God back in Scotland.

God taught us many principles during those years that still guide our lives each day. We made many mistakes and took many wrong paths in our earnestness and hunger to find God. I am here to tell you that all that glitters is not gold. We listened to many voices only to discover that it is one thing to talk, but it is another thing to live. A parrot can talk. There are men whom I call "Word men", because although they preach the Bible, you can feel a discrepancy between their words and their lives. We need to continually have our lives controlled by the Spirit of God if we are to truly walk according to the Word of God.

There were certain mistakes we made that only the Spirit could lead us to realize the error of them. One of these was that we began to have no respect for dignitaries. We were so sick and tired of control that we wanted no control. We felt independent and that we wanted to move for God on our own. I must confess that much of the teaching came from me. We said there were no "special" men in God. We felt we were all "special" in God's sight. My theme for a long time was that God had called us, as Paul says, to present every man as perfect in Christ Jesus.

Do you know what happened when we began to teach this? I discovered that people could not be corrected or disciplined. I began to reap the harvest of my own teaching. People would say, "Who are you to handle us? Who made you a king over us? You said there were no 'special' men in God. What right have you?"

We had become so free of dignitaries that we began to go overboard with our freedom. I am talking out of sad experience. We began to lose our reverence for each other and then began to lose our reverence for God. We were so free that nothing was sacred anymore and we began to lose the blessing of God. You can go that way in five minutes — it does not take long at all. You can come to the place

(Continued on page 31)

DEAR BROTHER [REDACTED], KOREA
[REDACTED] 1972
I HAVE BEEN WANTING TO CONTACT
YOU FOR SOME TIME NOW BUT MANY THINGS
[REDACTED] PREVENT. OUR NEEDS CONTINUE TO MOUNT
AND PRESSURE IS BEING EXERTED FROM [REDACTED]
PLEASE LET US HAVE INFORMATION ON SHIPMENT OF [REDACTED]
[REDACTED] AND OTHER [REDACTED] AS SOON AS POSSIBLE.
GREET THE OTHERS THERE FOR ALL OF US AND REMEM-
US IN PRAYER DAILY. [REDACTED] AND [REDACTED]

the CENSORED MESSAGE

*Former pastor, now well known for his ministry in writing and teaching, he is the author of **FACE UP WITH A MIRACLE**, and **CAN A CHRISTIAN HAVE A DEMON**. His ministry and understanding in the area of deliverance has brought freedom to hundreds.*

It happened years ago in a church in Canada, but the memory of the incident is still sharp and vivid in my mind today. A stirring message calling for personal holiness had been delivered by the visiting evangelist and the altar was crowded with people. Like others, I had gone forward to make a fresh dedication of my own life to Jesus Christ.

I happened to kneel beside another minister, a prominent evangelist preacher known and respected in his community and loved by the people in his church. When inadvertently I overheard his prayer, I was stunned.

"Oh, God," his voice was low and racked with sobs. "You *know* I hate to drink! You know how I've tried to give it up. Lord, do something. Let it make me sick, Lord, or let it taste like poison! Anything, Lord, only *help me!*" I listened until his voice became so full of sobs I could no longer understand him. But I had heard enough.

I left the altar that night puzzled and grieved over the plight of that saintly man of God,

caught in the grips of a compulsive appetite he seemed powerless to control; an appetite which prayer and spiritual discipline had left unconquered. Why, I wondered?

Yet that pastor's problem simply illustrates a widely-recognized fact. Evil runs rampant in the lives of many Christians. This comes as no shock to any busy pastor. The endless parade of troubled people who troop through his study and his own numerous visits to hospital and home to counsel and pray with families facing agonizing problems make it all too plain that Christians suffer the onslaught of Satanic attack.

What pastor today has not shared the heartaches of parents of rebellious, runaway children? The mother who weeps out her grief over a seventeen-year-old son in the hospital with an overdose of drugs? The irate father who cannot understand how his fifteen-year-old daughter can be pregnant? What pastor is unfamiliar with the private confessions of Christian husbands and wives who spill out

sordid tales of immorality, infidelity, enraged boredom, depression or threatened suicide?

In short, Christians have problems; profound desperate problems which often seem to defy solution; which seem to mock every Christian discipline and to make null and void every Scriptural promise of victory and power. Problems which seem to contradict the Christian's deep love for Jesus Christ and to nullify his claim to peace with God.

No one questions that the Christian faith, theoretically and doctrinally speaking, offers abundant life, victory over sin, and peace that passes understanding. Obviously then, the tragedy and heartache Christians endure do not come from God. Generally it has been assumed that such problems come in one of two ways; either through the inner struggle of the Christian against the "old man" or "carnal nature," or through external conditions and circumstances of a tragic or adverse nature. It has also been rightly assumed that Satan can exercise a measure of power and influence, harassing Christians by both the above-mentioned ways.

Every sincere Christian struggles faithfully against Satan's attempt to overpower him. But far too often victory eludes him. Prayers seem to go unanswered, the old self refuses to stay dead, the vicious temper remains untamed, the unwholesome or shameful appetite still demands satisfaction, and the longstanding fears and anxieties continue to debilitate.

