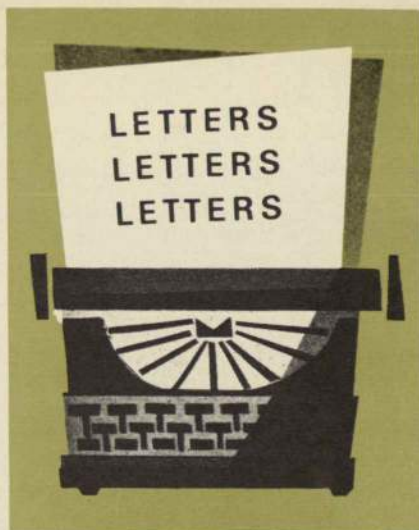




new wine

NOVEMBER 1972

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



EXPLO '72 REPORT HAS IMPACT!

Dear Friends:

I wanted to take this opportunity to drop you a short note of appreciation for the broad, loving and Scriptural stance that you took in your article concerning Explo '72. Even though I am not a member of Campus Crusade I have had the opportunity of working with them personally over the last few years and have a great appreciation for their work. We have also had the opportunity of working with a number of the people with the Billy Graham Association, like Leighton Ford, Lane Adams, Ralph Bell, Grady Wilson, and Dr. Graham himself in Crusades and we have a great deal of appreciation for the Billy Graham Association.

I appreciated your balanced approach in reference to labels and how divisive these have a tendency to be in the Body of Christ. Our organization works both with the Charismatic and the non-Charismatic groups, although I personally don't like those labels at all because of what they have a tendency to do. I personally consider myself an active part of the Charismatic movement and have definitely experienced the Power and Fullness of the Holy Spirit in my life, however, tongues have not been a part of my experience, although other gifts of the Holy Spirit have. Therefore, I tremendously appreciate two statements that you

made. First of all when you said, "We CAN forget names and differences, such as, 'Do you have the Baptism?', or 'Do you speak in tongues?', and begin to unite in fellowship under the banner of the Lord Jesus Christ." And then later on when you said, "I saw again how labels can separate us from having fellowship together. I came back with a deep desire in my heart to relate to the Body of Christ and just let the inflow of Jesus flow from me as I fellowship more with all my brothers who call Christ Savior as I do."

Because of the nature of our ministry, we have the opportunity to travel around and work with many groups of people in many parts of the Body of Christ, and it is tremendously heartbreaking to see how fragmented the Body is into all these groups and factions. I personally believe that we will never convince the world of the validity of Jesus Christ until we can exemplify within the total Body of Christ what Christ prayed for in John 17:21 when He said, "I pray that they may all be one. O, Father! May they be one in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me."

In our own particular location we have experienced somewhat of the divisions and separations between Charismatic and non-Charismatic although now as maturity has taken place on both sides, love is becoming the most important thing and that is the beginning of unifying the Body again as Christ and Paul said it would. We just praise the Lord for that.

Jesus is Lord!

J.L.W.

North Carolina

Dear Brethren:

What has the NEW WINE Magazine meant to me? It would be very difficult for me to answer that question in one letter.

Jesus came into my life on July 25, 1967, at the age of 17. Before that time I had only been in church about three times; therefore, my knowledge of the Bible was very small, to say the least. Three months after conversion the Lord baptized me in the Holy

Spirit. I became a very staunch "Free Pentecostal," not thinking too much of "formal" religion — and even less of those who didn't see things my way.

After three and a half years of this kind of living, God began to deal with my heart. I had most everyone already condemned to hell because of my standard, and, boy, was I ever proud of that standard. Not recognizing it then, Jesus was the third major force in my life — "I" was first and "my standard" was second. As I said, though, God began dealing with me.

I came into contact with the Full Gospel Business Men's Fellowship and later some Jesus People from Christ Center in Lexington, Kentucky. Believe me, brothers, I've seen some denominational people who have clung tightly to their church doctrine; but I believe Pentecostal tradition — especially Free Pentecost — is the toughest to overcome so one can live and walk in the Spirit. (Of course, I do not blame them for my bondage and resulting problems but rather glorify Jesus for freedom in the Spirit.)

The WHY, GOD? article by Bob Mumford let me visualize something God had been after in me for some time. As soon as I saw what it was, I repented and received victory!

I can't close without sharing the deliverance I received after applying the principles set forth in Don Basham's article, RIGHT NOW IN YOUR OWN ROOM. I had trouble with an unclean spirit for many years. Regular prayer had not taken care of the problem. After following every step carefully, I commanded the spirit by name to leave and then coughed sharply to expel the spirit. I began choking and gagging and then growls and loud moans began to come from my neck. After several seconds, this diminished to a whimper, and I knew the spirit had left. As you may know, most Pentecostals do not believe a Christian — especially a Spirit-filled believer — can have a demon. But, praise God, I am a Christian first and a Pentecostal second now!

