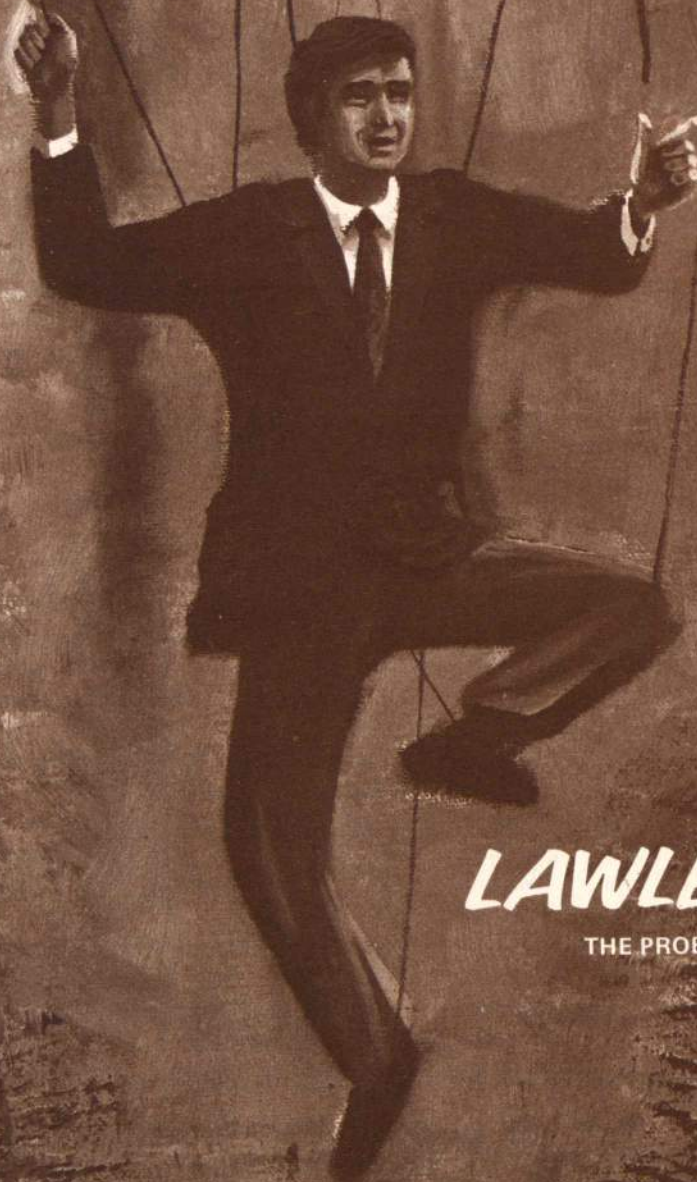




new wine

SEPTEMBER 1972

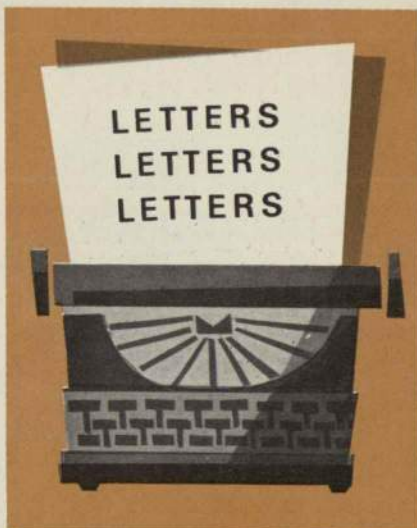
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



LAWLESSNESS!

THE PROBLEM OF DOING YOUR OWN THING.

(See Pages 4-9)



Dear Sirs:

I praise the Lord for a magazine such as NEW WINE. The articles are always concerning some area of the faith that the Lord is prodding me to learn more about.

I had almost finished reading PRAISE — MINISTRY TO GOD, when such praise and thanksgiving welled up within me, and I just had to let you know how I praise and glorify God for His teaching through NEW WINE.

Also, Bob Mumford's article on Job, WHY, GOD?, was most meaningful — the Lord has been taking some of the "I" out of us, and teaching us to rely completely upon Him. It is wonderful after the painful operation is finished — to be able to go through each day with no worries in spite of having four teen-agers and know God is taking care of everything in His own way — and "His ways are not our ways." Praise the Lord!

Mrs. M.P.
Texas

Dear Fellow Christians:

You'll never know how much God has used your magazine to minister to my spiritual needs.

Your article WHY, GOD? by Bob Mumford was another heavenly blow on the head — or should I say heart? Now I'm beginning to understand "why". Jesus is cracking the core of Behemoth in my life and I praise His

holy name for it! We so often fail to realize how spiritually short-sighted we are and how vast the eyes of God are! He loves us so much! Praise His Holy Name! When a clay pot is being shaped it goes through an awful lot to reach perfection. We have to realize that in our own lives. God bless your ministry.

In Jesus name,

E.S.
Florida

Gentlemen:

NEW WINE is still one of my favorite magazines, but if you will permit me to say so it is not nearly as exciting the last several months as it was. Those Forum discussions are too lengthy and when done nothing much has been said. Recently, also, some of the articles are long drawn out until one loses the lesson. Another woman reader and I were discussing this the other day and she said the same thing.

The letter to NEW WINE in the April, 1972, issue, by a Rev. T.B. of Dallas, Texas, certainly expresses my sentiments. I am just sick and tired about all this business of a woman's place. If you will read your Gospels and then write an article where Jesus ever said anything about women not teaching, preaching, etc., I sure want to read it!

You may remember the rib was taken out of Adam's side and she was to be a help-meet to Adam. Then Mary was honored highly to be the mother of our Lord. Women stayed at the cross, and were first at the tomb.

May I ask what about Kathryn Kuhlman, Evenly Wyatt and others, who are really working for the Lord and the Lord has not stopped them.

Many of our churches would go to pot if we did not have the women to teach and take much of the responsibility.

The husband is the head of the house but all important decisions should be made by both the husband and wife. I have been in a position where I have dealings with people and I found that where one is "boss" there is always friction but where both work

out things together the home is happier and much better in every way.

Well maybe this is not all said the way I would like it but you like comments so this is mine and many others.

M.V.G.
Pennsylvania

Dear Sirs:

NEW WINE is fine but I find I am not reading it. It deals effectively with the elementary facets of tongues, prophecy, discerning of spirits, et al., but glory — no one can stay there forever. There's so much more to be apprehended by a soul. Good luck!

Mrs. S.R.E.
Canada

Dear Sir:

As I sit here reading the NEW WINE MAGAZINE, I am pleased to know that each article has a specific purpose in God's dealing with His people.

The article on fasting "burned in my heart" and it was meant for me as well as others who face uncertainties in their life. The Lord is good and discipline is necessary. In fasting, the Lord teaches me the need for Him. Sometimes I start to think that I am the boss, then it's time to be chastened. Whether we are living good lives or not, we need Him and we need this closeness which only fasting can bring. Thank you for listening to the Lord's Voice, and moreso, obeying by printing this article.

As I read the article by Charles Simpson, "The Mastery of Self", I was filled with joy to hear him say "put on new garments". In these words, the putting on of new garments, I feel that the Lord also wants us to fast, to put on our new wine skins. Get rid of the old self, the old stomach, the old wineskins and put on the new self through a thorough washing — fasting. The old must go; the new man must be put on.

Thank you once again for this article because the Lord knows the needs of His people. We continue to pray for your ministry.

C.L.G.
Texas

CONTENTS

LAWLESSNESS!	4
<i>Bob Mumford</i>	
"IF MY PEOPLE . . ."	10
<i>Derek Prince</i>	
BIBLE STUDY	15
<i>Howard Coffey</i>	
CAN YOU KEEP IT?	17
<i>Derek Prince</i>	
CHRISTIAN GROWTH MINISTRIES REPORT	20
NEW WINE FORUM	25

Front cover by Norbert McNulty, Jr.

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EDITORIAL

Just in case you hadn't noticed, and most of you have, God is doing something new in the church today. Solomon said that there was nothing new under the sun, and in one sense, what God is doing is old — almost two thousand years old, to be specific. God is calling out a people in our day to be a people that are holy and separated to Him.

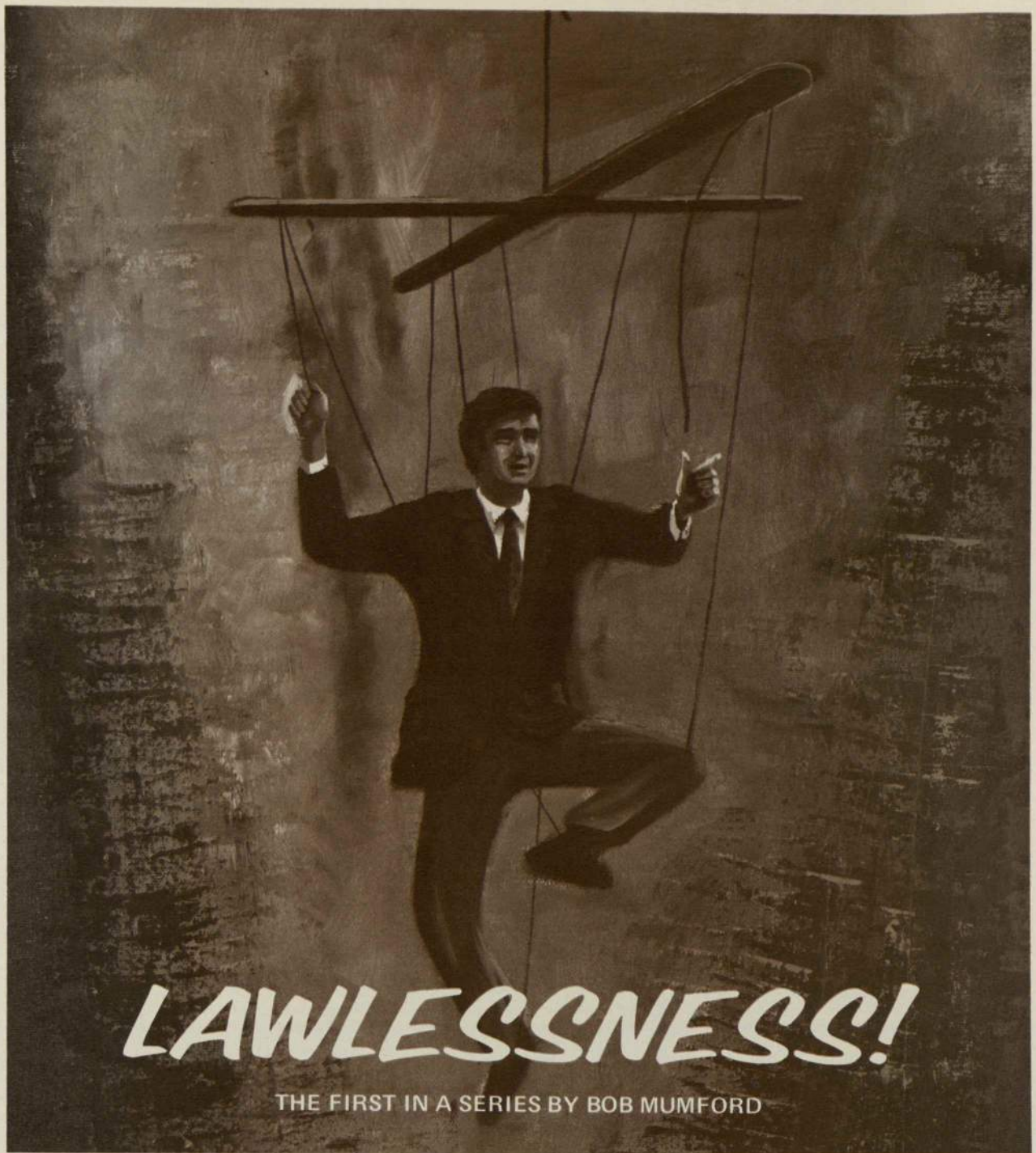
The spasms that have shaken the church for many years are part of the promise that judgment must begin in the house of God. The shaking has a purpose; — the liberalism, the apostasy, the disenchantment with traditions is bringing the church again to its first love.

In Revelation, the church at Ephesus was given a description that could qualify any church as "the most spiritual in the city": "labor . . . patience . . . cannot bear evil . . . tried the false apostles . . . labored for Jesus and not fainted". Praise the Lord! But He also says: "You have left your first love!"

The desire of God's heart today is to find a people who will hold Him as their first love. This means love Him above their prayer group, denomination, personal doctrines, and what He is doing. Can we get so caught up in the doing that we forget the Doer? You bet we can. Even in this day of the moving of the Spirit of God we can become more in love with the move than we are with the Mover.

The people of God have good reasons to glory in these days, for God is doing a wonderful work in the earth; and by the Lord's grace one day we shall see Him coming back for His people — could there be a better hope? The glory we have in this day is not the work God has done, but our glory is God Himself. The fresh wind of the Spirit that is blowing in the church brings back the boast of Paul, "I glory in the Lord!"

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.



LAWLESSNESS!