Until recently few Christians would have imagined that many such difficulties might stem from a more startling source than simply the carnal nature or external circumstances. Yet current insight into Scripture and confirmation by overwhelming personal experience shows there is often another source: *evil spirits which manage quite literally to invade the personality*, exercising a measure of dominion and control from within, goading those compulsive appetites and feeding those fears which defy prayer.

To deal with the problem of evil spirits, Scripture shows us God has appointed a specific ministry: deliverance.

A decade ago the baptism in the Holy Spirit with its accompanying phenomenon of speaking in tongues was a central point of controversy among most Christian denominations.

But charismatic renewal in the church does not terminate with the baptism in the Holy Spirit and speaking in tongues. Other gifts and ministries, equally dramatic and controversial are also making their appearance. Among the most controversial is the ministry of casting out demons, commonly called the deliverance ministry.

While the New Testament clearly indicates that casting out demons occupied as much as one fourth or even one third of Jesus' earthly ministry, and that it is a part of the commission Jesus gave his disciples (Matthew 10:1; Mark 16:17), few Christians have believed it and fewer still have attempted it. Current literature dealing with the gifts and ministries of the Holy Spirit makes practically no mention of casting out demons.

In our day we could almost call it the censored ministry of Jesus.

For years I have believed such a ministry was valid but lacked the courage to attempt it. Then finally, faced with a situation where I had no choice but to take authority over evil spirits and command them to leave, I did. To my astonishment and delight, it worked! The person was delivered. And I suddenly found myself catapulted into an exciting and powerful new ministry. But as I gained knowledge and experience in this new realm, two things quickly became apparent. First, how greatly the deliverance ministry is needed and second, how greatly it is misunderstood.

The misunderstanding does not rest so much with the reality of evil spirits or that Jesus commissioned his disciples to cast out, as with the question of who is the legitimate recipient of this ministry. The non-Christian, the

Christian, or both?

A major point of conservative Christian theology holds that "no born-again believer in Jesus Christ can have an evil spirit." For example, one of the significant literary works on spiritual warfare and demonology is Jesse Penn-Lewis's book, *War On The Saints*, first published in the 1920's. In its original form, it contained a number of testimonies about Christians who had been delivered from the torment of evil spirits. But the book has recently been re-published in an expurgated version with the editors' frank admission that portions of the original text had been deleted "because of the author's mistaken belief that a Christian could be demon-possessed."

The controversy is clear: If a Christian *can* have evil spirits then the theology which holds that they cannot is in error. On the other hand, if the theology that a Christian cannot have a demon is correct, then the deliverance ministry for Christians is spurious.

DOCTRINE OR EXPERIENCE

Criticism of the ministry of casting out demons has more than a theological basis. Just as many of the differences dividing church denominations which appear to be doctrinal may, in fact, be sociological or even economic, so objections to the deliverance ministry which hide behind the facade of doctrine may actually stem from fear, prejudice, ignorance, or simply from man's critical nature. It is important that we recognize and admit this.

Man is prone to criticize those whose beliefs and practices differ from his own. This is shown even in the Scriptures themselves. The Israelites murmured against Moses, (Exodus 16:2-3) who was sent to be their deliverer. Peter had Paul as his critic, (Galatians 2:11) and for years Paul had the Jewish Christians undercutting his ministry to the Gentiles (Acts 15:1-2).

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FORUM



Questions this month are asked by two young men who were present at the Christian Growth Conference held in May at Sheraton Beach Hotel, Miami, Florida. These questions represent problems and inquiries they face in their ministry.

what is the purpose of fasting

How does one decide if he should fast, when to fast, how long to fast, and does he need to have a specific object or reason for fasting?

SIMPSON — Fasting means to “afflict one’s soul” or “practice self-denial” (International Standard Bible Encyclopedia). It is not necessarily associated with religious purposes, as it may be the result of grief or some other heavy concern. When it is associated with religion, it is not exclusively Christian — many religions practice fasting. Fasting can be a normal and beneficial practice for other than religious reasons. The spiritual value of fasting depends upon the **MOTIVE**. My first experience with fasting was in 1964 when I fasted over the spiritual condition of our church and my own life.

There are two basic motives for fasting. One is any heavy burden. The other may be fasting for discipline’s sake. The latter requires no other motive than simply to exercise physical, mental and spiritual discipline. Both types of fasting are valid.

If spiritual results are desired, one should study Isaiah 58 very carefully. Keep your motive straight. **DO NOT FAST**

TO “GET YOUR WAY.” Do not fast simply to be more spiritual than others, or simply to force God to give a special revelation. Isaiah 58:6 and following will reveal God’s chosen fast.

I suggest regular fasting for **DISCIPLINE** sake (once a week or some designated time, for a day). Then as God would lay a special need on your heart, fast until an answer comes, or God lifts the burden.

Be careful not to “look spiritual” while fasting (Matthew 6:16), or you could lose the whole benefit.

BASHAM — I feel the decision to fast is much like the decision to pray: If you feel you should do it, do it. In teaching the disciples, Jesus did not say, “**IF** you fast”, but “**WHEN** you fast.” (Matthew 6:16). I believe the same principle applies as to whether or not one must have a specific reason for fasting. Do we have to have a specific reason for praying? Certainly, we may have a specific objective in mind, but often prayer is simply fellowship and communion with God. I believe that fasting can also be a legitimate means of sharpening our communication and fellowship with God with no particular prayer project in mind.