R.F.A.

Kentucky

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EDITORIAL

"Now it came about . . . that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself." I Samuel 18:1.

As God speaks to His Church about love, He is also speaking about the kind of love that He desires to flow in the Body. A few things about the relationship of Jonathan and David are worth noting: First, it was between two individuals . . . not David and the family of Jonathan, or Jonathan and all of David's friends. God does not ask us to love our prayer group, or our church . . . He commands us to love one another. He desires us to build relationships with individuals, not with groups. This is not exclusivism; it is each member joining to other individual members, gluing the whole together.

Secondly, their souls were knit together. Once the knitting had taken place there would be no "unknitting"; it was for a lifetime. God seeks for us to build permanent relationships, not just those that come, go and are forgotten as the years go by.

Third, the love that Jonathan had for David was a selfless love, New Testament agape. It was not fraternal friendship or a warm acquaintance . . . it was the love of God that bound them together. Only God can implant this type of love in our hearts. So much of the love that Christians try to pass off as God's love can be natural and soulish — anyplace where a common bond draws people together. God's love is a deeper love . . . it knits one soul to another.

Finally, scripture says, "Then Jonathan made a covenant with David because he loved him as himself." A covenant is a spoken agreement between two parties. Their love was deep enough that they were willing to verbally commit themselves to each other. Worldly love is open-ended — there is a way out. But the love of God is expressed by commitment.

God's love demands a commitment — and this will be the cement that will bind believers together when the shaking comes.

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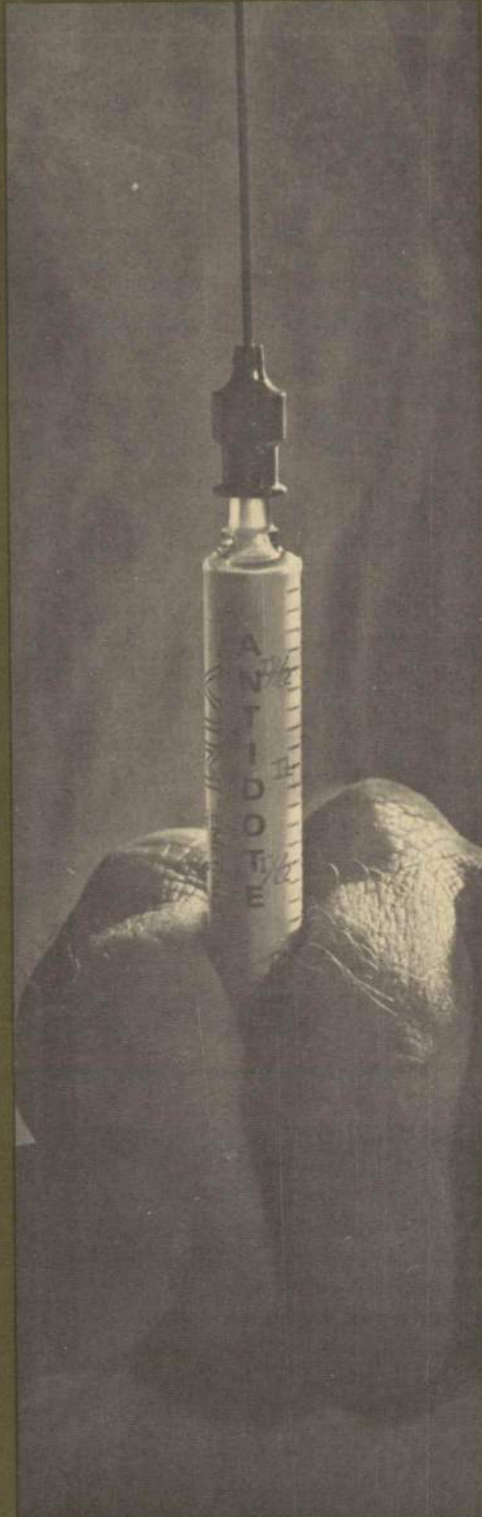
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REBELLION

THE ANTIDOTE TO



THE THIRD IN A SERIES BY BOB MUMFORD ON THE NATURE AND SPIRIT OF OBEDIENCE.

ANTIDOTE: Anything that tends to counteract an evil; or a remedy to counteract a poison (Webster).