THE FIRST IN A SERIES BY BOB MUMFORD

"Lawlessness" means different things to different people. Some instantly hear the shrill of a siren, the screech of tires sliding to a halt, and the clank of hand-cuffs. Another will be caught up in the suspense of a courtroom scene with judge poised to pronounce the sentence; the accused, belligerent, in the face of the verdict. Still another may only be conscious of his own inner burning resentment and the discipline necessary to keep it

from erupting into action. But how many picture a Christian standing accused, amazed and questioning, at the discovery of his own lawlessness before the Word of God?

Certain principles are present in every instance of lawlessness. It is these basic principles that we are probing in our search toward understanding the Nature and Spirit of Obedience. Lawlessness and obedience are two sides of the same coin. Man has

been endowed with the privilege of choosing which side of the coin he will use in the daily exchange of life.

Personally, I have been working on this word "lawlessness" for six or seven years. There is within my heart a cry to understand obedience in some new way — some deeper way than I have ever known it before. Everyone who has dealt with the things of God for very long knows that an individual shares out of his own needs. A true

The move of the Holy Spirit in our day has brought new horizons of freedom to believers. But will God someday judge our generation by saying, "Every man did that which was right in his own eyes"? In this penetrating series, Bob Mumford will examine this question.

teaching results from the search of a man who has been crying out for understanding.

For an introduction to the character of lawlessness, we take three verses from the closing of Jesus' teaching which is often referred to as The Beatitudes — Matthew 7:21-23:

"Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works (i.e., miracles, healings, other signs and wonders). And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Notice that the party in question calls Jesus "Lord". I Corinthians 12:3 tells us, "...no man can say that Jesus is the Lord, but by the Holy Ghost." It is my belief that these three verses refer to born-again, Spirit-filled Christians.

Consider the phrase, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." As I understand it, this does not mean heaven in the ultimate sense, but refers to relationships and involvements in this present life, as well as to the future.

In the following phrase, "...but he that doeth the will of my Father which is in heaven...", the word *will* could be translated the *desire* or the *wish* of my Father. In most instances it is translated this way. It is the same word that is used by Jesus (Matthew 6:10) when He teaches us to

pray, "...Thy *will* be done in earth, as it is in heaven." It is the desire, or the wish, of the very heartbeat of God which is expressed in this word *will*.

So Jesus is saying, "Not everyone who says to me Lord, Lord, shall enter into the kingdom of heaven, but he that does the wish, the desire, the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name..."

Here let us consider three verses from the Book of Mark — 9:38-40. "And John answered him, saying, Master, we saw one casting out devils in thy name and he followed not us: and we forbid him, because he followeth us not. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Looking again at Matthew 7:22, "...have we not prophesied in thy name? and in thy name have cast out demons? and in thy name have done many wonderful works? And then will I profess unto them, I have never *approved* (many translations use this word and the Greek substantiates it) you. Depart from me, ye that work *iniquity*."

Here is the word I have been after — INIQUITY! Immediately there leaps into the mind of most Christians visions of robbing banks, beating up your grandmother, and all sorts of lurid crimes. We think, "Oh, those nasty people, no wonder the Lord says I never knew you." But the interesting thing is, the Lord does know them. So there must be something further as far as interpreting

what Jesus means when He said, "I never knew you." He cannot be saying, "I don't know your name or address." What is He saying, then? In this instance, iniquity is *lawlessness*. That is, they were walking without law. Please let me say right here as strongly as I know how — much of the Christian community is walking without law!

DOING YOUR OWN THING

Which brings up this question. Is it possible to know and understand the things of the Spirit, grab them to ourselves and go our own ways? The answer is a resounding YES!

One important principle which we need to realize is this: the ultimate law in all the Universe is the will of God. There is no law above the will of God.

How about a Mumford translation of our three verses from Matthew: "They called Him Lord because they loved Him. But He says: Why do you call Me Lord when you don't want to do the things that I tell you? If you are going to call Me Lord, then you must come under a spirit of obedience. You see, it's not what needs to be done. It's what I tell you to do. But you call me Lord, Lord, and you take the things of the Spirit and you use them to your own promotion, to do your own thing, to go your own way and build 'something for Jesus'."

Do you know that it is not what you do, and it is not where you go; but it is whether or not you have done the will of God?

I may say to God, "God, I am going to Philadelphia and preach the
(Continued on next page)

SPIRIT OF LAWLESSNESS

(Continued from page 5)

gospel." He replies, "You stay in Fort Lauderdale!"

"But God, I want to go to Philadelphia and I enjoy preaching and I am going to save the world for Jesus! Move over God!"

Or, we may become acutely aware of a need on the other side of the world. So off we go — without background, training, commission — simply because there is a need. There is only one thing wrong with the whole set-up: it wasn't within the revealed will of the Lord for you!

These instances remind me of the time I rode a horse on a dare. It was a big white mare and the moment I got on the horse she became aware that I did not know how to ride. So the horse took the bit in her teeth and dashed off just where she wanted to go. I didn't have a thing to say about it! I just rode along. This is the way it can happen with the things of the Spirit. We get the bit in our teeth and dash off to do something for Jesus, and the Lord just rides along, waiting for the day when He can get the bit into our mouths and get us stopped long enough to direct us into whatever He wanted us to do in the first place.

Do you see it? I take the things of God and go my own way. Therefore, He says, "If you do that, you will find out that you are going to be disapproved. This is not what I am after in your life. I cannot use you. I find that I must reject you, not as a child of God, but I must reject you because of your *lawlessness* — because you refuse to come under law."

Now, Church, the strange part of this whole thing is that nobody has trouble "obeying" until God's will crosses his will! Also, how many of us have found out that God knows just where to place His finger in order to reveal to us our lawlessness?

This has nothing to do with open sin. It has to do with the inward nature of obedience. *Lawlessness is a spirit*. It is something within the child of God that we received from our father Adam that came right down to us. When God's will crosses our

will — that is when we discover the spirit within us that responds, "But I want to do my own thing!" We superimpose our own will on God's will . . . and this is *lawlessness*.

An example of this truth of lawlessness and disapproval is in Ezekiel 44:10-15. "And the Levites (notice, these were men of God) that are gone away far from me, when Israel went astray, which went astray away from me after their idols: (doing their own thing) they shall bear their *iniquity*. (Here is the same word — *lawlessness*.)

"Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them."

The verses which follow do not say, "Those Levites that went after their idols — I am going to cut them off and have nothing more to do with them." No, this is what God says, "This is a *lawless spirit*, and because of this comes rejection and a certain punishment. You priests may continue to stand before the people and minister to them, but you may not come near to me anymore — nor to any of my holy things; only those who did not go astray can stand before me."

I believe this is almost an ultimate punishment — "you go ahead and minister but what I am after is sons of righteousness . . . those who obey . . . those who want to do My will . . . where there is a spirit inside the man which says, 'I delight to do Thy will, O God.'"

Yes, you can take the things of God and go build your own church . . . your own prayer group . . . your own doctrine. The worst part of it is that God blesses it. But the lawless spirit within you will ultimately call forth rejection and punishment.

If I could blow an urgent trumpet, the message would be: for Jesus' sake, seek to hear and understand what God is saying to us in this area! Each one of us will have to discover for himself his own spirit of *lawlessness*. Because we have thrown off outward sin, we have

difficulty recognizing that the spirit of rebellion, the spirit of anarchy, is at work in our lives. What God is really after is to write His law on our hearts.

GOD'S REVEALED WILL

Psalms 19 has much to teach us along these lines. It shows us the three ways by which God makes Himself known to man: general revelation; special revelation; and spiritual revelation, where God makes Himself known through the Spirit in the inner man.

Verses 1-6 gives us a general revelation:

"The heavens declare the glory of God; and the firmament sheweth His handiwork.

"Day unto day uttereth speech, and night unto night, sheweth knowledge.

"There is no speech nor language, where their voice is not heard.

"Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

"Which is as a bridegroom coming out of his chambers and rejoiceth as a strong man to run a race.

"His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

Pictured for us is a man looking upward. He sees the heavens spread before him. He sees the light . . . the dark . . . the stars. To many, these glories proclaim the Creatorship of God. To others the scene leaves only questions with no answers.

One day a professor was talking with a student who claimed to be an agnostic. The student said, "I want to know God and yet I don't believe there is any God."

To which the professor replied, "Go out in the back yard and lift your head up and say, 'God, if there is a God, I want to know you.'"

After following these suggestions the boy returned and his professor asked, "How did you make out?"

The response was, "I felt like a fool."

"Good!" came the answer, "That's

the way to start."

Here we see the workings of general revelation. However, there is no voice, there is no speech. This can be very dangerous because people will say, "Yes, God is a creator. I believe in God. I see His handiwork." The result of such limited acceptance results in pantheism and religion. It is dangerous because people get excited and feel they believe in God just because they see evidence of His creative powers. Even the devils believe in God.

Yes, general revelation is a step in the right direction, but it falls very short of God's desired goal to make Himself known to man. General revelation can tell you that He is, but it can never tell you what His will is for you. God wants to be known, but He also wants you to know what He is like. He said, "If you want to know what I am like, then read about it."

Verses 7-10 contain a special revelation of God:

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple.

"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, much than fine gold; sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned; and in keeping of them there is great reward."

Yes, once we see God in creation, He has what is called Special Revelation for us. Many, or perhaps most, of us have mental images of God. These are the products of our imaginations of what God is like. And He may not be at all like that! God provided for that possibility. He said, as we have mentioned before, "If you want to know what I am like, *read* about it."

Special Revelation tells us just this and much more. It shows us His provisions for all of our needs and in this

we get a picture of His greatness . . . His goodness . . . His wisdom. These are insights we never could receive through just General Revelation. He also tells us what He wants us to do . . . where to go . . . what to say . . . how to dress . . . what He expects from us. This is God dealing with the individual. His ultimate goal is, that after years of rebellion, each one may have revealed to him the specific will of God in every detail of his life.

Finally, we see a spiritual revelation of God in verses 12-14:

"Who can understand his errors? cleanse thou me from secret faults.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight,

"O, Lord, my strength and my redeemer."

Spiritual Revelation occurs when God works what He is and what He reveals Himself to be, into the heart of man.

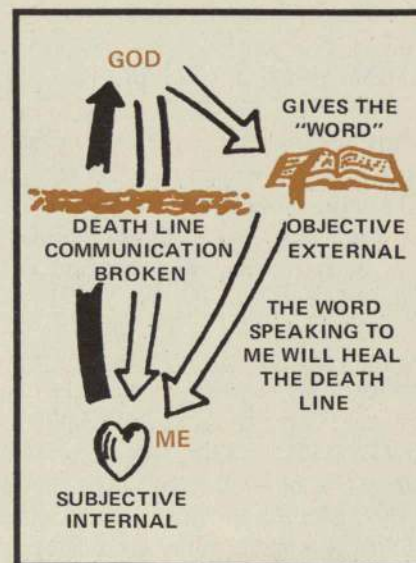
Jeremiah, Ezekiel and the Book of Hebrews all teach us that God's ultimate goal is to open us up and write His laws on our hearts. Jeremiah says, "I will give him a new heart." Ezekiel puts it this way, "I will sprinkle you and write my laws on your heart." In Hebrews chapters 8 and 10, we find: "I write my laws on your heart."

The motion picture, THE TEN COMMANDMENTS, portrayed for us the scene of God's laws being engraved upon the tablets of stone. As I witnessed this, I saw what God's ultimate intention was and what he wants to do *within* us. When His law is written on the table of a person's heart, there will not be a *lawless* spirit, but a spirit eager to do His will.

One translation of the question asked in this Spiritual Revelation as "Who can understand his errors?", words it this way, "Who can tell how many times we offend?" This is a question David is asking, "Who can understand how many times we must

have offended God and walked off in a lawless spirit, without even knowing it?"

David closes the Psalm with the prayer, "Let the words of my mouth . . ." Do you realize the truth implied in this opening phrase? Another reminder from scripture says, "Out of the heart the mouth speaks." It really is true. The meditations of the heart are expressed through the mouth. In Spiritual Revelation the Word is made flesh.



GOD'S PLAN FOR MAN

In order to explain how God works in the life of man, let me use the above illustration and then take myself as an example. I know myself better than I know anyone else and I know His workings in my life.

There is one thing that I want in life — I want to know Him. My heart beats inside. It beats out a desire and says, "God, I want to know You. I want to understand You. I want to come to love You and be a son who is pleasing to You." This is all working in my heart and I say, "God, reveal Yourself to me."

But something happened to impede the fulfillment of these desires. Sin entered in and caused what we shall call the *death line*. In the rupture, the communication between God and me was cut off. Due to this death line, my spirit, and all that was involved, died.

(Continued on next page)

LAWLESSNESS (From page 7)

We are all familiar with this alienation between God and man.

But God said, "Mumford, I still love you."

Amazed, I responded, "You do?"

"Yes," He answered, "and in order for Me to reveal My love to you I have to give you something — the written Word. This will speak to you and if you will permit it to, we can get this death line healed."

You will notice in our drawing showing the communication lines between God and me, that His plan is *double arrows*. It is not just me going to God, but it is God coming to me. This is extremely important! In fact, this is where we are most apt to ruin the entire procedure.