PRINCE — Referring again to the scripture Don mentioned, Matthew 6, Jesus speaks of prayer and fasting in terms that are closely parallel. Prayer is a normal part of Christian discipline. So is fasting. Every Christian should cultivate a practice of regular praying. The same applies to fasting.

However, in addition to our regular prayer life, there are times when God directs to particularly prolonged or intensive prayer, often with some special objective. In this, also, the principles that govern fasting are similar.

Give some guidelines for fasting as: spiritual difference between partial and total fasting; and when on total fast, does this include liquids (coffee, grape juice, etc.), or does this mean drinking water only?

BASHAM — I believe TOTAL fasting means total abstinence: both from food and drink. Scripturally such a fast should not exceed three days. NORMAL fasting is abstinence of food, but liquids can be taken. Jesus' 40-day experience in the wilderness was a normal fast: afterward "he hungered" but apparently did not suffer thirst. The conclusion is, He did not eat, but drank water. Then a PARTIAL fast would mean abstinence from certain foods or certain meals.

PRINCE — The basic guidelines for Christian living is contained in Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Every Christian must cultivate

the personal leading of the Holy Spirit in his own life.

Normally, total fasting is more intensive than partial fasting. It is possible to do without food for long periods, forty days or more. However, unless a person is on a completely supernatural plane (as Moses on Mount Sinai) it is dangerous to abstain from fluids for more than 72-hours, as Don brought out. This was the limit set by Esther and the Jews in Shushan, according to Esther 4:16.

If fluids are taken during a fast, it is probably wiser to drink water, fruit juices, or both, but to abstain from stimulants, such as tea or coffee.

It is wise to break a fast with a light meal and a gradual return to normal eating. Emphasis on fruits and juices helps to avoid constipation.

SIMPSON — I would add that any abstinence of a significant need may be referred to as fasting. I do not consider "giving up popsicles for lent" very significant. The spiritual effect will depend upon the motive, and the fervor of the request. Fasting is not academic or theoretical. The Pharisees fasted twice a week. There is no record that it rendered spiritual value. Their fast became a form without FERVOR or LOVE. If the burden is intense, then a total fast is likely. By this, I mean abstinence of food or food and water.

A PARTIAL fast can also be effective. Daniel went on a fast from all "pleasant bread". (Daniel 10). His fast lasted 21-days. Whether or not the fast is total, partial, and how long, depends

largely upon the leading of the Holy Spirit. When I first began to fast, I ate salads and drank juices. That was as hard for me then, as total fasts are now. God honored those fasts.

What is the relation between prayer and fasting?

BASHAM — Both prayer and fasting are spiritual disciplines. My personal conviction is that fasting gives added impetus and power to prayer. It seems to sharpen and increase the effectiveness of prayer.

I had a physical problem in my own body for a number of years that seemed to defy healing, either by medication or prayer. Then, some years later I began to see the light on fasting, and began to add periods of fasting to my ministry. To my delight, the physical ailment disappeared. I attribute the healing to the added power fasting brought.

On at least one occasion, Jesus intimated this truth, when He told the disciples that some conditions did not yield merely to prayer. "This kind goeth not out but by prayer and fasting." (Matthew 17:21).

SIMPSON — As we said earlier, all fasting is not Spirit motivated. But, assuming that the Lord has led, or that a person is rightly motivated, fasting underscores prayer. It serves to intensify our spirit, soul and body toward the spiritual objective. Matthew 6:22 says, "If the eye be

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"How does one decide if he should fast, when to fast, how long to fast, and does he need to have a specific object or reason for fasting?"



Floyd Richardson is pastor of an Assemblies of God church in Jasper, Alberta, Canada. He has been in the ministry for two years, is married and has one son, Daniel.

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single, the whole body will be full of light." Fasting serves to "make the eye single." That is, it diverts all of our energy and interest toward the objective. It removes double-mindedness. That tends to increase the FERVOR of our prayer. It says to God that we want His will more than food and drink, and at the same time, fasting deals with the flesh to subdue it. The flesh is often the demanding and distracting rival to giving God our TOTAL attention. Once fasting is initiated our prayer comes from an attentive heart. God can therefore speak more clearly to us.

Right fasting is the launching pad for right praying. One interesting note: My blessings are not usually realized during the fast, but after. The period of fasting can be a time of warfare.

PRINCE — I certainly agree with Don and Charles in that fasting adds greater intensity to our prayer. It enables us to concentrate more entirely on our praying and on the objective that we have set for ourselves. In a certain sense, our whole personality — spirit, soul and body — becomes united in the activity of praying.

And I would add that fasting is also a scriptural way to humble ourselves. Self-humbling is one of the conditions that God has laid down for receiving answers to our prayers. Compare Psalm 35:13 with II Chronicles 7:14.

What if nausea or abnormal tiredness result, or if I find it difficult to keep my mind off food — is this of the flesh or is Satan trying to interfere?