BY BOB MUMFORD

If there were to be an open contest today for the **MAN MOST LIKELY NOT TO SUCCEED** as a proponent of current ethics, my candidate would be the *Apostle Paul*. Does this surprise you? However, on one plank alone (and there are others), he would, I believe, carry the vote of the majority as being extremely unpopular, if not almost totally unacceptable. What is that one plank? "*Let Every Soul Be Subject Unto the Higher Powers!*" (*Romans 13:1a*).

What do those eight simple one-and-two-syllable words do to you? Does the hair on the back of your neck stand up as you think about being subject to *anyone* — much less to powers in all of the three main arenas of life: the spiritual — the civil — the home.

Rebellion is probably the fastest growing element in our society today. It pervades every area of existence. Age, sex, temperament, situation — there seems to be no barrier to stop its onrush. What does this reveal to the sensitive eye and listening ear? Can man's basic sinful nature be hurtling him to self-destruction? Where does God fit into this picture? Never fear . . . God is here . . . He is right on center stage! In fact, He had the antidote to rebellion even before man first rebelled. His eternal task has been getting man to recognize and accept the divine remedy.

LISTEN TO GOD!

The Old Testament tells us of God's desire and efforts to enter into a covenant relationship with His people.

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“Submission and Rebellion cannot co-exist.”

working through the Jewish race. Centuries of dealings proved beyond a doubt the inability of man to keep his part of the covenant. God knew this would be the outcome. But He needed to reveal the inevitable to all people, causing them to come to Him for His provision.

Hear God as He speaks through the Prophet Jeremiah to the people of his day — (Jeremiah 31:31–34).

(31) *“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.*

(32) *“It won’t be the same as the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord:*

(33) *“But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and I will write it in their hearts; and I will be their God, and they shall be my people.*

(34) *“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their lawlessness, and I will remember their sin no more.”*

In the New Testament (Hebrews 8:7–13), God again presents the need for a new covenant, stressing the reason for this divine replacement. God’s strategies are always paced to man’s responses.

(7) *“For if that first covenant had been faultless, then should no place have been sought for the second.*

(8) *“For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

(9) *“Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I rejected (or disapproved) them and I regarded them not, saith the Lord.*

(10) *“For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people.*

(11) *“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

(12) *“For I will be merciful to their unrighteousness, and their iniquities will I remember no more.*

(13) *“In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

“Can a man’s basic nature be hurtling him to self-destruction?”

I have written the word *Exasperation* alongside this next portion — Isaiah 5:1–7. Here God plainly and forcibly presents His side of the story, telling how His every energy had been expended toward the desired goal of bringing unto Himself a people in a love-relationship. Do you detect heartbreak in verse 4? “I don’t know what else to do. I have done everything that I know how to do.”

(1) *“Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:*

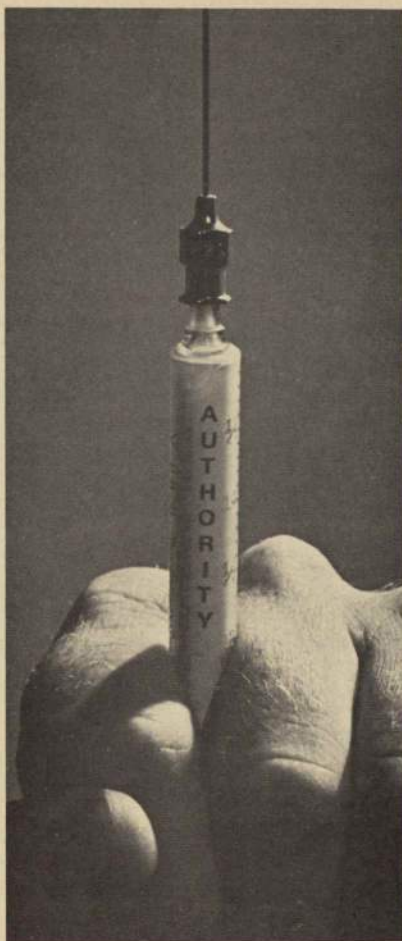
(2) *“And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine (what does John 15 say about the Vine?) and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.*

(3) *“And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.*

(4) *“What could have been done more to my vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?*

(5) *“And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:*

(6) *“And I will lay it waste, it shall not be pruned, nor digged, but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.*



(7) *"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."*

GRAPES OR LEAVES?

What was wrong with the people of the Old Covenant? A lot of religion but no obedience! Inside was that rebellious core which, when unbroken, results in the great transgression — and ultimate rejection insofar as effective usefulness in the Kingdom goes. God tells Israel, "I am looking for fruit and all I get is wild grapes." Jesus had something to say on this matter, also — Luke 20:9-18.