The minute the death line is healed, we are apt to think we know God, not literally but actually. We fail to remember that this is a progressive revealing of God's will.

Right here we are going to take two words. The first is *SUBJECTIVE* or *INTERNAL*. The second is *OBJECTIVE* or *EXTERNAL*. The first is what is going on inside of me. The other is what is going on outside of me. The external, or objective, is what the scripture calls *TRUTH*. The embodiment of Truth is God's *LAW*. Jesus said, "Thy word is truth." (John 17:17). Here is God's inspired Word given to us (special revelation) to tell us what He is like, what He wants from us, what He expects us to do. It includes our money, how we are to handle our sex life, when and where He wants us to go to church. This is called the perspicuity of scripture — meaning that the Bible speaks to everything. If you do not believe that it does — just read it!

To single out one experience which proves this, let me tell you about my purchase of a Christmas tree. The price was \$5.00 and I felt this was more than I wanted to pay. So I began haggling with the merchant. I said, "That little thing! It is half dead already. Look, the limbs are beginning to fall off."

"Well, I'll give it to you for \$3.50," said the salesman. I gave him the

money and got in the car.

I drove home thinking, "Boy, did I get a bargain!" That night before I got in bed, I picked up my Bible and a verse in Proverbs (20:14) jumped out at me. "It is worthless, it is worthless, says the buyer; but when he goes his way, then he boasts (about his bargain)." (Amplified).

Convicted, I cried, "God, you got me! This is exactly what I did." Recalling how I tried to get the salesman to come down on his price and how he

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Because of increased mailing costs, Christian Growth Ministries will no longer mail individualized monthly statements in acknowledgment of contributions. Instead, an acknowledgment of receipt will be sent to you for each contribution and an individualized statement will be sent at the end of each calendar year. Thank you!

finally agreed to sell the tree for \$3.50. I realized I had sold myself for \$1.50. Big deal! But I did not know. Do you know why I did not know? Subjectively, I think I know things. Internally, I am Lord in my house . . . I have to make my own decisions and go my own way. God said, "I know that, but I'll tell you what I have done, son. I have given to you something *outside* of yourself that will show you how to do this."

The Father is *searching* for a people who will worship Him in spirit and truth. Jesus made it very plain when He said, "The Father seeks such to worship Him in spirit and truth." (John 4:23). He has given to us His Spirit and His Truth. Together they lead to spiritual health and growth. Someone has said, "The Word alone, you dry up; the Spirit alone, you blow up; the Spirit and Truth, you grow up."

F.B. Meyer tells a story about going to visit an older man who loved God

with all of his heart. One morning about 5:30 o'clock Mr. Meyer came up the stairs into the friend's room to find him pouring over the scriptures. He asked, "What are you doing?"

The reply was, "Well, I am just finding out whether I love the Lord or not."

Surprise was evident in the next question, "You find out whether or not you love the Lord?"

"Yes," the old man replied, "I read the verse that says, 'He that has my commandments and keeps them, he it is that loves me.' I have just been going over the commandments to find out whether or not I really love Him."

Perhaps we had better ask ourselves if it is possible to come into a religious self-deception and believe that we are something that we really are not. If I ask myself the question, "Do I really love the Lord?", and seek to answer it from merely the way *I feel*, I may be deceiving myself. But if I have a way of measuring my answer, I am obligated to put that method into use.

But how can we measure correctly if we are not acquainted with the *ruler* (the Word of God)? We are going to have to learn that there is a nasty word that is used perhaps a hundred times in the New Testament — that word is *commandments*. We don't even like the thought of that word! We rear back and say, "Are you trying to put me under the law?" You had better believe it — a new kind of law.

If you can see this principle starting to work in your life, you will pour over the scriptures, coming to the place where you will ask yourself, "Am I doing that? Am I obeying this?" It is important that we see this subjective-objective relationship which will lead to spiritual health and keep us walking in the light of God's Word.

SIX GUIDELINES ON THE RULER

Returning to our thoughts on Special Revelation, we find six definite guidelines for measuring our understanding of God's provisions for spiritual growth and maturity. These are progressive. They have been tested,

tried and proved over many centuries of use.

"The law of the Lord is perfect, converting the soul."

The word "law" is used in many different ways in the scriptures, but here it literally means "to point the finger". It means you are going one way and God says, "Go this way." This is general direction. The law of the Lord is perfect, turning you around — sending you in a different way. It is the finger pointing you. It might be called the "over-view" — it is over everything. It shows you how He wants things to be done.

"The testimony of the Lord is sure making wise the simple." Literally translated in both Hebrew and Greek, testimony simply means that "it works!" If you do what the law tells you to do, the testimony is this — it works! Most of us could give testimony after testimony about God's ways working. I have never in my life had anyone tell me that God had actually failed him. If you meet God's qualifications, you will find that it always works. It is sure and it makes you wise. It affords an internal knowledge — not an academic wisdom — but an intellectual knowing of that which is real from that which is not.

"The statutes of the Lord are right, rejoicing the heart." This has to do with civil and human relationships. We all know that there are a multitude of crying needs in our world today. And there are almost as many solutions offered as there are problems. But God gives certain statutes governing civil, human and inter-personal relationships. If we would live by these statutes, we would not have the racial, economic, social snarls with which we are beset. They would be unraveled through the statutes given to us for these purposes. The effect would be a rejoicing in the home, the community, the church — such as never has been seen before in the history of the world. Joy leaves when you break God's statutes.

"The commandment of the Lord is pure, enlightening the eyes." Commandment means special instruction

clearly given. His command is pure, which is better translated clear, plain or distinct. One command given to us by Jesus is, "A new commandment give I unto you, that you love one another." It is plain. He told us to do it. It will open our eyes. When we do what the Lord tells us to do, it is amazing what we see following our obedience. God opens whole new vistas and horizons to the obedient. The disobedient go dry.

"The fear of the Lord is clean, enduring forever." This is the motivation for holy living — the fear of the Lord keeps you clean. Someone may say, "It doesn't mean to be scared of God." Oh yes, it does! It would be good for all of us who are seeking to follow the Lord to get a good dose of fear. Don't play games with Him. He will get you in the end. Judgment is not always speedily executed but He will get you. It may take a year, or five, or twenty years, but He will be there waiting for you. The fear of the Lord keeps you clean.

For example . . . the eyes of the Lord are watching when you make out your income tax. When you know He is going to be watching, it is strange how easy it is to put in the right figures! Uncle Sam may be on the alert occasionally, but the judgment of the Lord endures forever.

"The judgments of the Lord are true and righteous altogether." The judgments of the Lord are what results from neglect of or disobedience to the other aspects of special revelation. If we close our eyes and ears to the general direction given to us; if we scorn the testimonies of the Lord; if we settle for man-made solutions on our civic and inter-personal relationships instead of heeding God's statutes; if we disobey His specific commandments; and if we do not cultivate a fear of the Lord — JUDGMENT is our final destination.

The judgments of the Lord are true and righteous. We may question this in our own lives and even in the lives of others. But every time God deals, works or judges in the life of a man or woman — you can know it is right. There may be a rebellious spirit within

a person that completely hinders growth. Some of us would rather cry and stiffen our battle-line than submit.

Do you wonder why God passes judgment on His children as the need arises? One of the things that helps us to see the merciful hand of God raised in judgment is a statement from the Book of Revelation: "Lord, righteous and true are Your judgments, all the earth is being judged, but you are right, Lord, they deserve to die." In the light of this, we should cry out, "Oh, God, bring forth judgment in the earth."

I believe the words, "more to be desired are they than gold, yea, than fine gold, sweeter also than honey and the honeycomb", refer to God's judgments. Rather than go the way of developing a lawless spirit, we should say, "God, God, God, I want your judgments. I know they are righteous and true. Lord, please don't wait until I get to eternity and then reveal them to me. Deal with me now, Lord. Show it to me, God, for what it really is. Work something in my heart. More to be desired is your judgment than gold, yes, than much fine gold. He that is without judgment is without a Father!

"Moreover by them (law, testimony, statutes, commandments, fear and judgments) is thy servant warned; and in keeping of them there is great reward." We have the warning and we have the choice. We can either continue in our original lawlessness, or come under the judgment of the Lord and submit to His love, grace and provision. We can ask Him to put the bit and bridle and harness on us and walk along in His yoke, knowing the joy and freedom of companionship with the One who has made us for Himself, or we can go the way of the world, the end of which is death and destruction. Thank God He has given us the power of choice and clear instructions for our guidance.

Today as never before God is looking for an obedient church. And before obedience can come, we must first come to grips with our own lawless nature. I believe with all my heart that this is what God is saying to the church today. Let's listen! □

"IF MY PEOPLE..."



H. Armstrong Roberts Photo

ELECTION YEAR ARTICLE BY DEREK PRINCE

GOD HAS CALLED HIS CHURCH TO SHAPE THE COURSE OF HISTORY.

There are various ways the church can make her authority effective in the world. Let us consider one of these, the way of prayer.

God desires the church to exert a controlling influence in the affairs of this world through prayer. This is clearly stated in the scriptures. If the church fails to do it, the church has become salt that has lost its savour.

In II Chronicles 7:14 we read: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This is a revelation given by the Lord to Solomon after he had dedicated the temple. Some of you undoubtedly have the attitude: That promise was spoken to Solomon a long time ago in the Old Testament and it does not have much meaning for us today.

However, in II Corinthians 1:20 we

read: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." Not some of the promises — but ALL the promises! Not were, not will be — but ARE! Not merely yes, but if you are still doubtful, yes and Amen! In him (Christ) unto the glory of God by US! "Us" refers to ALL Christians, including you and me. How do we glorify God? By claiming His promises! The more of God's promises we claim, the more we glorify God.

Referring back to the promise in II Chronicles 7:14, I believe you can see how this promise refers to you and me today! God speaks of "my people who are called by my name." The literal Hebrew translation is: "my people upon whom my name is called." God's people are those upon whom his name is called. If you are a Christian, what does that mean? It means that the name of Christ is called upon you. You are associated with the name of Christ. You are identified as a Chris-

tian by the name of Christ. So this promise applies to Christians: God's people upon whom the name of Christ is called.

God says that if his people will do four things, he will do three things. God's people have to do four things first, before God will do the three things that he is committed to do. It is a conditional promise. God does not say He will do it unconditionally, but he says, "IF my people will meet my conditions, THEN I will do these things."

Looking to the end of the verse first, the last thing that God will do for his people is to heal their land. It is clear that this is the land in which they live. God says that it is within the power of his people to do things which will cause God to heal their land. Does our land need healing? Of course. This indicates that God's people have failed to do what God told them they should do. The responsibility is with us. . . NOT with the hippy, NOT

with the prostitute, NOT with the man who never darkens the door of a church. The responsibility is with the people upon whom Christ's name is called!

If our land is not healed, it is because we have not done the things that God requires. It is simply another way of saying what Jesus said in Matthew 5:13: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." If your land is not healed by your presence, then your salt has lost its savour.

What does salt do? First of all, it gives flavour. As long as we are present in the earth, we give flavour to the earth in the sight of God. In other words, God accepts the world because of the Christians. God deals with the world in grace and mercy, rather than wrath and judgment, because of our presence.

I believe that it makes a difference where I go. I discovered this during World War II. Other soldiers were safer where I was. When we were in tight corners in the North African desert, some of those blaspheming soldiers would turn to me and say, "Corporal Prince, I am glad you are with us." What did Elisha say to Elijah? "My father, my father, the chariots of Israel, and the horsemen thereof." Where were they? Not around the kings but around the prophets.

We are the people who are the defence of the country. Consider the example of Sodom. Abraham said to God, "If there are ten righteous men, will you spare the city?" And God said, "Yes". But he could not spare the city because he could not find ten righteous men. I do not know how many men there were in Sodom, but I know that the same proportion still applies. Ten righteous men can preserve a whole city, they give flavour to that city. I feel sorry for this earth when the church leaves. There will be no more salt. Then wrath and judgment will be poured out without any limitation or restriction.

Salt also preserves. It holds back

corruption. In the days before refrigeration, meat was preserved with salt. It kept back corruption. What are we here for? To keep back corruption — moral, social, political. Jesus said, "If the salt have lost his savour, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." When the church ceases to fulfil its function as salt, it will be thrown out and trampled under foot of men. Men will trample underfoot the church that is not fulfilling its role in the world as salt.

What are the things God requires his people to do? First of all, "my people shall humble themselves." That is the hardest thing for religious people to do. You hear some people say, "God, make me humble." God never said that. God said, "Humble yourself." God can humiliate you and He may have to, but the only person who can humble you is yourself. Humility must come by an inward act of your will. If you do not choose to humble yourself, you can be humiliated in the dust but still be as proud as a peacock.

The first condition is to humble yourself and submit yourself to God. If we are submitted to God, we will be submitted to his Word and his authority. It is easy to say that you submit yourself to God, but God's Word says: "Submit yourselves one to another . . . Wives, submit yourselves unto your own husbands" (Ephesians 5:21-22). Many people claim, "I am submitted to God," but when the test comes in their relationship to other people, it is obvious that they are not.