SIMPSON — If abnormal symptoms occur, it is good to take notice. If one has some physical condition that is aggravated by fasting, consult the other believers in your group for guidance. Also, it would not be out of order to consult a physician for advice. Various medical doctors are looking at fasting as a beneficial exercise. It can be a cure for many physical problems, as Don has testified.

If however, the symptoms are associated with the fast, and you are otherwise healthy, ask God for more grace. It is the difficulties that make fasting beneficial. If there were no physical deprivations and discomforts, then fasting would be of no value.

Unquestionably, the enemy and the flesh will try to interfere. Let every interference be motivation to pause and pray and worship the Lord. After a while you will experience a breakthrough. Move on according to your own faith, and leading. Whatever God leads, He will enable you to do.

BASHAM — Yes, a little nausea and tiredness or physical weakness are to be expected. This is especially true if the fast lasts more than a day or two.

And I think we could say that Satan would certainly use the discomfort of the flesh to try and dissuade one from fasting. Basically, Satan always encourages the indulgence of lusts of the flesh; naturally then he would discourage any discipline of the flesh which might increase one's spiritual effectiveness as a Christian.

PRINCE — Sometimes unnatural nausea or headache, brought on by fasting, indicates the presence of an evil spirit, which needs to be driven out. Thus fasting serves to bring our enemy out into the open, where we can deal with him.

In the early stages of a fast, as has been mentioned, a general feeling of tiredness is quite common. But if we hold out in fasting, the feeling passes, and we experience more than usual energy.

Fasting is one way of serving notice on our stomach: "You are the servant, not the master." I know one man who was continually tormented with thoughts of food during a fast. Eventually he told his stomach, "If you go on making trouble, I will punish you by fasting a day longer." After that, his stomach was brought into subjection. See I Corinthians 9:27 and Philippians 3:18-19.

In breaking a fast before the time I set,

is the condemnation I feel from God? Also, if I set a seven-day fast for a specific question and the answer comes in three days, do I end the fast at that time?

PRINCE — In Ecclesiastes 5:4-6, we are warned that it is wrong to make a vow to God, and then break it. This will normally lead to condemnation. Therefore, we should be very careful not to make any commitment to God that we do not intend to keep. This applies to fasting, and to many other areas of the Christian life.

SIMPSON — I, too, would be reluctant to set a time in advance or make a vow. Those have a binding effect and we would condemn ourselves in failure. I do not believe God condemns. Many vows and pledges, etc., are our doing and not God's (Judges 11:30). Set a time only if you know God has led.

Personally, I prefer to fast for a **PURPOSE** — not a **PERIOD**.

If you fast as God leads, then you are free when the Spirit releases you. If you set a rule or procedure you will bind yourself — that can be good for self-discipline, but it is not necessarily God's yoke. His yoke is not heavy. In any case, do not accept condemnation.

BASHAM — About setting a time for a fast, I, likewise, feel it is rather unwise to arbitrarily set up a seven-day fast or a fourteen-day fast. It is too much like trying to twist God's arm. It is like saying, "God, I will not eat until you give me what I want." Also, a novice may set too rigid a schedule for himself, be unable to keep it, and then feel guilty if he cannot. I believe fasting should be introduced gradually — perhaps, a twenty-four hour fast first, or even just fasting one meal.

Certainly, if you set a seven-day fast for a purpose, and get your answer in three days, then quit the fast. It sounds like God felt you did not need to fast the whole seven days. We need to be a little practical and not super-spiritual about fasting, as about other

matters pertaining to spiritual discipline.

Explain the spiritual difference between individual and corporate fasting; and is it wise to set systematic times for fasting (as weekly, monthly, etc.), or is this liable to result in legalism?

PRINCE — There are times when a group of people gathered together in spiritual unity can pray more effectively than one person praying on his own. The same applies also to fasting.

In his vision of God's latter-day visitation, the prophet Joel three times

it is a corporate fast, do not "impose it" upon those who have no burden to fast. Suggest it, or even declare that God has spoken it — but allow the individuals to be motivated by the Spirit. Any fasting which is not motivated by the Spirit working within the individuals is legalism. That is the biggest danger of setting times. Though, I do believe God can lead us to set times. A group can set a time as the Lord leads and still leave the responsibility with each individual. Corporate directions should be confirmed by those involved. In Acts 15:28 the church said, "It seemed good to the Holy Ghost, and to us." When the

for a particular spiritual goal, when added to prayer and fasting, obviously can have spiritual benefit, even as any other form of self-denial.

SIMPSON — In my opinion, this need not be included in fasting, though it can be. Abstinence may be normal where it is a family fast. However, it should be with the motivation of both husband and wife. If the other party is not motivated toward such abstinence, the fasting party should not impose such a fast. The desires of the husband, physically, should control the wife; and the desires of the wife, physically, should control the hus-

"What if nausea or abnormal tiredness result, or if I find it difficult to keep my mind off food — is this of the flesh or is Satan trying to interfere?"



Jack Hill, a deacon in the Jasper Assemblies of God church, is married and the father of three children. He is employed in the production department of an electrical industrial plant.

calls God's people to collective fasting. See Joel 1:14; 2:12; 2:15–16.

Several occasions are recorded where people fasted collectively and great blessings resulted. See II Chronicles 20:3; Ezra 8:21–23; Jonah 3:5–10; Acts 13:1–3.