(9) *"Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

(10) *"And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.*

(11) *"And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.*

(12) *"And again he sent a third: and they wounded him also, and cast him out.*

(13) *"Then said the lord of the vineyard, what shall I do? I will send my beloved son: it may be that they will reverence him when they see him.*

(14) *"But when the husbandmen saw him, they reasoned among themselves saying, This is the heir: come, let us kill him, that the inheritance may be ours.*

(15) *"So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?"*

(16) *"He shall come and destroy these husbandmen, and shall give the vineyard to others, and when they heard it, they said, God forbid (They knew what Jesus was predicting).*

(17) *"And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become head of the corner?"*

(18) *"Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."*

May I introduce you to one of the distinctions between the old covenant and the new? The problem God was dealing with here was the complacency and sense of "having arrived" which had settled over the Jews. They asserted proudly, "We are the people! God could never reject us!" The prophets warned that God would judge them for this attitude. They proclaimed in no uncertain words that God would make a new covenant and it would not have within it the same problem. Jesus, too, warned them.

Matthew 21:43 records: "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And that is exactly what God did. He took the kingdom from them and gave it to the early church. As the people of the new covenant moved down through the developing years, whenever the cry went out; "We are the people!", God's reply remained constant — "No one will ever again be able to say, 'We are the people!'" God is still looking for grapes.

The Roman church, the Crusaders, the Protestant Movement, the Wesleyans, the Pentecostals — it does not take very long for any group to fall into this condition. Liturgies . . . great cathedrals with their stained glass windows . . . 700 missionaries on the field . . . our budget

bigger than last year — do you catch the undertone of “We are the People!”? No one is going to make this claim unchallenged. God moves in upon our “empires” saying, “If there are no grapes, I will take the thing that makes grapes (the anointing) and find someone whose desire it is to grow grapes — not leaves.”

A wise teacher once advised me regarding a particular movement, “This is a wonderful work but it is beginning to sink. Now if this thing sinks, don’t sink with it. Get off and get on something that is floating!” It is easy to be so committed to a *thing* that you go right down with it. When the death knoll starts ringing, that proclaims the time for the Master of the Vineyard to return, pick up the thing that makes grapes and take it on to someone else. Nobody can stop that. It happens to groups, denominations and individuals. Let me share with you a spiritual secret — don’t be impressed with the leaves. Look through them and ask, “Where are the grapes?” Another secret? The key is obedience . . . “Doing the will of My Father!”

THE PRUNING HOOK

We have seen the danger in assuming, “We are the people!”, along with the strain of rebellion and lack of fruit-bearing which are inherent in this attitude. Now let me show you another explosive truth as unveiled by Jesus in His remarks to the scribes and Pharisees — Matthew 23:28–24:2. Here is the razor-sharp edge of the pruning hook.

(28) “*Even so ye also outwardly appear righteous unto men* (phylacteries, prayer beads, skull caps — defenders of God’s honor!) *but within ye are full of hypocrisy and iniquity* (play-acting and lawlessness).

(29) “*Woe unto you, scribes and*



Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous (statues to John Calvin . . . new church to honor Martin Luther . . . we call our church Knox Presbyterian!);

(30) “*And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets* (if we had been living in the days of Martin Luther, would we have been right in there signing the death warrants? In the days of Azusa Street, would we have been throwing tomatoes along with the rest of them?)

(31) “*Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

(32) “*Fill ye up then the measure of your fathers.*

(33) “*Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

(34) “*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city:*

(35) “*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*

(36) “*Verily I say unto you, All these things shall come upon this generation.*

(37) “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* (Saddest words in the Bible! Do you see an attitude here? Do you see an incorrigible, unchangeable,

(Continued on next page)

crystalized religious attitude that would not bend or break?).

(38) "*Behold, your house* (Herod's temple — that mighty building where the Shekinah of Glory was resting) *is left unto you desolate.*

(39) "*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

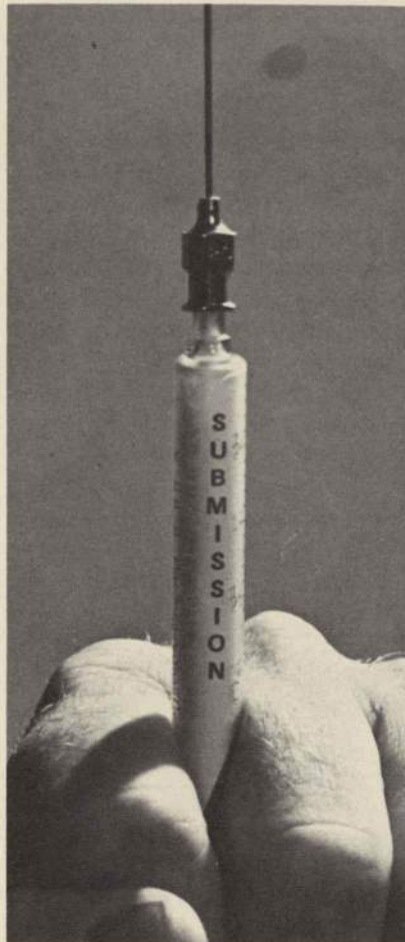
(24:1) "*And Jesus went out* (He left that "thing" — all that was spiritual and real, got up and walked out and all they had left was a religious club): *and his disciples came to him for to shew him the buildings of the temple* (Master, you are making a mistake — leaving this beautiful building . . . \$50,000 organ . . .):