If you are to humble yourself, you must be the doer. It is not a bad thing every now and then to get right on your face on the floor before God. Say, "God, here I am and here is where I belong!" Do you think that is fanaticism? You read through the Bible and see the number of men who were on their face before God: Abraham, Moses, David, Daniel. If it was a good place for Moses, David, Daniel and others, I do not think it would be beneath your dignity.

"If my people who are called by my

name will humble themselves." This is step number one and you cannot leave it out. God has got his spiritual program arranged in grades: grade 1, grade 2, grade 3, grade 4. Until you pass in grade 1, you never get to grade 2. It does not matter if you have to repeat grade 1 ten years in a row, God will not promote you. That is why some of you have been stuck so long in the same grade. Do not think, "Lord, I couldn't make it in grade 1, but I will make it in grade 2. Let me pass this one and I'll make the next." No, it will not work!

The second step is prayer. "If my people, who are called by my name, shall humble themselves, and pray." Do not start to pray until you humble yourself. Humility comes before prayer.

"Pray, and seek my face". The third step is to seek God's face. This means to get directly into the presence of Almighty God. Where every barrier and every hindrance is removed, and you are face to face with Almighty God. You may have a prayer meeting, but that is not necessarily seeking God's face.

A young man came to me seeking the baptism in the Holy Spirit. I told him I could see him on Wednesday evening. He said he had to attend a prayer meeting that evening. I said, "I suppose that would be no good." "Oh, no," he said, "that would be O.K. We pray from 8 to 9 o'clock." That is a prayer meeting, but it is not seeking God's face. When you seek God's face, you do not stop until you get into God's presence . . . even if it takes all night. There is a lot of praying that is not seeking God's face. It stops short of contact with God.

The fourth step: "turn from their wicked ways." Who? The alcoholic, the young people that won't go to church? No, the CHRISTIAN — GOD'S PEOPLE! The hindrance to revival is inside the church, not outside.

Do you know where judgment begins? At the house of God. "The time has come," Peter says, "that judgment must begin at the house of God" (1

(Continued on next page)

GOVERNMENT

(Continued from page 11)

Peter 5:17). To make it doubly clear, he adds, "It first begins with us." Then he asks, "What shall be the end of them that know not God?" God has always operated this way. He begins with the people who know the most. To whom much is given of him much will be required. You say, "Brother Prince, I don't have any wicked ways." I reply, "You never got close enough to God to see. If you had gotten into God's presence, you would have seen your wicked ways. The very fact you say you have no wicked ways just shows how far you are from God."

After these four steps, God says, "I will hear from heaven." God has not committed Himself to hear every prayer. I am convinced that in many churches, prayers go no higher than the ceiling. In fact, God says, "If we know that He hears us, we know that we have the petition that we desired." The difficulty is not getting God to answer, but getting God to hear.

"Then will I hear from heaven, and will forgive their sin." Whose sin? The sin of the prostitute, or the dope addict? No, the sin of the CHURCH!

"... And heal their land." To me the issue is clear. If a land is not healed, the fault is with the people of God. I have considered this, prayed over it, and meditated on it. The responsibility for the condition of modern America lies at the door of the professing church. If our land is not healed, the responsibility rests with us.

How can we bring healing? Prayer. I will base my teaching on the first four verses of I Timothy chapter 2:

1. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. "For this is good and acceptable in the sight of God our Saviour:

4. "Who will have all men to be saved, and to come unto the knowledge of the truth." Let us consider these words.

Paul says, "First of all, Pray!" If you by-pass prayer, you can have all sorts of plans, systems and programs, but you do not have the power to operate them. It is like having a building wired for electricity, but not connected to the generator. Nothing is going to work. The power-house of the Christian church is prayer, and Paul very logically says, "First of all, pray!"

Then, what does he tell us to pray for? First, "for kings and all that are in authority." Now my experience is that the majority of God's professing people scarcely ever pray for those in authority, let alone praying for them first. Now, it is one thing to say a prayer, and another thing to pray. These two things are not the same. A lot of people say things out of a prayer book and if you ask them five minutes later what they said, they cannot remember. It is simply a formality.

What is the first specific topic for prayer? "All that are in authority": the president, senators, representatives, governors, majors, police commissioners, all. Do you pray for them? When did you last pray for the president? Which did you last do — criticize or pray? If you pray for people in authority, you will have less to criticize. God did not call to criticize, he called you to pray. If you are not praying, you are disobedient. I pray for the president almost every day. I am sure that he needs prayer and my impression is that your present president knows that he needs prayer.

What are we to pray for in relation to those in authority? It is the most logical unfolding of prayer that I can find anywhere in the Bible. In the second part of verse 2 we are told to pray "that we may lead a quiet and peaceable life in all godliness and honesty." In one simple phrase: "good government". If we are to live a quiet and peaceable life in all godliness and honesty, we must have good government.

In verse 3 Paul continues, "For this is good and acceptable in the sight of God our Saviour." To what does "this" refer? To the preceding clause, "that we may lead a quiet and peaceable life in all godliness and hon-

esty" — more briefly, "that we may have good government."

Why does God want quietness and order and good government? For a very real and practical reason. Because he desires that all men be saved and come into the knowledge of the truth. Under what circumstances is it easier to bring the truth to all men? Under a bad government? Or under a good government? Under a government that is just and impartial and maintains law and order and civil liberties? Or under a government that cannot suppress violence and disorder and cannot control the situation and is unjust and dictatorial? Which kind of government makes it easier to bring the truth to all men? Any sensible person would have to answer: a good government. That is why God wants good government, because it forwards the propagation of the gospel, which is his aim in this dispensation.

Let me say it again! The Bible says, first of all in Christian activity: PRAY! The first topic of prayer is all those in authority. What are we to pray for? That we may lead a godly, quiet and peaceable life. Why are we to pray this way? Because that helps to propagate the gospel. Is that not logical? Have I convinced you? To me this is plain simple common sense. It is not a remote mystery. Thank God, the mysteries have been dispelled by the light of God's Word! It is plain, it is practical, it is simple, it is down to earth, it works. Let us concentrate on our government. Good government for the United States is the will of God.

What does the Bible say will happen if we pray for things according to God's will? I John 5:14-15 tells us: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." In other words, if you know that you are praying according to the will of God, then you know that God hears you; and if you know that God hears you, you know you have the petition that you presented. If it is the will of God for this nation to have good

government, and if we pray for good government knowing it is the will of God, we know that God hears us; and if we know that God hears us, we know we have the petition that we desired. If we do not have good government, what is the reason? God's people have not met his conditions and prayed.

Generally speaking, you can say that Christians get the kind of government they deserve. It does not happen instantly. But by large, Christians are responsible for the government they live under. Why? Because we are the only people who have the means to accomplish the results. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). Paul says "We wrestle." Some Christians punctuate this verse wrong. They read, "We wrestle not" — period! That is not what Paul says. Paul says, "We wrestle — but not against flesh and blood." Paul was taking his metaphor from the ancient Olympic games. Historians agree that of the various contests in the Olympic games, wrestling made the greatest demands upon the participants. Our Christian experience may best be compared to a wrestling match. In wrestling, no holds are barred. Every part of your being is involved. This is the Christian life. We are in a wrestling match, but not against flesh and blood.

What are we fighting against? "Principalities" — unseen kingdoms. "Powers" — the realm of authority occupied by these unseen kingdoms. "The rulers of the darkness of this world" — more literally, "the world rulers of the present darkness," "Spiritual wickedness" — more literally, "spirits of wickedness."

This contest is taking place "in high places." More literally, "in heavenly places." This is a revelation of the Word of God that every Christian should know. There is an organized kingdom set up in opposition to God and to all God's purposes. It is the kingdom of Satan. Jesus said that

Satan has a kingdom. It is not divided and it is in total opposition to God.

This kingdom is set up in an area called "the heavenlies." The majority of Bible commentators would agree that this is not "the third heaven", which is God's dwelling place, and it is not the first heaven, which is the visible heaven, but it is the second or intermediate heaven. There is an unseen kingdom that is above the level of this world, and it is the kingdom of darkness. It is a kingdom in total opposition to God and all God's people. The devil hates you with all that is in him. He will do everything he can to harm you and to destroy you. He comes to steal, to kill and to destroy and he is an extremely powerful person.

It is our business as Christians to bring this kingdom down. It cannot be done by presidents or generals because they do not have the weapons. Tanks and armoured cars and airplanes are totally ineffective, because it is not against flesh and blood.

Many of the political leaders are coming to the same conclusion. They may not use the language but the implication is there. It is clear to me that almost all the political leaders in this country acknowledge that they are facing problems for which they do not have the answer. That is exactly what the Bible says.

It is not against the flesh and blood. You can kill nazis, but you cannot kill nazism. You can kill endless numbers of men, but you do not deal with the spiritual force behind them. Merely killing men is not going to solve the problem. Paul says in II Corinthians 10:3-5, "For though we walk in flesh, we do not war after the flesh" . . . our warfare is not in the fleshly realm, it is not in the carnal realm, it is not against flesh and blood. "For the weapons of our warfare are not carnal" . . . they are not bombs, guns or tanks, but they are "mighty through God to the pulling down of strongholds." This refers to Satan's strongholds.

Note where the strongholds are! "Casting down imaginations, and every high thing that exalteth itself against

the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The alternative reading for "imaginations" is "reasonings". The warfare is in the realm of the mind: reasonings, imaginations, thoughts and knowledge. You cannot change a man's attitudes by executing him. He will go out with the same attitudes.

During the Mau Mau emergency in East Africa the British authorities executed some of the Mau Mau leaders by hanging. I know a missionary who was there when they were executed. He said that they went to the gallows repeating, "I'll come back, I'll come back." It was not the man who was speaking. It was the demon in the man. You can kill the man's body, but the demon within the man will come back.

We are not wrestling against flesh and blood. We are on a different plane; we have different enemies, we have different weapons. But the weapons which God has given us are mighty! They are invincible, if we will use them. If we are defeated, it is through the failure to use it.

I want to go into the Old Testament to give you two examples that draw back the veil of the unseen spiritual realm that dominates and controls human affairs. I believe spiritual factors are absolutely decisive in world affairs, in national affairs and in personal affairs. We have to acknowledge the truth of historical events, the impact of social and economic factors. They are real factors, but the dominating, controlling, decisive element behind all of them is the spiritual. That is why the church is the decisive factor in world affairs, because the church is the only agent that can enter into this realm and operate there.

The 28th chapter of Ezekiel contains a most remarkable unfolding of this double kingdom: the seen kingdom with the natural human ruler, and the unseen kingdom behind it with the Satanic ruler. In the first nineteen verses of this chapter we have a bitter reproach, against two persons. One is called "the prince of Tyrus", the other

(Continued on next page)

GOVERNMENT

(Continued from page 13)

is called the "king of Tyrus". The prince of Tyrus is a human being. He claims to be God, but in fact he is a man, and as a man he has to die. But the king of Tyrus neither is, nor was, nor ever could be a human being. Study the very clear identifying marks that are given in verses 12 through 18, and there is only one conclusion: this king of Tyrus is none other than Satan himself. Behind the visible kingdom of Tyrus with its prince, there is the invisible kingdom of Tyrus with its king, the world ruler of darkness, who is Satan. The course of affairs in the visible kingdom is determined by the affairs of the invisible kingdom. It is the invisible which is decisive.

I believe that behind every kingdom, every nation, every great city there is an invisible rulership. I have traveled widely and I have noticed that when you go to certain cities you can feel the presence of spiritual powers. They are not always the same. I was in Berlin a couple of years ago and the atmosphere was impregnated with sexual impurity and lust. Other cities have different influences. In Chicago the prevailing spirit is one of violence. In New Orleans it is witchcraft. If you are sensitive, you can feel the unseen powers that dominate and control. There is never a breakthrough in the Kingdom of God until these spiritual powers have been brought into subjection by prayer. When that happens, the avalanche of revival will flood a nation or a kingdom or a city. The great barrier to a real move of God is in the unseen realm.

Another Old Testament example of spiritual powers is found in the tenth chapter of Daniel. Daniel set himself to pray for twenty-one days with special earnestness for divine intervention on behalf of his people. At the end of this period an angel came with a revelation that was the answer to his prayers. The angel told Daniel: "From the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." Daniel prayed for twenty-one days,

yet his prayer was heard the first day. Why did he have to wait twenty-one days for the answer? In verse 13 the angel went on to give the reason: "But the prince of the kingdom of Persia withstood me twenty-one days: but, lo, Michael one of the chief princes, came to help me . . ." This "prince of the kingdom of Persia" was not a human being. These events did not take place on the human plane. It was an angel who brought the message, and it was an angel who opposed the angelic messenger. Another angel, Michael, came to the assistance of the first angel. This was a spiritual warfare of angels in the heavenlies.

Notice, it was what happened on earth that decided the course of events in heaven. This is a tremendous truth. Nothing happened until Daniel started to pray. It was Daniel's prayers that got the angel through, not the angel that got Daniel through. If only God's people would see that the issues are settled by us. They are not even settled by the angels.