In almost all organized group activity, it is necessary to appoint a regular time and place to do certain things. This applies to preaching, praying, fasting and many other things. However, it is possible to avoid legalism by always remaining sensitive to the leading of the Holy Spirit.

SIMPSON — Individual fasting is self-denial for personal leading. Corporate fasting is when a body is joined together to assume a burden and practice corporate self-denial.

Corporate fasting can be a national fast (Esther 4:16; Joel 1:14), a church fast (Acts 13:1–3), or a family fast. If

Holy Spirit speaks, a spirit of unity will pervade the activity. It is the unity within God's purpose that makes the action effective (Matthew 18:18–20). Corporate fasting under God's direction is a powerful spiritual weapon!

Is abstinence from marital relations included in fasting? (I Corinthians 7:5).

BASHAM — I believe abstinence from marital relations as a spiritual discipline has scriptural validity, even as the reference you have mentioned indicates. The one word of caution I would insist on here is that such abstinence *be by common consent*. Unfortunately, most of us in ministry have had to counsel with marriage partners who were using this scripture to justify their lack of submission to their partner.

Abstinence by common consent and

band. We do not withhold ourselves in marriage.

I would be certain when martial relations are suspended, that it is for BOTH husband and wife to seek the Lord and will be resumed normally within a SET TIME. As Don has brought to our attention, this is a sensitive issue, because some wives and husbands have used spiritual reasons as an excuse for poor and unsatisfactory marital relations. Spirituality will not damage marital relations. Such a fast usually would be of value, when the burden was one mutually important to husband and wife.

PRINCE — May I just sum it up by saying that sometimes, for special periods of fasting, abstinence from marital relationships is appropriate but only as Don and Charles have stressed, by mutual agreement of both husband and wife.

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In fact, church history records Christians putting to death not only their pagan enemies, but Christians of differing theology as well. Reformers are common to church history and critics of reform even more common than reformers. If the efforts at reform were successful, then the reformers eventually became heroes and venerated church fathers; if unsuccessful, they were excommunicated or put to death. The leaders of every Christian reform movement were first considered heretics by their more conservative contemporaries, and many a tradition or ministry currently revered in the church was first denounced as the innovation of some religious radical.

We have the same problem in the church today. Overwhelming evidence to the contrary, there are still multitudes of Christians who emphatically reject spiritual healing, speaking in tongues, prophecy and other supernatural phenomena abounding in the charismatic movement of Christianity. And this includes casting out demons. As we said, man is prone to criticize those whose beliefs and practices differ from his own. Having been reared in a particular religious tradition I automatically assume it to be the correct one. In other words, if I do not believe a certain doctrine, it is because it is not true. Therefore, if I have not experienced casting out demons, it is not true or real. If it were, my church or my Christian tradition would include it. But they do not, therefore I must reject it. It is an unfortunate but quite understandable form of dogmatism.

MAN'S INNATE FEAR OF SATAN AND DEMONS

A second factor contributing to the belief that a Christian cannot have a demon is the almost universal sense of fear and loathing toward the whole subject of Satan and evil spirits. Many believers have adapted the fallacious idea

that if they ignore Satan, he will ignore them. Scripturally, such a position is indefensible. The Scriptures, in fact, clearly warn us to be on guard.

"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom *resist* steadfast in the faith." (I Peter 5:8-9)

"Submit yourselves therefore unto God. *Resist* Satan and he shall flee from you." (James 4:7)

"For to this end did I write, that I might know the proof of you, whether ye be obedient in all things. . . . Lest Satan should get an advantage of us; for we are not ignorant of his devices." (II Corinthians 2:9, 11)

Scripturally then, we are not to *ignore* Satan, but to *oppose* him. Once while I was teaching on the deliverance ministry in a home prayer meeting, a woman became so agitated she could not remain silent.

"Reverend Basham," she burst out, "I don't want to hear about those awful evil spirits! You're frightening us and I don't believe the Lord wants us to be frightened. I don't want to listen to talk like that. I just want to think about Jesus!"

I understood how she felt. Although her reaction may have been a little extreme, I have met many Christians like her. They positively shudder at the idea of a ministry designed to cast out demons and deliberately overlook or ignore Scriptural teaching about them. I confess to a time when I was driven by the same fear.

I have a vivid recollection of an incident which happened nearly twenty years ago. At a Christian conference center near Baltimore, Maryland, a group of us were gathered in a small chapel for morning devotions. With us was a missionary recently returned from Africa, a woman obviously under great emotional strain. During the morning worship she suddenly cried out, "I don't want to hear any more about that man Jesus! I'm sick and tired of that name! I hate it! All I hear is Jesus, Jesus, Jesus: I can't stand it!" And she had rushed from the chapel in tears.

Another missionary who had had some experience with people troubled by evil spirits said she felt this was such a case and suggested that four of us go and pray with the troubled woman. I was asked to be one of the four. I still recall the sense of loathing and near panic I felt as we walked across the conference grounds toward the dormitory where the troubled woman had taken refuge. I also remember the overwhelming sense of relief I felt when it was decided that rather than confronting the woman personally in her upstairs room, we would remain downstairs and pray silently that the evil thing controlling her would depart. (A technique which apparently failed since the woman left the conference the next day, still visibly upset.)