(2) "*And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*"

I want these next thoughts to burn into our hearts. What was the final thing that made Jesus leave the temple? It was not the hypocrisy of his day, or adultery, or bank-robbing, or gambling — it was *how they treated His servants!* Rebellion is consummated by the way we treat God's servants. God manifests our rebellion by putting someone directly over us and putting us under authority. Rejection of delegated authority results in removal of the anointing — the glory — that "thing" that makes grapes.

Do you know what God is saying to the Church? One dynamic word sums it up — *Submission*. What was it Paul said in Romans 13:1 that makes him even today a prober into the depths of our beings? "*Let every man be subject unto the higher powers.*" Do you question his popularity?

Going back to the parable Jesus told in Luke 20, recall: "There is a certain man who made a vineyard. And when



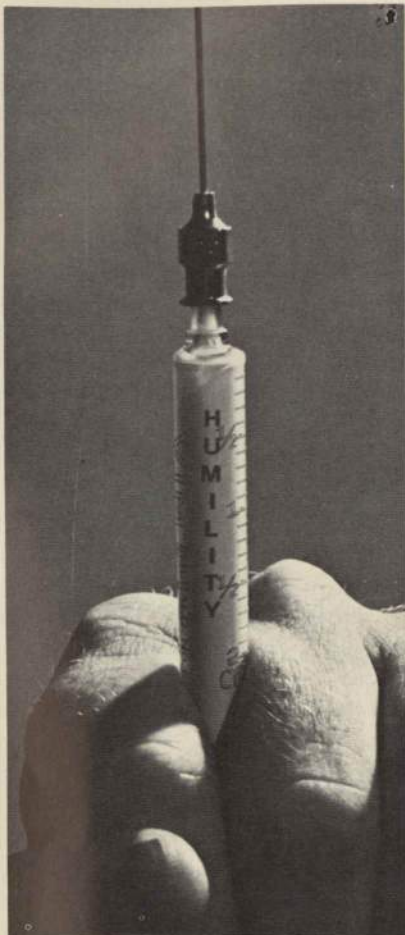
it came time to collect the grapes from it, he sent them a servant. They beat the servant and threw him out of the vineyard and said, 'Who do you think you are?' So he sent another one and they did the same thing. Finally the master of the vineyard said, 'You know something, I will send them my son and when they see him, they will honor him.' But when the son came, they said, 'Aha, here is the heir. We will kill him and take the whole inheritance.' So they cast him out of the vineyard and killed him."

RECEIVE — OR ELSE!

We may not like to hear that command, "Submit", but ultimate rebellion is revealed by how we react to God's delegated authority. Do you know that is what I am, delegated authority — a servant entrusted with responsibilities. I was a sailor, having a good time, when God said to me, "Mumford, I want you." My unbelieving reply was, "You do?" Not only I, but many of my friends, thought this was God's first mistake! But when I accepted God's call to the ministry, I determined that my one purpose in life would be to stand honest, true and open in His presence — an obedient and willing servant.

Let me share with you an experience I had early in my ministry. I was invited to take part in a convention in Peru. Assignment was made for me to go to the home of a Peruvian family. As you know, poverty there is indescribable. When I walked into that humble home, here was a little table set like the Waldorf-Astoria and beside it was *one* chair. All kinds of foods were heaped on that table and the family was standing around it. I said, "When are we going to eat?"

My host replied in his broken English, "Oh, brother, we don't eat. The



man of God is here.”

The reverent tone of his voice made me want to turn around to see if Elijah had come up behind me. I asked, “What do you eat?”

“Oh, we don’t eat while the man of God is here. We will eat whatever you leave.” So, with father, mother, and nine children lined up around the wall, I sat down and tried to eat. I almost choked and the food turned to paste in my mouth. Tears dripped into the plate. All the while they were thanking God, worshiping the Lord and saying, “Oh God, we thank you that you have honored our house and sent to us a man of God.”