Revelation 12:11 tells us: "They" — God's people on earth — "overcame him" — Satan — "by the blood of the lamb, and by the word of their testimony." We are the decisive factor in the affairs of the universe. If Daniel had not prayed, things would have never happened in heaven. He had to pray for twenty-one days to get the answer. What delayed the answer? This was not because Daniel did not pray according to the will of God. There was nothing wrong with his prayer. Satan, in the person of the prince of the Kingdom of Persia, was the reason for the delay.

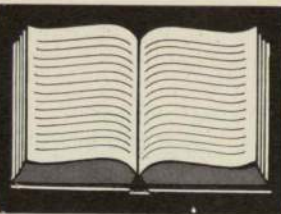
Many times you do not get your prayer answered, not because you are praying wrong, but simply because you have to pray that wicked old prince out of the way. If you are not prepared to do it, you will not get the answer to your prayer. You have got to challenge Satan. Most people are afraid to do this. If you get into this realm you will face problems and temptations that do not come the way of the average Christian. Unseen forces will be directed against any person

that sets himself to praying intelligently for those in authority. If you do not have any guts and gumption, do not even begin. My language may seem unrefined, but I mean it.

In verse 20, after the revelation had been granted, the angel said: "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." None of these are human beings. They are the Satanic rulers behind the earthly kingdoms. These kingdoms are significant because they were the ones that successively dominated the Holy Land. First Babylon, then Persia, then Greece, then Rome. Behind every one was a major Satanic prince. The issue of events was decided not in the heavenly realm but on the earth below, by the prayer of one man, Daniel.

God said in Ezekiel 22:30-31: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath . . ." "If I could have found one man," God said, "in all the nation, I could have spared them." Think of it! One man could have turned the tide for a whole nation. Yet there was not even one man willing to do it.

God is looking for a man! And when I say a man, I mean a man. It is about time that Christian men started acting like men. Leadership was never intended to be in the hands of ladies. I do not say this to criticize ladies, because it is the men's fault. I am firmly convinced that American men have abdicated from their three main responsibilities — as husbands, fathers and spiritual leaders. God is looking for a man. One man to stand in the breach and make up the hedge. If he cannot find one, things will go the way of Israel under the old covenant. The issue is up to you! If you cannot see it, may God open your eyes. And if you do not acknowledge your personal responsibility, may God grant you to repent. □



HISTORIC BOOKS

Having completed the study of the first division of the Old Testament, the PENTATEUCH, we now come to the second division, the HISTORIC BOOKS. (See the "Hand Diagram" of the Old Testament divisions, New Wine, May 1972). Actually the Pentateuch is, of course, also a part of the history of the Hebrew nation. But we have differentiated it from this section of history due to the emphasis on two things: Its author, Moses, and its principal theme or purpose, the giving of the Law, for which reason it is called the "book of the law of Moses." There are also smatterings of history in the books of the prophets (Isaiah, Jeremiah, Daniel, etc.), but this is incidental and does not necessarily make them historic books, so that they can properly be called prophetic books.

The HISTORIC BOOKS can be so called, because their principal purpose is to develop the history of Israel subsequent to the giving of the Law and

the lifetime of the Lawgiver, Moses. Let us divide these 12 books into 3 sub-divisions:

I. The Pre-Kingdom Period: (1) Joshua; (2) Judges; (3) Ruth. Period between the time of Moses and the establishing of the Kingdom of Israel with the anointing of Saul by Samuel as the first king of Israel.

II. The Kingdom Period: (1) I and II Samuel; (2) I and II Kings; (3) I and II Chronicles. Period comprised of the reign of Saul and that of Zedekiah, 20th and last king of Judah, during the Babylonian Captivity.

III. The Post-Kingdom Period: (1) Ezra; (2) Nehemiah; (3) Esther. Period after Babylonian Captivity, in which Jerusalem and Judah were restored, though the kingdom was not.

THE PRE-KINGDOM PERIOD

— JOSHUA —

JOSHUA — The Book of Joshua gets its name from its author, Joshua, the successor of Moses as leader of Israel.

THEME — MAN CONQUERING.

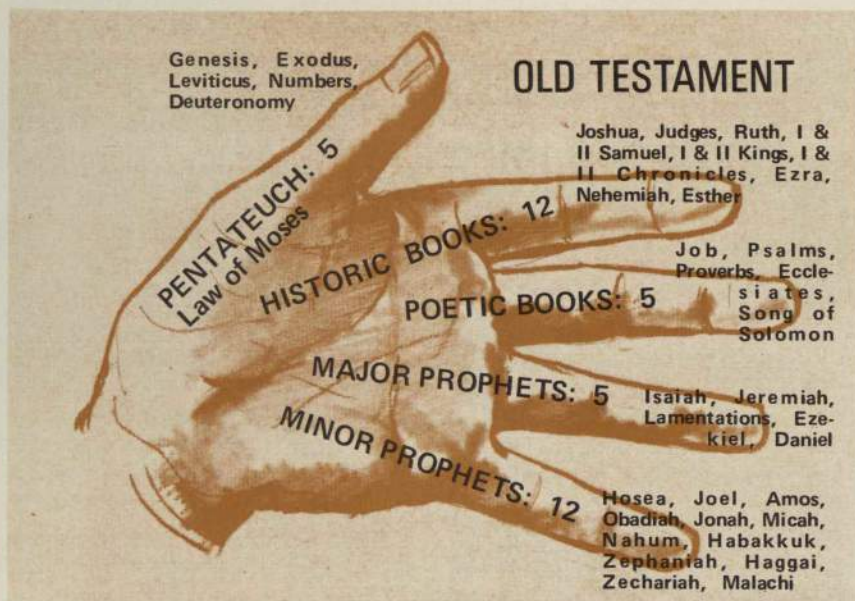
Israel now enters in to conquer Canaan, the Land of Promise, in fulfillment of God's covenant with the Patriarchs, based on His eternal promise to Abraham. (Genesis 12:1-3).

SYNOPSIS — God's call to Joshua was: "Moses my servant is dead; NOW THEREFORE ARISE, GO OVER THIS JORDAN, thou, and all the people, UNTO THE LAND WHICH I DO GIVE THEM, even to the children of Israel." (Joshua 1:2). The nation that was led out by Moses is now led in by Joshua, his successor, to conquer nations that were superior to them in number and power, and to possess the land. And here at the crossroads of the earth they were to continue as witnesses before the nations of the true God, Jehovah, as keepers of His Word and His Law. Taking this conquest as a manifestation of the faithfulness of God, we may sum up the message of the Book of Joshua as follows: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Joshua 21:45).

OUTLINE

I. Entering the Promised Land. Chapters 1-5. These chapters give an introduction to the conquest and division of the Land as follows: (1) The commission of Joshua as successor of Moses. Chapter 1; (2) Rahab and the spies. Chapter 2; (3) Crossing of the Jordan River. Chapter 3; (4) The miracle attested by a monument made from stones from the riverbed. Chapter 4; (5) The first Passover celebrated in Canaan. Chapter 5.

II. Conquering the Promised Land. Chapters 6-12. The Israelites were



commanded to conquer "all the land I promised to their ancestors", (Joshua 1:6, Living Bible). The boundaries of the land were clearly defined: "Wherever you go will be part of the land of Israel — all the way from Negev desert in the south to the Lebanon mountains in the north, and from the Mediterranean Sea in the west to the Euphrates River in the east, including all the land of the Hittites." (Joshua 1:4, Living Bible). The complete conquest was not fully realized until Solomon's reign, about 500 years later, (II Chronicles 9:26), for, though the overall territory was claimed and taken by faith, the Canaanites were not destroyed completely as God had commanded. This brought on further problems and complications which resulted in a period of trials for Israel, as seen in the Book of Judges, as, also, in one way or the other during the entire Kingdom Period. The conquest was divided into three distinct military campaigns as follows: (1) Central Campaign, Chapters 6, 7 and 8; (2) Southern Campaign, Chapter 10; (3) Northern Campaign, Chapter 11.

III. Dividing the Promised Land. Chapters 13–22. Upon nearing the end of his career the Lord told Joshua that there was yet much land to be possessed, therefore, in order that the children of Israel might accomplish this, he should divide the Promised Land among them, so that each tribe would by faith enter in and fully possess their portion of the land. (Joshua 13:1–7).

IV. Conclusion: Final days of Joshua. Chapters 23 and 24.

PROMINENT CHARACTERS AND HIGHLIGHTS

JOSHUA: One of the spies in the time of Moses who favored the immediate conquest of Canaan 40 years earlier when at Kadesh-Barnea, (Numbers 13 and 14), successor of Moses, and Commander-in-chief of the armies of Israel. His testimony: "... choose you this day whom ye will serve . . . as for me and my house we will serve the Lord." (Joshua 24:15).

CALEB: The companion of Joshua as a spy at Kadesh-Barnea, who also favored the immediate conquest of Canaan, and companion, also, in the conquest that began at Jericho; together they were the only two persons of the older generation that were privileged to enter the Promised Land. His testimony: "... I wholly followed the Lord my God." (Joshua 14:8). He was given Hebron as his possession. (Joshua 14).

RAHAB, a Canaanite woman of Jericho who gave shelter and protection to the spies sent in by Joshua prior to the attack on the city. She in return was spared, together with her family, when the city was conquered. (Joshua 2:1–21; 6:17–25). Her faith is commended in Hebrews 11:31 and James 2:25. Some have wanted to soften the facts and have chosen to present her as an innkeeper rather than a harlot as stated in the Bible. If

she did live a life of dissolution, she evidently repented and became a follower and worshipper of Jehovah God; and she afterward became wife of Salmon, a prince of the tribe of Judah of the lineage of our Savior Jesus Christ. (Ruth 4:21; Matthew 1:4). To the moralistic religionists of His day, Jesus said, "Verily I say unto you, that the publicans and the HARLOTS go into the kingdom of God before you . . . the publicans and the HARLOTS believed . . ." (Matthew 21:31, 32). Marvelous grace of God!

The waters of the Jordan divided, Chapter 3; The miraculous conquest of Jericho, Chapter 6; The sin of Achan, Chapter 7; The sun stands still, Chapter 10.

CHRIST IN THE BOOK

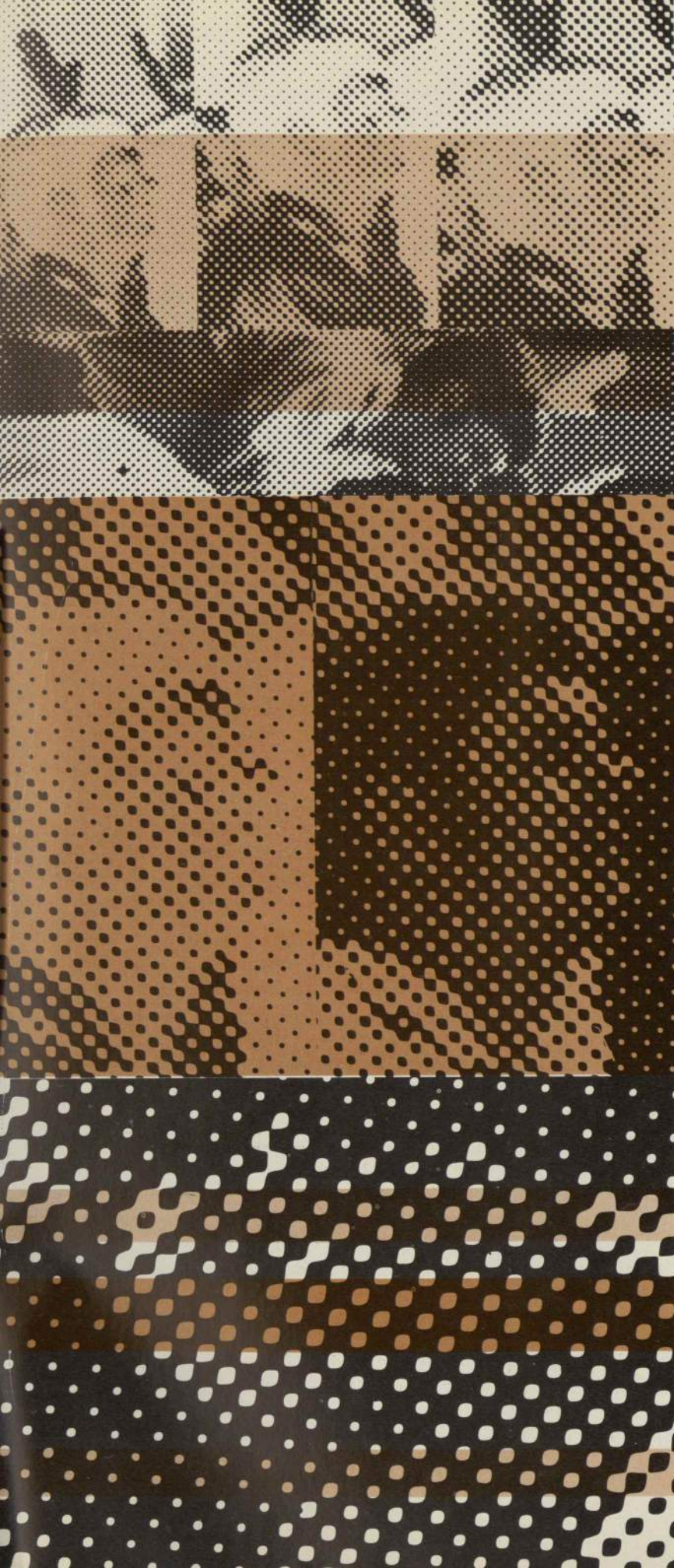
Joshua is a portrayal of Jesus Christ, the Captain of our salvation. (Hebrews 2:10). Joshua (Jehoshua and Oshea, two other forms of the same name) means: "Jah saves". ("Jah" is an abbreviation of Jehovah); Jesus means: "Savior".