From extensive counseling I have learned that many Christians adapt the theology that a Christian cannot have a demon as an escape from having to accept what seems a terrifying ministry. How much easier to say Christians cannot have demons than to face the unpleasant task of dealing with demon power!

Jesus commissioned his disciples, saying, "Go ye into all the world and preach the gospel. And these signs shall follow them that believe . . . (Mark 16:15-17). But many who are eager to obey the command to preach recoil at the thought of the signs which are meant to follow the preaching, for the very first one is, "In my name they shall cast out demons."

I have seen Christians become so agitated about the subject that they refused even to enter the room where a Scriptural presentation of the deliverance ministry was to be given. I have seen others jump to their feet and rush out of the room in fear, right in the middle of such a presentation.

Jesus would not instill fear in us concerning a ministry which He Himself commissioned. Certainly then, the fear comes from Satan, who alone stands to benefit from our reluctance to use all the spiritual weapons God offers us. Corrie Ten Boom, in her

little book on demonology entitled, *Defeated Enemies*, sums up the situation quite accurately when she says, "Fear of demons is from the demons themselves."

DOCTRINE VERSUS EXPERIENCE: PROMISE VERSUS POSSESSION

A third factor contributing to the belief that a Christian cannot have an evil spirit is the problem of academic truth versus experiential truth; the problem of what we have been promised versus what we actually possess. Doctrinally, it is absolutely true that provision for all our needs is found in Jesus Christ. (Philippians 4:19) But what is ours by *doctrine* is not automatically ours by *experience*. A classic example of this is found in the book of Joshua, where God promises an inheritance to the children of Israel.

"Moses my servant is dead, now therefore arise, go over this Jordan, thou and all this people, *unto the land which I do give to them*, even to the children of Israel. Every place that the sole of your foot shall tread upon, *that have I given unto you*, as I said unto Moses." (Joshua 1:2-3)

Here we see that the promised land already belonged to the children of Israel, even before they set one foot upon it. They could stand on the West side of Jordan, looking across the river and say to one another, "All that land over there is ours for God has given it to us." And they would have been one hundred percent correct, doctrinally or academically. They were gazing at what was rightfully theirs; it was truly their inheritance forever. But the fact of their inheritance was, at that point, purely academic. What was required of the children of Israel to actually *possess* their inheritance? They had to enter the promised land and drive out the inhabitants foot by foot; the Canaanites, the Hittites, the Hivites, the Perizzites, the Gergasites, the Amorites, and the Jebusites. (Joshua 3:10) In other words, although the land was *legally* theirs, the enemies of Israel were still in actual

possession of it.

Also note that the Lord granted them entrance into the promised land by a miracle — parting of the waters of the Jordan so that the children of Israel crossed over dry shod. But once inside the boundaries of their promised land, they had to fight for every foot of it. Their enemies had to be driven out before them. Significantly, Joshua spent the rest of his life leading the children of Israel into battle

The danger in claiming doctrinal truth which is devoid of actual experience is clear. To do so is to reduce Christianity to a legalistic, academic religion, powerless to meet the genuine needs of human life. The New Testament recognized this danger. This is why miracles were to follow the preaching of the Gospel. Jesus confirmed the truth of His teaching with vivid demonstrations of God's supernatural power.

against the enemies that were standing against Israel in her attempts to possess all that God had promised. And even at the end of his life, although Joshua had been diligent and faithful, the Lord said to him, "there remaineth yet very much land to be possessed." (Joshua 13:1)

The story of Israel's efforts to come into possession of all the land God promised them is a parable of the Christian life. God has promised us everything we need; victory in every area of life. And by a miracle of rebirth we are born into the Kingdom of God where legally and doctrinally we are "seated together in the heavenly places in Christ Jesus (Ephesians 2:6) where "that wicked one toucheth (us) not." (I John 5:18)

But again, what is *doctrinally* true may be simply academic. It is not automatically *experientially* true. Doctrinally, Satan and evil spirits are defeated foes and have no legal right to torment us, but experientially we are

still struggling to "possess the land" and to "drive out the Canaanites, Hivites, and Jebusites." And the deliverance ministry is a vital part of that struggle.

Surely the danger in claiming doctrinal truth which is devoid of actual experience is clear. To do so is to reduce Christianity to a legalistic, academic religion, powerless to meet the genuine needs of human life. The New Testament recognized this danger. This is why miracles were to follow the preaching of the Gospel. Jesus confirmed the truth of His teaching with vivid demonstrations of God's supernatural power. And he commissioned his disciples to do the same.

Paul defended his own teaching and preaching ministry the same way: "And my speech and my preaching was not with enticing words of man's wisdom, *but in demonstration of the Spirit and power*, that your faith should not stand in the wisdom of men but in the power of God." (I Corinthians 2:4-5)

Scripturally then, doctrinal truth is intended to be confirmed by personal experience. God told the Israelites, "Every place the sole of your foot shall tread upon, that I have given unto you." (Joshua 1:3) And if we are honest we will admit to a vast spiritual inheritance which is ours legally and doctrinally, but which we have not yet "trod upon." We may *see* it, we may *claim* it, but we have not possessed it. "There remaineth much land to be possessed." And this applies to our warfare against Satan and evil spirits.