Something began to break inside of me and I cried, “God, how this must please You that they would so esteem the man of God.” I sensed the very pleasure of Jesus resting on the gathering. This was not hero worship. It was something they had learned. Here was a man of God who had come into their home and they were receiving His servant as they would have received Him!

Now, if you can catch in this one statement, made by Jesus, the same truth that dawned on me, your entire spiritual perspective can be revolutionized. “Blessed is he that comes in the name of the Lord” (Matthew 23:29). What I saw altered many relationships in my life. Jesus is telling us that He and His servants are so inextricably intertwined that they cannot be separated. Until I can learn to say, “Blessed is he who comes *to me* in the name of the Lord”, I will never really understand what the Lord is doing in the earth. I must *learn* to submit to those who have authority over me.

In our generation many are saying, “We don’t believe in leadership — in authority — in pastors, and all that. We are spiritual. We have no head but Jesus.” Try feeling through the

leaves — any grapes? True, there may be a lot of things going on. There may be excitement. But turn to Matthew 10:40 and see what God has ordained: “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

Do you detect what God has in mind? Christ puts Himself one step behind the man of God, and His Father is one step behind Him. Then He says, “I am going to watch to see how you treat my servant. You treat him right and I will come to you. My Father is right behind Me. You reject my servant — goodbye, I’ll see you later.” Verse 41 continues: “He that receiveth a prophet in the name (or office) of a prophet, shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.” Are you beginning to see why the Lord put Himself one step behind the man of God?

To illustrate, let me use a family situation. I have two sons, ages ten and four. The one is trying to help his brother get ready for bed. The older says, “Put on your pajamas.”

To which the younger retorts, “I don’t have to!”

Next attempt, “Yes, you do. I’m your brother and you had better listen to me.”

Second comeback, “I don’t have to mind you. I’m getting big myself.”

In the midst of the fighting back and forth, father comes onto the scene. “What’s going on in here?” (Suddenly my younger son becomes amazingly docile.) “You had better obey your brother.”

“Yessir, I will . . . I will!” But as soon as I leave the room it begins all over again . . . “I don’t have to obey you!” Father, yes — brother — no!

Truth flashed across my mind. We will gladly say, “I want God to rule

(Continued on next page)

ANTIDOTE (From page 9)

over me!" We feel safe because God is far removed from the scene of action. But when it comes to obeying delegated authority, the man of God — that pastor . . . police officer . . . husband . . . parent — what a different story!

Let's say God calls me to a particular assignment. I agree to go. He says, "When you get there, some people will refuse you and others will receive you. Those who refuse you, refuse Me." Do you see that if you refuse me, I cannot minister to you? If you reject me, I cannot help you? Some people accept me as a teacher. Others have a somewhat different opinion! However, was this same thing true of Jesus? Is it true that when they rejected Him, they rejected His ministry? Was it true of Paul? In some places they said, "The man of God has come." In other places they scornfully threw him out of their synagogues. Those who turned their backs and stopped their ears never entered into that new day that was breaking in upon their world. When Paul was received, eyes were opened.

Take another of Jesus' teachings — Luke 10:16 — "He that hear-eth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." When God calls His servants and they accept the call, the two are involved together in ministry. If the servant is rejected, that is part of the package! Misunderstanding and rejection may come. The servant stands as a question mark in the test of rebellion.

God may say to me, "I am sending you to Timbuktu to test their rebellion. If the rebellion is broken in them, they will receive you. If not, their attitude closes the door to effective ministry." Do you know why it

"A servant stands as a question mark in the test of rebellion."

seems to you that God sends you servants who rub you the wrong way — ones you think don't know how to preach — some who don't seem "to have it all put together yet"? Could you be needing to say, "Blessed is he who comes to me in the name of the Lord"? There may be clenched teeth as you say, "I love you, pastor . . . I love you, elder . . . I am going to love you if it kills me!" In doing this you are saying to rebellion, "Die, you rascal, die!" Death to rebellion comes slowly, but in it you learn to embrace that one, and truthfully say, "Blessed is he . . ."

In my own life, as soon as I was able to assume this attitude, the Lord began to send men into my life who understood what God was doing. As soon as I could honestly say, "Blessed are the men that come to me in the name of the Lord . . . Lord, I receive that man," suddenly there was Jesus standing right behind that man saying, "Son, I have something to say to you." *And I could hear!*

THE DIVINE FORMULA

To help us better understand the principle we have just shared, we take several portions of Scripture. These present a concept that will further reveal the spiritual nature of the authority of Christ.