However, Joshua, being a type of our Lord, is surpassed by Him, since Jesus has brought us into a new Promised Land of spiritual rest. In Hebrews the 4th chapter the writer speaks of this rest and of entering in, and explains, "This new place of rest he is talking about does not mean the land of Israel that Joshua led them into. If that were what God meant, he would not have spoken long afterwards about 'today' the time to get in. So there is still a full complete rest still waiting for the people of God. Christ has already entered there. He is resting from his work, just as God did after creation. Let us do our best to go into that place of rest, too, being careful not to disobey God as the children of Israel did, thus failing to get in." (Hebrews 4:8–11, Living Bible).

CONCLUSION

Make a brief chapter-by-chapter analysis of the whole book, giving the principal topic or theme of each. □





CAN YOU KEEP IT?

The freedom brought
by deliverance
cannot be taken
for granted.

BY DEREK PRINCE

In almost every transaction between God and man there are two parts: God's part, and man's part. Man cannot do God's part. God will not do man's part.

This principle applies to all the main provisions of God received through faith in Christ. God alone can forgive and cleanse from sin. But when forgiven and cleansed, it is the believer's responsibility thereafter to walk in the light. God alone fills with the Holy Spirit. But after the initial infilling, it is the believer's responsibility to be continually filled and refilled.

The same applies to deliverance from evil spirits. God alone can deliver. But after deliverance it is the responsibility of the believer to keep himself free.

I myself learned this lesson from personal experience. For several years after I had entered full-time, full

gospel ministry, I was tormented by terrible bouts of depression. One day God showed me, from Isaiah 61:3, that this was a "spirit of heaviness" that was oppressing me. He then directed me to this promise in Joel 2:32: "Whosoever shall call on the name of the Lord shall be delivered." I claimed this promise, praying specifically, in the name of Jesus, for deliverance from "the spirit of heaviness". God wonderfully answered this prayer and granted me a full deliverance.

After that, however, I discovered that it was my responsibility to keep myself free. My main difficulties were in the area of my thought life. I was habitually prone to negative, pessimistic thoughts. God showed me that this was in reality a denial of my faith in Christ, since Romans 8:28 assures us that "all things work together for good to them that love God, to them that are called according to his purpose." I deliberately set out to re-educate my own mind, "bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5). I cultivated positive, optimistic reactions and thought patterns, based directly on the statements and promises of God's Word. This initiated a process of strict mental discipline which lasted several years. At the end, however, I was not just temporarily "delivered", I was "free indeed" (John 8:36).

Later, God thrust me into a public ministry along this line. I found myself preaching and ministering deliverance to many hundreds of people. In the

experience of others who received deliverance in this way I proved again the same truth that I had already proved in my own experience. It is one thing to be initially "delivered"; it is another thing to stay permanently "free". I discovered that there are a number of simple, basic requirements for keeping deliverance. Briefly, these may be outlined as follows:

I. Deliberately yield every area of your life to the Lordship of Jesus. In Matthew 12:43-45 Jesus warns us that, when an evil spirit goes out of a man, he will seek to return and re-enter the same man. If he is successful in this, he will bring back with him other spirits more wicked than himself. Jesus describes the condition of the man which enables the evil spirit to re-enter as being "empty, swept, and garnished." The key word here is "empty". Such a man has got rid of the evil spirit, but he has not allowed Christ to take possession of the area in his life which was vacated by the evil spirit. Consequently that area remains "vacant", affording opportunity to the evil spirit to re-enter.

Once you are delivered from an evil spirit in any area of your life, you should immediately yield that area of your life to Jesus as Lord, asking him to move in and take full control. Where Jesus is in effective control, the area is no longer "vacant" and the evil spirit is not able to return.

II. If you are not already baptized in the Holy Spirit, seek this infilling, and thereafter remain continually full. In Ephesians 5:18 every believer is exhorted to "be filled with the Spirit." This is not optional; it is mandatory. To live below this standard is to live below the level of God's revealed will, and makes you vulnerable to Satan's attacks.

III. Live in and by the Word of God (the scriptures). In Matthew 4:4 Jesus says: "Man shall not live by bread alone, but by every word that pro-

ceedeth out of the mouth of God." Do not allow your life to be controlled by your emotions, your habits or your religious traditions. These offer no protection against Satan. When Jesus himself was tempted by Satan, he began his answer each time by saying "It is written . . ." — that is, by direct quotation of God's written Word. You must learn to do the same.

Remember that it is not sufficient merely to believe God's Word in your heart, you must also confess it boldly with your mouth (see Romans 10:8-10). Jesus is "the High Priest of our confession" (Hebrews 3:1). If you maintain a bold, scriptural confession of your faith, Jesus will stand by you. But if your confession is negative, fearful and unbelieving, you deprive yourself of his ministry on your behalf as High Priest.

It is to the written Word of God that Paul refers in Ephesians 6:17, when he says, "And take the sword of the Spirit, which is the word of God . . ." Notice that it is your responsibility to "take" this sword. After you have first "taken" it, then the Holy Spirit will help you "wield" it.

IV. You will also need to put on the other items of the believer's equipment, as listed by Paul in Ephesians 6:14-17. These are: the girdle of truth; the breastplate of righteousness; the shoes of the preparation of the gospel; the shield of faith; the helmet of salvation. All these are for your protection, but they are not weapons of attack. The only weapon of attack is the sword of God's Word.

If you make full use of all this equipment, you are completely protected from the crown of your head to the soles of your feet — upon one condition: that you do not turn your back! God has not given you anything to protect your back. If you turn around in fear and defeat, be sure that Satan will take his opportunity to wound your unprotected back.

The reason why you need all this equipment is stated in Ephesians 6:11–12; you are committed to a total conflict against Satan and all his spiritual hosts of wickedness. Concerning this conflict Paul says in Romans 12:21: “Be not overcome of evil, but overcome evil with good.” You have only two alternatives: either to overcome, or to be overcome. There is no third course open to you.

V. You must learn to wear at all times “the garment of praise.” This is your special protection against “the spirit of heaviness”, as revealed in Isaiah 61:3. While you live in a continuing atmosphere of praise and thankfulness to God, you trouble the devil more than he can trouble you. You will not become a prey to depression, with all its accompanying negative attitudes and emotions.

Make the same decision that David made in Psalms 34:1: “I will bless the Lord at all times: his praise shall continually be in my mouth.” Remember that David wrote these words as a fugitive in the court of Achish (or Abimelech), king of Gath. In order to save his life, he had to pretend to be mad, slobbering on his beard and scrabbling with his finger nails on the door (see I Samuel 21:10–15). If David could praise the Lord under those circumstances, then you, too, can praise him in your time of stress and trial.

VI. Cultivate right relationships. One of the warnings given by Alcoholics Anonymous to cured alcoholics is this: “Resentment is a

luxury that you can no longer afford.”

The same applies to every one delivered from evil spirits, especially if these spirits are in the emotional realm. You will find a good example to follow in the personal testimony of Paul before Felix: “And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16). To maintain right relationships with God and man requires spiritual “exercise”, just as much as it requires physical exercise for an athlete to remain in good condition.

In Ephesians 4:26–27 Paul warns: “Be angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.” Never let impatience, resentment, or anger push you into doing something sinful. If you yield to anger, you give “place to the devil.” That is, you open up an area of your personality to the devil, allowing him to enter and occupy it. Keep short accounts with the people close to you. Before you go to sleep each night, be sure that you are cleansed from anger, resentment, bitterness.

VII. Submit to scriptural discipline. The Bible obligates the believer to submit himself to various forms of discipline: divine discipline; self discipline; the discipline of home and church; and the discipline of obedience to secular government. In Acts 11:26 we are told that it was “disciples” who were first called “Christians”. As the word indicates, a “disciple” is one who is under “discipline”. People who are not willing to be under discipline have no right to claim the title of Christians.

It is particularly important that you find the place appointed for you in the body of Christ — in some ordered fellowship of likeminded believers. In this place you will come under the authority of those whom God has set as leaders. Scriptural authority pro-

vides a protective covering over each believer. If you refuse to submit to such authority, you are spiritually “uncovered”, and thus an easy target for Satan’s attack.

VIII. Finally, make Jesus central. The experience of deliverance from evil spirits is at times thrilling and dramatic. Frequently it opens the eyes of people to an area of scriptural truth about which they had never received any previous instruction. The impact of this is sometimes almost overwhelming. There is a tendency to attribute every type of problem to demons. This, of course, is unscriptural. Not all problems are due directly or indirectly to demons.

Never let yourself become one-sided in your spiritual emphasis. It is possible to be one-sided about many things, such as tongues, healing, deliverance, prophecy, church order, etc. All these things are important, but none of them is central. Jesus alone is the center of all scriptural experience. Put Jesus in the center, and you will then gradually be able to arrange all other aspects of truth in their right order around him.

In John 12:31–32 Jesus himself said: “Now shall the prince of this world (i.e. Satan) be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” The order here is clear and practical. First, Satan must be cast out. Then Jesus must be uplifted in his place. Security and success come through uplifting Jesus. □

CHRISTIAN GROWTH MINISTRIES



In answer to hundreds of questions,
Christian Growth Ministries presents this report
on its teaching ministry to the body of Christ around the world.

Church history has witnessed the coming and going of many giants of the faith; Paul, Augustine, Luther, Calvin, Wesley and others who stood for God in their day, helping to turn the course of men and nations. In the heart of each of these men lay an earnestness to seek after and to know God. Such men have been the backbone of the church to this day.

Yet, since the days of Paul, there has not existed in the body of Christ a maturity of the masses of believers who have grown up in God, sensitive to His Spirit, obedient to His command, and anxiously awaiting the coming of their Lord.

If, indeed, these are the last days prior to the coming of Christ, then this will also be days of the maturing of the body of Christ. Paul once told the church at Ephesus that "speaking the truth in love" they were "to grow up into Him in all things."

Jesus Christ. As many of the institutional and traditional securities have been shaken, a cry is being born in the hearts of the believers to return to their first love of the church — to know Him and to know His love.

God has heard that cry and He is answering. Part of that answer has been the infusion of a fresh understanding and experience in the ministry of the Holy Spirit. The Charismatic renewal is breathing new life into the body of Christ. But with God's blessing there also comes the need to learn scripturally how to live in the realm of the Spirit.

Several years ago a vision was born in the hearts of a group of dedicated believers to establish a ministry to bring forth sound Biblical teaching which would accurately reflect and interpret the move of the Holy Spirit. Calling themselves the Committee of Forty, they began by organizing a



The body of Christ is like a sleeping giant that is awakening. Among the people of God there is a deep hunger to understand who they are and what they possess in Christ. The doctrinal and social convulsions shaking the church today are making evident the deep need to teach anew the authority of the Scripture and the Lordship of

teaching conference to be held in Fort Lauderdale, Florida. A resounding success, this conference gave birth to The Holy Spirit Teaching Mission. Soon, other conferences were planned, a tape lending library was formed, and a book sales outlet was established. In June 1969, the first issue of NEW WINE Magazine was published. Over

the years God continued to bless this work and confirm its call to bring teaching to the body of Christ.

In early 1972, the name was changed to Christian Growth Ministries with the feeling that this would more accurately express the mission and purpose of the ministry, which is to bring about growth through teaching in the body of Christ. The change, however, was in name only — the ministry is essentially the same.

In the Spring of this year, in the belief that God would continue to expand the ministry even further, a block of new office space was leased by faith. Located at 260 S.W. 31st Street in Fort Lauderdale, this new building houses: (1) administrative and accounting office, (2) the editorial and production sections of NEW WINE Magazine, (3) the circulation and data processing departments, and (4) the book and tape mail order sales. Previously these sections of the ministry had been located in different areas of the city, making coordination less than convenient. The new arrangement with all of the departments under one roof has greatly enhanced efficiency and operating ease.

Reflecting this new growth, the operating budget of Christian Growth Ministries was close to one-quarter of a million dollars for the first half of 1972 and is expected to go higher in the coming months as the ministry continues to expand. The financial support of Christian Growth Ministries

“Speaking the truth in love . . . that it may minister grace to the hearers.”

Ephesians 4:15 and 29

is dependent upon the free-will offerings of those who are recipients of the Word of God. It is felt that those who are ministered to by God's Word will support God's work by helping to maintain the work by which they are fed.