WHAT THE SCRIPTURES SAY

Objections to the ministry of casting out demons usually takes one of the following forms:

(1) Show me the Scripture that says a Christian can have a demon.

(2) How can the Holy Spirit and an unholy spirit be in the same person at the same time?

(3) How can a Christian be demon-possessed?

First, can a man be a Christian and

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not be filled with the Holy Spirit? Scripturally, the answer is yes. In Acts chapter 8 the Samaritans became Christians under the preaching of Philip, but are not filled with the Holy Spirit until Peter and John came down and prayed for them. So there is an experience by which Christians can be filled with the Holy Spirit. In Ephesians 5:18 Paul admonishes the Ephesians to "be filled with the Holy Spirit."

Just as there is an experience of Christians being filled with the Holy Spirit, there is also the account of one who was a Spirit-baptized Christian being filled with an *unholy* spirit. Surprising? Let us look at the story.

ACTS 4:32-5:6

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, *Ananias, why hath Satan filled thine heart to lie to the Holy Ghost*, and to keep back part of the price of the land? While it remained was it not

thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these words. And the young men arose, wound him up, and carried him out and buried him."

First, let us note the description this passage gives concerning the unity of

And there was in their synagogue a man with an unclean spirit; and he cried out,

Saying, Let us alone! What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

MARK 1:23-25

the New Testament Christians. The passage uses superlatives to describe the situation. Not just grace, but *great* grace was upon them all. (vs. 33)

Among those Spirit-filled believers were property owners who were led by the Holy Spirit to sell their possessions and give the money to the apostles for distribution to those who had need. Three of those so prompted are identified by name; a man named Joseph, and a couple named Ananias and Sapphira. Joseph's sacrificial gift was accepted graciously and without question. Not so, the gift of Ananias and Sapphira. For at some point between the inspiration to sell their property and the time for the offering of the money, Ananias and Sapphira had a change of heart. They sold the property after the fashion of Joseph, but unlike him they did not bring all the money to the apostles. Instead, they conspired together to keep some of it back, offering a part as if it were the whole. Peter's discernment of their

duplicity is devastating! "*Ananias, why hath Satan filled your heart to lie to the Holy Ghost . . .*" The paradox is plain. A Spirit-filled member of the Christian community deliberately chooses to lie to God, allowing his heart to be filled with an unholy spirit. The word "filled" which Peter uses to describe the wretched spiritual state of Ananias as a result of his yielding to Satan is the same verb used to describe the state of Christians fully yielding to the Holy Ghost. (Acts 4:31)

From the context there is no question that Ananias and his wife were Christians. In fact, it was precisely *because* they were Christians that their dishonesty was described by Peter as a conspiracy to lie to the Holy Spirit.

Is it possible then, for a Christian to be taken over by an unholy Spirit? Ananias was. Sapphira was. And it cost them both their lives.

(Other scriptures indicating Christians can have demons are, I Corinthians 12:1-3, 7-10; II Corinthians 11:3-4; Galatians 3:1-2; 4:3, 8-9 (RSV); I Timothy 4:1-3; Mark 16:15-18; Acts 8:5-8; Acts 16:16-18; James 3:5-12. These are discussed at length on pp. 46-59 of "Can A Christian Have A Demon?").

THE UNFORTUNATE USE OF THE WORD "DEMON-POSSESSED"

Much of the controversy over Christians having demons would never have arisen but for the use, in the King James version of the Bible, of the term "demon-possessed."

In the original Greek text there are three expressions normally used to describe the influence of demons.

(1) to *have* an unclean spirit (Matthew 11:18, Mark 7:25, Luke 8:27)

(2) to *be in* an evil spirit (Mark 1:23, Mark 5:2. The English preposition "with" is the Greek preposition "en")

(3) to be *demonized* (Greek: *diemonizomenoi*) Matthew 4:24, 8:16, 8:28, Matthew 8:33, 9:32, Mark 1:32, 5:15, 16, 18, Luke 8:36)

The Greek verb which means "to be

(Continued on next page)

THE MASTERY OF SELF

(Continued from page 11)

Praise keeps you open to God's leading, because it keeps you aware that He is God. Praise helps keep self in place.

(d) Liberality, also, will keep an open heart. Proverbs 11:24-26 is a helpful passage as is II Corinthians 8 and 9. "The liberal soul shall be made fat." The hand that opens to give, is open to receive. Do not wait to receive before you give. Begin to give. Giving will deal with the tendency to selfishness. If it hurts — give a little more. Your self will soon get the message. Just tell it, "Self, I know you are selfish. Everytime I see you starting to get out of line, I am going to drop a big offering in the collection plate." You just watch; that will have a very strong effect on self.

The worst thing for "self" is for us to be self centered. Jesus' death not only paid the price of our redemption, but He showed us a principle: losing yourself is discovering yourself. (See John 12:24-28). Revelation 12:11 is a great verse telling us how the saints overcame Satan. They overcame him by the blood of the Lamb, and the Word of their testimony (the Word of God). But there is a third reason that they overcame Satan. This reason is often overlooked. They LOVED NOT THEIR LIVES UNTO DEATH.