II Corinthians 5:16 — "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet henceforth know we him no more." The historical Christ, born of a virgin, having a

physical body just as we do, — this was Jesus Who walked the shores of Galilee. Some people today are worshipping *only* that Jesus . . . and all the while there is a resurrected Christ Who has given Himself to us. Jesus came to earth to do the will of God. In that will was the cross of Calvary, the tomb, and the resurrection. Later the Son of God ascended to sit on the right hand of the Father. He Who ascended, also descended and gave Himself to men through His gifts . . . fruit . . . authority.

In John 16:14-16, we find Jesus preparing His disciples for this very development:

(14) *"He (the Holy Spirit) shall glorify me: for he shall receive of mine, and shall show it unto you."*

(15) *"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."*

(16) *"A little while, and ye shall not see me: and again, a little while, and ye shall see me: because I go to the Father."*

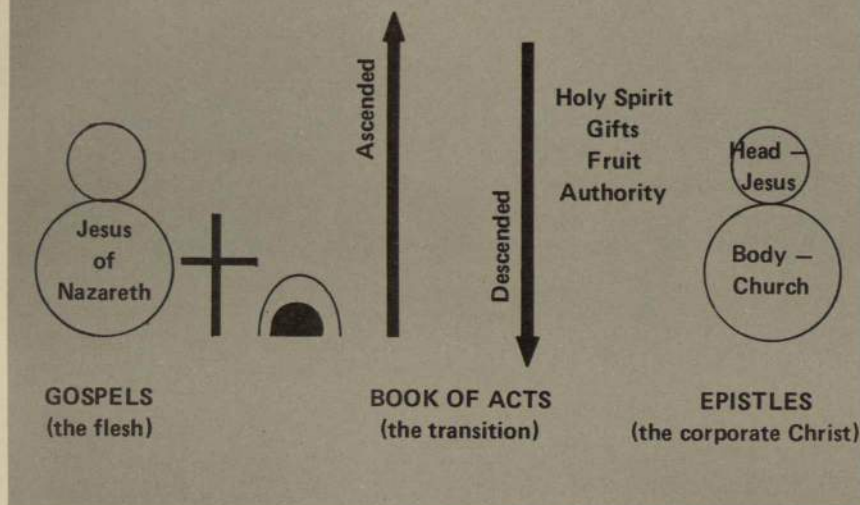
Paraphrasing these verses may help us get the message which He was unfolding, "I, Jesus, am going to the Father; and when I go to the Father, the Holy Spirit, in my name, will take the things that belong to me — that is the gifts of the Spirit, the fruit of the Spirit and the authority (apostles, prophets, pastors, teachers, evangelists) and give it all to the church. And when the Holy Spirit is come, dividing to the church these gifts and ministries of the Spirit, *you will see Me!*

Our third reference is Ephesians 1:22-23.

(22) *"And hath put all things under his feet, and gave him to be the head over all things to the church,"*

(23) *"Which is his body, the fulness of him that filleth all in all."*

Perhaps a diagram will enable us to better grasp this transition.



First we have the Christ whom we knew after the flesh. That is Jesus Who walked the shores of Galilee. He told us, "If I go away, I will come to you." We do not worship Him after the flesh anymore, Paul said in II Corinthians 5:16. In the Book of Acts we saw the coming of the Holy Spirit and founding of the church which experienced the fulfillment of Jesus' promise, "Ye shall receive power!"

Then we have Christ, the Head, and those of us who believe on His name, the Body. We must come to understand that the Body is the gifts and ministries and operations of the Spirit. This is the corporate Christ. When we see this, we have new appreciation for the many-membered body, made up of all fellow believers. Now my wife is no longer "just my wife". She is a member of the body of Christ. Also, I have a different respect for my brother as a member of the body of Christ. If we do not esteem a man and recognize his place and part in the body, we are looking at him only as a man after the flesh.

APPLYING THE PRESCRIPTION

When is that rebellious spirit in me going to be broken and its leaven purged out of my life? God says, "I'll tell you when. If you really want to see Me and comprehend what I am doing in the earth, learn to say, 'Blessed is he who comes in the name of the Lord!'"

He also says, "Let every soul be subject unto the higher powers." When we learn to submit to our immediate superiors — our pastor . . . elder . . . husband . . . school teacher — suddenly we will find something breaking on the inside and our eyes will begin to open to see God's purpose and plan. We will see His spiritual body, and the kingdom of God, and what He is doing.

You can never bring in God's kingdom by rebellion. Your "higher power" may not be "doing it right", according to your standards; but your responsibility then is to take him or her before the Lord and ask Him to

deal in the matter. There is not a thing you can do about it but submit. You can get mad at God, you can go off on your own, you can initiate a personal search; however, in the long run, you have to find somebody to whom you can say, "Blessed is he that comes in the name of the Lord."