Organized as a non-profit corporation in the State of Florida, Christian Growth Ministries operates with twenty-three full-time employees under the administrative guidance of Mr. Dick Key. Serving in an advisory and policy-making capacity is an elected board of directors made up of ministers and laymen.

Among the many outreaches of the ministry is its “voice”, NEW WINE, an international magazine dedicated to bring the best in teaching to the body of Christ. Considered a prime teaching tool of Christian Growth Ministries, NEW WINE seeks to say what we feel God is speaking to the church today.

As of this issue, NEW WINE's circulation will be over 60,000. With a current growth rate of 5,000 per month, circulation is expected to top 100,000 by the early part of 1973. Even though the cost of the magazine is currently well over five dollars per year for each subscriber, it is still felt that the magazine should not be placed on a strict subscription basis. It will continue to be financed by the donations of those individuals who desire to contribute to the ministry. This allows the magazine to continue to go to those who cannot afford it, and to those who are young in the Lord and have not yet learned to help bear the financial responsibilities of those who minister to them. This also allows those who contribute to have a part in helping share this teaching ministry with others.

NEW WINE looks toward an expanding future in foreign ministries.



Translated editions have been requested for Indonesia, Finland, Sweden, Korea and many parts of South America; and a special edition for Australia and New Zealand is in the planning stages.

The personal touch of Christian Growth Ministries outreach is the semi-annual conferences held in South Florida. Beginning this November, these conferences will run four days

(Continued on page 24)



instead of seven, with three conferences instead of two each year. These will be scheduled for spring, summer and fall. The Christian Growth conferences are designed to offer more intense training than can be received through a magazine or audio-tape. By providing a comfortable spiritual atmosphere, fellowship and the best in anointed teaching, these

to local centers for duplication and sales, lending or renting, as the individual feels led to conduct his ministry.

Every tape library in the country could eventually develop into a "Teaching Resource Center", offering the ministries of many sound Bible teachers and utilizing literature and books, as well as audio-tape — and,

fered for sale only. Books are continuously reviewed and added to fill needs as God opens new areas of teaching.

God is enlarging visions. A foreign outreach department is being planned for the near future which will begin to open doors in other countries for all phases of this teaching ministry.

Many persons have held misconceptions as to the exact nature of the physical facilities in Fort Lauderdale. There is no resident training program or college of any kind. This is in keeping with an effort to place the responsibility for teaching and Christian discipleship where it scripturally belongs — in the hands of local leadership. The burden of Christian Growth Ministries is to provide **LOCAL LEADERS** with the teaching and the materials necessary for this task.

Also some people have been confused about the relationship of the four Bible teachers who live in the Fort Lauderdale area — Don Basham, Bob Mumford, Derek Prince and Charles Simpson — to Christian Growth Ministries. These four men act in an advisory capacity, being part of the board of directors and offering their services in teaching in **NEW WINE**. But each is actively involved in his own self-supporting ministry, and receives no remuneration for the advisory services offered to Christian Growth Ministries. **NEW WINE** Magazine and other phases of the Christian Growth Ministries ministry seeks to present the teaching of many good Bible teachers in an effort to present a balanced diet in ministry.

In these days when the church is being tossed about by every whim of doctrine, it is of vital importance that the church not only be taught truth, but the full measure of truth in the Word of God. Christian Growth Ministries is unswervingly dedicated to that ministry of teaching. Only through a degree of knowledge of that Word can the church come into its full inheritance, for Jesus said, "You shall know the truth and the truth shall make you free." □



conferences have added significantly to the spiritual growth of those attending.

It has been a matter of deep concern to Christian Growth Ministries that these conferences are limited in their ability to meet the needs of large numbers of people. Christian Growth Ministries is grateful that other sections of the country are also sponsoring an increasing number of similar teaching conferences, offering these same benefits to people in their area.

One means for sharing sound teaching with larger numbers of people is the ministry of audio-tapes. Tapes allow the speaker to share a message with a small group of people in prayer or Bible study groups any place a cassette player is available. Such tapes also help establish local leaders in ministry by means of a local tape ministry. This is done by supplying master tapes

conceivably, video-tape to strengthen and augment local ministry. This would be akin to a "pantry" concept, allowing the teachers themselves to produce in the "kitchen". Christian Growth Ministries desires to act as an organizational service; to gather, produce when necessary, and distribute the teaching to serve the local bodies and allow them to carry on their own teaching ministry.

Also considered a vital part of the ministry of Christian Growth Ministries is the retail sale of books and audio-tapes. No effort is made to maintain a large selection for sale. Rather, it is the desire to make available what is considered to be the most relevant and anointed material for teaching. This phase of the tape ministry should not be confused with the effort to establish local distribution centers. Here, selected tapes are of-

EFFECTIVE PRAYING



FORUM GUESTS
The Sollenberger Family

The Forum guests for this month are Mr. and Mrs. George Sollenberger, their son, George, Jr. and daughter, Barbara. This family came from Pittsburgh, Pennsylvania, to attend the Spring Christian Growth Conference in Miami. They are members of the First Presbyterian Church in Pittsburgh. Mr. Sollenberger is a plastics engineer with Sinclair-Koppers Company and Barbara serves as a case worker with the Child Welfare Department.

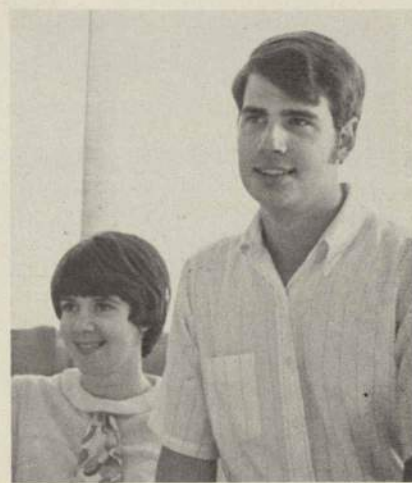
Sitting on the panel are: Don Basham — Pastor, teacher and author; Derek Prince — Missionary, teacher, Bible and language scholar; Charles Simpson — Minister and teacher; and Bob Mumford — Popular conference speaker and teacher.

"If God does not hear a sinner's prayer (John 9:31), how can the sinner (either unsaved or backslidden) pray?"

Basham — The reference in John 9:31 obviously refers to the definition of sinner which the Pharisees made of Jesus in verse 16: "This man is not of God because he keepeth not the sabbath." By the Pharisees' definition, Jesus could not be of God, therefore, he could not have performed this miracle on the blind man. It sounds like the man who has been healed is actually chiding the Pharisees by his response.

If, by the term "sinner" we mean one who is living in rebellion against God, then there are obvious blocks to his prayer life. But another scripture to be considered is in the parable of the Pharisee and the publican. The publican prayed, "Lord, be merciful to me a sinner." Jesus concluded the parable by saying, "This man went down to his house justified (with his prayer answered) rather than the other." (Luke 18:13-15).

Prince — As Don has brought out, in this context a "sinner" must be understood as one who stubbornly persists in his sin, and who refuses to turn to God with the reverence and the submission that are indicated by "worship". As soon as a person turns to



God with reverence and submission, and a willingness to "do his will", that person enters into a relationship with God in which God will begin to hear and answer his prayer.

Mumford — The word "hear" is a help to understanding this, also. The "sinner" (that is the one who is against or walking contrary to the will of God) does not have an intimate (an asking and receiving) prayer relationship, as does the one who has come into covenant relationship with God. The prayer God always hears is the one of repentance.

Simpson — I would like to add a thought from Old Testament scripture. Isaiah 59:1 tells us that the Lord's hand is not shortened that it cannot save, neither is His ear heavy that it

EFFECTIVE PRAYING



cannot hear; but it is our iniquities that have separated between us and God and our sins have hid His face from us. This is the reason that He will not hear. Therefore, the first prayer of anyone who is not walking in fellowship with God should be a prayer of repentance; that is, he should acknowledge his transgression before the Lord and deliberately turn away from it.

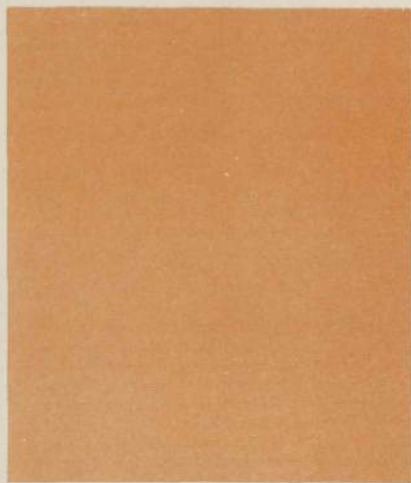
Isaiah 55:6 says, "Seek ye the Lord while He may be found." That implies that someone who is not walking with God cannot seek Him. Verse 7 goes on to tell such a person to forsake his ways and his thoughts and turn unto the Lord. Therefore, if we acknowledge to God our transgressions and willingly turn to the Lord to seek after His ways, God will have mercy on us and abundantly pardon us.

"Occasionally it seems like I am praying to the ceiling without any awareness of the presence of God. Why is this? Is God hearing us? What can we do when we find ourselves in this situation?"

Simpson — The lack of an awareness of God's presence does not always indicate that God is not hearing; we pray by faith. The Bible says in I John 5:14 that this is the confidence that we have in Him, that if we ask anything according to His will He heareth us. Sometimes we have to believe, not because we feel, but because we have confidence in Him. If we turn from our own way and pray seeking His will, then the scripture says that we

can pray with confidence. Also, the Bible says in Isaiah 58:6 and following that if our motivation for prayer and fasting is right, that is if our motive is to bless and release others than simply ourselves, that when we call on the Lord He will answer, and when we cry He will say, "Here I am." That is found in verse 9 of Isaiah 58. People do not sense the presence of God in their prayers because very often their prayers are wrongly motivated. This is not always true, but it is often true. A thorough study of Isaiah 58 will do more to shed light on our unanswered prayers than anything I know. When we find ourselves in this situation the best thing we can do is search our motives and search our heart, and ask God to reveal to us if there is any hindrance. If we honestly do this and there seems to be none, then ask yourself what is my motive. Is it to simply be blessed or is it to be a blessing? If you have done these things and still there is no real awareness, then simply pray by faith according to His Word. Faith cannot be based on our feelings. Any feelings that we have must be based on our faith in the Word of God.

Prince — I would like to stress again that at times God may be requiring us to "walk by faith", without depending on any assurance from our feelings or our circumstances (see II Corinthians 5:7). We are to follow the example of Abraham and reckon the promises and statements of God's Word as true, without seeking confirmatory "evi-



dence" from any other source. (See Romans 4:19-21).

At other times God may be seeking to teach us some specific lesson, and He withholds the answer that we are looking for until we have learned the lesson. If you find that God is apparently not moved by your praying for some particular thing, it is often wise to stop temporarily praying for that thing, and to say instead, "Lord, if there is some lesson that You wish to teach me, please show me what it is, and help me to be willing to learn it."

Basham — I find this is a major problem with most Christians. Too often we tend to assume that because we do not feel the presence of God, something is wrong. But our relationship to God does not depend on how we feel at the moment. Feeling is an emotion, and the Christian is not to live by emotion or feelings, but by faith.

Someone has said, "Two and two still make four, even when you have a lousy head cold." In other words, feelings do not essentially affect facts or relationships unless we let them. God loves me whether I feel like it or not, and it is my conviction that one sure sign of emerging Christian maturity is the giving up of dependency on feelings as the barometer of one's spiritual relationship to God.

Mumford — I quite agree with you others in that this "empty" atmosphere is due to the misunderstanding on the part of the one who is seeking to know the Presence of God. Ephesians 2:18 holds some of the answer as it teaches us "For through Him (Jesus) we both have access by one Spirit (the means) unto the Father (the goal)."

"Probably only one out of a hundred prayers is answered. Why? Is this lack of faith . . . uncleanness in the person . . . improper requests? What can be done?"

Prince — I cannot agree that "only one out of a hundred prayers is answered." Looking back over my Christian experience, I see a continuous record of answered prayer. Some of my prayers have been answered in ways I did not expect. Some were an-



swered after I myself had forgotten that I had prayed them. In 1946 in Palestine my wife and I prayed for a car of a certain kind. In 1957 in Kenya God gave us exactly that kind of car. Only after getting the car in Kenya did we remember that we had prayed for it in Palestine!

As I look back, I see certain things that I asked for, which were not granted. In every case I can recall, I am grateful now that God did not give me what I asked for! This shows why we should always pray with an attitude of reverent submission to the overruling wisdom and love of our heavenly Father. In this respect, Jesus is our pattern. "He was heard in that He feared." — i.e. because of His reverent submission to the Father's will (see Hebrews 5:7). This submission was expressed in the words: "nevertheless, not as I will, but as Thou wilt." (Matthew 26:39).

EFFECTIVE PRAYING

Simpson — I am not sure, either, that I would agree that only one out of a hundred prayers is answered, though I am sure that many prayers are prayed that are never answered. I think the reasons lie in our answers to the last question. Sometimes this is a lack of faith; sometimes it is a wrong motive; sometimes it is sin in the heart of the one who is praying; sometimes it is because we are praying in direct contradiction to the will of God, not having sought Him for His own will. The answer is simply to repent of these hindrances and to throw ourselves open to the leading of the Holy Spirit in our prayer life.