Humanism in various forms has convinced many people that CREATION exists for MANKIND. Theologies of various kinds have taught us that GOD exists for MANKIND. Neither is true; both are harmful and tend to make man a spoiled demanding child, "pouting" when his will is not obtained. One look at Jesus reveals the way . . . no man ever had self so under control. No man ever so glorified the Father, and blessed mankind. His moment of greatest humiliation was His greatest triumph.

AFTER TONGUES, WHAT?

(Continued from page 21)

where you hate the word "obedience" and cannot stand any form of authority. You say, "No one is going to

tell me what to do. I am free!" You will end up ten times more bound than you were at the start.

One day I said, "Oh, God, what is this? There is no control, there is no order." Then I had to realize that there are called men of God — men who are not to stop or hinder the love of God but men who are to promote and lead the move of God. There is a difference, you see.

God brought us the whole circle of freedom. I tell you there is no such thing as absolute freedom outside the control of God. For example, I feel I want to be free.

Someone has said, I am perfectly free to stand up and swing my arms around as long as I look first and see that you are not standing next to me. If you are, then I am not free to do that. If you mistake freedom in Christ for freedom from men and movements or things, then you are on the wrong track altogether. It is not freedom from the past, or from movements, or from control. It is freedom in Christ. This is the safe-point right there.

That is why today we can be as free as we want and yet keep a grip on ourselves. You will always say, "Yes, sir," to dignitaries. If God has raised up individuals among you, be willing to say, "Yes," when there is a ruling.

No one can model themselves after another person's experience. We are all unique, every one of us. But there are certain principles that are always the same, and we must be obedient in all things until the moving of the Spirit of God shows us His desire for a change in authority.

A lot of what I would like to explain cannot be explained . . . it is an attitude of the heart. People come to me and ask how they can be blessed by God. There are no A, B, C, steps to God's blessing. If your heart is right before God, even if you have not got the right words or the right formula, God says, "Amen".

I tell you, when God moved in our lives, we lost all fear of man; we were so timid and backward, and God gave us a holy boldness until we were willing to go into all the world.

And that is what happened to us, many a year ago, away in the back of the beyond of the highlands of Scotland.

THE CENSORED MESSAGE

(Continued from page 30)

demonized" however, is consistently mistranslated in the King James Bible, which inserts the word "demon-possessed", a translation which is as unfortunate as it is inaccurate. A far more reasonable translation could be rendered by the use of an English word such as "afflicted."

We agree with those who insist that a Christian cannot be "demon-possessed," since the term implies that the afflicted person is totally controlled by Satan. "Possession" denotes total ownership. For a Christian, obviously this cannot be true. The true Christian is "owned" by Jesus Christ.

But the fact that one is a Christian does not assure that every area of his life is free from demonic bondage. A Christian can be tormented or afflicted by evil spirits in some area of his life and still be a sincere Christian; just as he can be tormented by physical illness (which is also from Satan) and still be a sincere Christian.

Take the people from whom Jesus expelled demons: they were not raving maniacs. For the most part they were ordinary, God-fearing Jews who tilled the soil, fished the seas, worshipped in their synagogues, ran their businesses and households, living ordinary normal lives in most ways. Only they suffered some particular area of affliction, some physical infirmity, or perhaps some uncontrollable or unhealthy appetite based in an evil spirit.

So it is with Christians today who receive deliverance. Normal, successful, and faithful in most areas of their lives, they are beset by some haunting fear, some compulsive appetite, or some debilitating physical weakness caused by the presence of an evil spirit. Then, learning of the deliverance ministry and the power in the mighty name of Jesus Christ, they submit to deliverance and are set free.

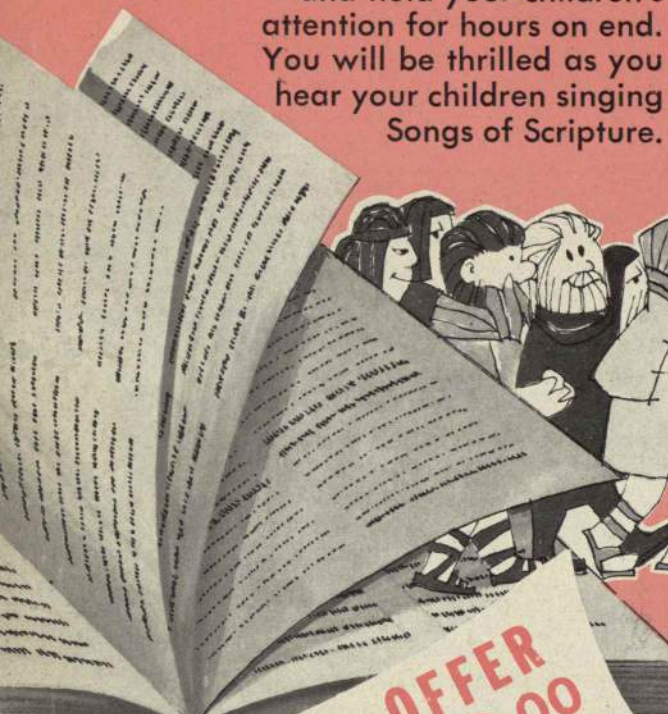
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