Basham — I, too, question that percentage, at least in regard to people who are living in a right relationship to God. I believe the percentage is much higher. Of course, as Charles has brought out, there are many reasons for unanswered prayer, such as lack of faith, disobedience, ignorance of God's will and God's Word. Hidden bitternesses and resentments also choke a person's openness to God. Perhaps an equally big barrier is the ignorance of God's Word. Jesus once told some who came to trap Him, "Ye do err because ye know neither the scripture nor the power of God." (Matthew 22:29). To be ignorant of God's will and Word, is to be shut off from God's power.

Certainly, if a man feels only one out of a hundred of his prayers is answered, he should pray less for things and pray more to bring himself into

the relationship with God which will enable the answers to flow. Someone has said, "When the heavens seem as brass, stop asking and start praising."

Mumford — I was going to say that one out of a hundred is probably being generous! But it would seem that I am out-numbered.

An illustration the Lord gave me about increasing my "batting average" was to refuse to swing at every ball that comes over the plate. Simply, we must learn to follow the anointing, getting involved only in what we know God is interested in, discern more clearly the scriptural will of God in a given situation, etc.

Actually, I often feel most of us could pray less and believe more to a more fruitful experience in God. An effective help on the subject of prayer is E.W. Kenyon's book, *IN HIS PRESENCE*. To my knowledge, there is nothing like it on this topic.

"Jesus said in Matthew 21:22 that we will receive all things asked for in prayer, if we believe. Does this mean that there is danger of God giving us things He doesn't want us to have, when we have asked believing?"

Mumford — Believing is an operation of the Holy Spirit. Consequently it is

not possible to "believe" for that which will injure (cf Luke 11:11). There is, however, such a thing as God's acquiescing. The term means "to give in reluctantly", and has to do with a stubborn persistence to have, to be, or to go where God has expressly forbidden. For God to give you your own way to your own injury is not related to the principle given in Matthew 21:22.

Simpson — Bob, this is a very difficult thing to answer, but I do think it is possible to so set our affections and faith on an object, only to discover, should we receive it, that it was not the best thing for us. I believe it is best that we find out what the leading of the Holy Spirit is before we become single-minded about a certain request. God granted Israel a king in Saul; that was their prayer. God even anointed him; however, in the end he was not the answer to Israel's need. It would have been much better had Israel asked God for His leadership rather than dictating to Him what they wanted.

Prince — As I see it, this problem is resolved when we realize that scriptural "faith" (that is, the ability to "believe") itself comes to us from God, as Bob has mentioned. For example, in Ephesians 2:8, we are told that the faith through which we are saved is "not of ourselves; it is the gift of God." If God gives us the ability to believe for a certain thing, then we



may be confident that God wants us to have that thing.

The process through which God normally gives faith is stated in Romans 10:17 — “So then faith cometh by hearing, and hearing by the Word of God.” The faith that comes by hearing of God’s Word will obviously be in agreement with God’s Word. Whatever we receive by this kind of faith is in line with God’s will.

Basham — Let me add that there is danger in taking any single verse and making dogmatic statements about it. I believe the teachings of Jesus about prayer need to be taken as a whole. There are a number of qualifications about what we receive. Many of Jesus’ sayings about prayer include the necessity of asking “in His name”. This is a definite qualification. To ask “in His name”, implies asking in accordance with His will and in His Spirit.

However, we should understand that there is a “psychic force” in prayer, which when understood and applied, can bring about material benefits that may not be in accordance with God’s will for the individual’s life.

I frequently receive advertisements in the mail touting new publications which promise “untold wealth! Riches beyond your dreams!” And the ads go on to tell about a new book which teaches one to, “tap the secret powers of the mind.” Such approaches to material blessings are perversions of the

promises of scripture. Once taken and used, they can result in definite material gain, but at the cost of true spiritual sensitivity. In such cases we would say God allows (He doesn’t necessarily give; we take!) us to receive material blessings which are not in His will for us and which will actually hinder the working of His will in us.

“I am sometimes confused as to ‘how’ we should pray. Should we go to God with a ‘shopping list’, or simply ask for His perfect will in our lives? In Luke 18, Jesus taught that we should always pray. But He also taught that we should believe that we are receiving the answer as we pray. How can we know when to ‘pray without ceasing’ and when we should quietly trust God, believing that He has already supplied the need?”

Prince — Prayer is an art that has to be learned. Sometimes it is extremely profound, at other times it is childishly simple. In order that we may learn this art, God has given us a uniquely qualified teacher. This teacher is the Holy Spirit. He is sent to “teach” us, to “lead us into all the truth,” and, in particular, to enable us

to pray in accordance with God’s will. See John 14:26; 16:12–13; Romans 8:14; Romans 8:26–27. Any teaching about prayer that ignores the direct personal ministry of the Holy Spirit is incomplete, and often misleading.

Prayer cannot be reduced to a “gimmick” or to a “technique” or to a set of rules. Some teaching on prayer almost represents God as a kind of heavenly automatic vending machine. Put the right coin in the right slot, and you will automatically get what you want — a can of pop, or a packet of candy. Obviously this is a caricature of true prayer.

Prayer cannot even be reduced to a list of scriptures. Different scriptures present different aspects of the total art of prayer. In Mark 11:24 Jesus tells us to “receive” whatever we pray for when we pray for it. In Luke 18:1–7 Jesus teaches that we “ought always to pray, and not to faint.” In Ephesians 6:12–18 prayer is represented as a kind of all-out wrestling match against Satanic hosts of wickedness, and we are told to pray “always with all prayer and supplication in the Spirit.” How are we to reconcile these apparently conflicting statements? How are we to know which type of prayer is needed in any given situation? We must receive the answers to these questions in our individual lives directly from the Holy Spirit. Successful praying demands a continuing, intimate, personal relationship with the Holy Spirit. This relationship cannot be suddenly drummed up in a moment of

emergency, but must be cultivated in a regular daily walk.

Simpson — Derek, may I add two or three other scriptures that fit into the picture of this “art of prayer?” I Thessalonians 5:16 and following tell us to rejoice always, pray always and in everything give thanks. These are three good steps to enter into prayer: to enter in with joy, to enter in as though you are carrying on a continual conversation rather than simply an appointed religious exercise and begin by giving thanks for what we already have. The Bible says in Philippians 4 to make our request known unto God with thanksgiving. In Psalm 100 it says to enter the gates with thanksgiving and His courts with praise. I believe that it is best to have a period of thanking God for what He has already done and praising God for who He is, before we begin to get out our “shopping list.” “Praying without ceasing” is not being on our knees all the time. Praying without ceasing is living in a constant relationship and conversation with the Holy Spirit — that does not preclude quietly trusting God. Even if we believe that He has already supplied our need, we should still live in a constant conversation and relationship with the Lord that the scripture calls “praying without ceasing.” I believe our prayer relationship to God is very much like the constant relationship of husband and wife. There are many different emphases and seasons within that relationship with different emphasis, depending on what the needs or directions of the Holy Spirit may be.

Basham — As I see it, it is not a question of “shopping list” or “His perfect will” — it is both! Personally, I find great benefit in being quite specific in prayer concerning personal needs. And I believe God expects us to. Over-generalization in prayer is often a sign of lack of faith. Many Christians are afraid of being too specific in prayer, but I am convinced that God delights in answering specific prayer.

As to “how” we should pray, this varies. Some people find a prayer list a great help — others find it a hindrance. Many find that a certain chair or certain room or certain time of day or night is an added help in spiritual discipline and prayer. Whatever helps you, use it. If you can pray better lying down than you can kneeling, then lie down, don’t kneel. The important thing is to get centered on the Lord and to shut out distractions. I believe preparation is needed for proper, effective praying.

As to “praying without ceasing”, I believe one way this is possible is by praying in the Spirit, or in tongues, with the Holy Spirit doing the praying throughout.

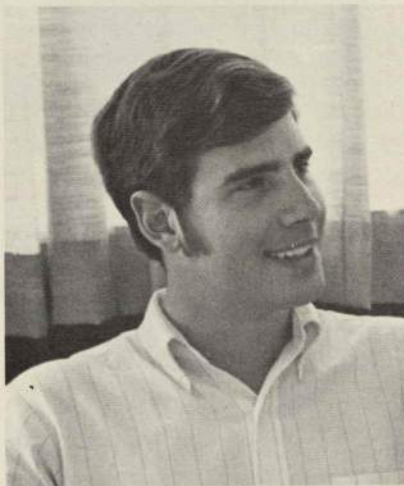
Mumford — As my colleagues have presented, there are variations, as well as personalized leadings in this realm of prayer and intercession. One needs to be careful not to be too dogmatic or too general. Sometimes we just pray, for prayer’s sake.

The object of praying is ANSWERS. It is not for “spiritual exercise” or

“psychological catharsis”, etc. Jesus knew we would have inward thoughts, fears, even resentment when we pray and we do not seem to get answers. We then can begin to rationalize, or quit praying, or simply fall into some religious form that soothes our conscience. The teaching of Luke 18 is “no matter how you feel or think, I (Jesus is speaking) am telling you, don’t cease to ASK.”

When Jesus was asked to teach on prayer, he used three strange illustrations. (1) a friend who would not come to the door; (2) an evil father who knows how to give to his children; (3) an unjust judge who had to be worn down. Consider these for lessons in praying!

“In intercessory prayer, how can one pray without interfering with a work God may be doing in that person. For example, if I pray for physical healing for another, and if God is dealing with that person on some matter by means of the physical problem, I may be interfering with God’s work, and the lesson may have to be taught again. Along this same line, if we claim healings, how can we be sure that we are not being presumptuous toward God?”



Mumford — When in doubt or uncertain in prayer, we can ask God — through the Holy Spirit — for the perfect prayer. Follow this by prayer in unknown tongues (I Corinthians 14:2 and 14-15), with a biblical assurance that by the Holy Spirit's help you can and have prayed according to the will of God. (Romans 8:26 and 27).

Simpson — I certainly agree with you, Bob, in that intercessory prayer can only really be conducted with the ministry of the Holy Spirit. Romans 8 tells us that we do not know how to pray as we ought, but the Holy Spirit helps us to pray with groanings that cannot be uttered. I believe this is a direct reference to praying in the Spirit or praying in tongues. Devotional prayer, I believe, is one of the most effective means of intercessory prayer.

I believe that when we truly begin to intercede for someone that the Holy Spirit will come and help us, whether we be praying "in tongues" or simply praying orally in English. When the Holy Spirit comes and begins to assist us in our praying, I believe that we will be aware of His presence. I believe that the prayer will come very freely and that we will pray things that are beyond our own comprehension, but we will have the sense of peace that we are praying according to the will of God. In such case you never have to worry about contradicting God's will for that person's life. I believe that God will lead you in that moment as to how to pray. If the Holy Spirit does not come and help you in

your prayer, and you are simply praying out of the struggles of your own mind, I do not believe that prayer will interfere with God anyway because likely God will discard that prayer as not being led of the Spirit.

As far as claiming scriptures and claiming things for people, I do not believe that is any more effective than the leading of the Holy Spirit in claiming it. If the Spirit of God does not lead one to "claim something" I don't believe they will get it or affect anyone else's life either. I believe that the scripture is the "Sword of the Spirit;" it is not our sword. I believe that only the Holy Spirit can truly make the promises of God operative in our lives, for He alone can judge our motives, our hearts and the results of the promises of God.

I believe that if we do anything in regard to God's Word without the leading of the Holy Spirit, that we are being presumptuous. There is a very important difference between faith and presumption — faith works.

Basham — When praying for another person — for example for physical healing — I believe we need to be much more careful than we generally are. When a person becomes aware that God heals, and begins to pray for the sick, he tends to go overboard at it, becoming eager and ready to lay hands on the first person that sneezes. Such enthusiasm is understandable, but often unfortunate.

We need the wisdom of God as to how and when to pray for people. A number of years ago, I gave up on trying to pray for all the sick people I

knew, and began to seek God's answer as to which of the cases God really expected me to intercede for. As the Quakers would put it, I became concerned as to who was and who was not "in my bundle". I believe such discrimination is greatly needed in the Body of Christ today. I have come to see that I am not God's answer for everyone who comes to me for prayer. But I am God's answer for some.

Even Jesus was discriminating in His healing ministry. He did not heal willy-nilly. In John 5, we have the story of Jesus going to the Bethesda pool which was ringed with sick and infirm people, engaging only one man in conversation, praying for that one man only, seeing him healed, and then turning and walking away leaving the pool still ringed with sick people. It was not that Jesus loved any of the others any less, He was simply being obedient to the leading of the Holy Spirit and ministering to the one man He was led to minister to. More eager, praying Christians would do well to follow our Lord's example in such matters. Concentrated, earnest prayer on one or two particular targets usually proves far more effective than a general shotgun blast approach in which we dissipate our spiritual energies by trying to help everyone a little bit.

Prince — As we wrap this discussion up, it seems that we all agree on one thing — it is the Holy Spirit who shows us what type of prayer is needed in any given situation. □

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