Jesus laid down the principle — "You won't see Me anymore until you *learn* to say that." And believe me, this does not come naturally. We all have to *learn* this lesson. Even Jesus learned obedience by the things which He suffered. It may cause suffering. In fact, it probably will. But the antidote to rebellion is plainly spelled out. We are given instructions as to how to apply the formula. He gave us the assistance of the Holy Spirit to administer the prescription. However — here is the catch!

In every area of life man is a free moral agent. God made him that way. The responsibility for taking advantage of what has been provided *for him* is up *to him*. Do you recall David's attitude toward King Saul? "I dare not touch God's anointed" (I Samuel 26:9). David had every opportunity to kill Saul — but He respected God's delegated authority. And I dare not turn away in rebellion from that one whom God has put over me without incurring possible blindness and deafness to spiritual truth.

Let me ask you another question. Did you know that the highest form of worship is obedience? Jesus' statement, "You will not see Me any more until you . . . submit!", plows deep. We may not like this antidote to rebellion any better than we may like accepting certain prescribed remedy for combating a fatal physical illness. Remember, God's medication carries a Life-guarantee. The wide open road to full recovery stretches out ahead. It is yours for the taking! □



A SPECIAL BOOK REVIEW BY DEREK PRINCE FOR THE READERS OF NEW WINE

EXORCISM

At a recent conference, where I was ministering on deliverance from evil spirits, I was approached by a Catholic priest, who was also a professor of sociology. He was interested in the teaching and demonstration of exorcism which he had witnessed, and very sympathetic in his attitude. He was kind enough to bring to my attention the official teaching of the Catholic Church on this subject, and even to supply me with photocopies of the relevant sections from the book, "The Roman Ritual", by Philip T. Weller, S.T.D. Without necessarily accepting every detail of ritual or doctrine, I was delighted to see in how many points this official teaching of the Catholic Church agreed with conclusions which I had formed quite independently, out of my personal experience in this field of ministry. I be-

lieve that some sections of this material would be of great interest to many people in today's charismatic movement, both Catholics and Protestants.

In the introduction to the section on Exorcism, on pages 636 we read:

That there is a world of demons is a teaching of revealed religion which is perfectly clear to all who know Sacred Scripture and respect and accept its word as inspired of God. It is part of the whole Christian-Judaeo heritage. There are some who hold that even if revelation were not so absolute, an inference of the existence of evil spirits can be drawn from the magnitude of evil in the world. They say that human malice and depravity even at its worst is not sufficient to account for it, and it must be concluded that

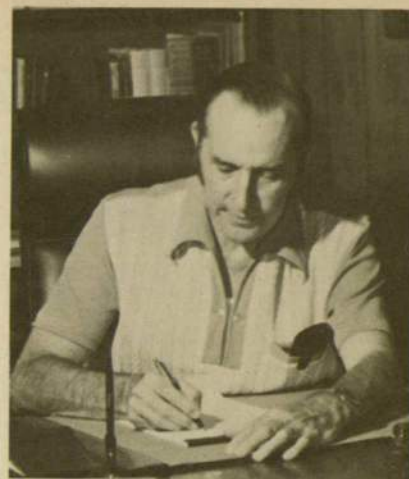
the devil is a real person and that his sway is tremendous. As Francois Mauriac writes in his life of St. Margaret of Cortona: "Evil is Someone, Someone who is multiple and whose name is legion . . ."

One gets the impression that the teaching about the devil's existence is not a particularly popular one in our time. C.S. Lewis in his "Screwtape Letters" says something to the effect that if the little inexperienced novice devils, about to start out on their work of seducing men, can convince men that the devil does not exist, then half the battle is already won . . .

Christ our Lord overcame Satan on the cross, and ever since the latter's empire is shaken. Man is delivered from the power of darkness and transferred to the kingdom of the Son. Yet the devil is not completely vanquished

A REVIEW OF "THE ROMAN RITUAL" BRUCE PUBLISHING COMPANY, MILWAUKEE.

Those who know Derek Prince personally deeply respect his scholarly interest in seeking out and examining every nuance of truth and meaning in God's Word. It was therefore no surprise to his associates when recently he spoke with enthusiasm about sections of a book he had discovered which outlines the official Roman Catholic teaching on the subject of Exorcism. We felt that our readers would be interested in the particular views expressed and therefore have asked him to review the book at some length.



Derek Prince

or trodden underfoot once for all, and the warfare against him is carried out by Christ and His Church until the end of time. Therefore, St. Paul is prompted to admonish us: "Put on all the armor that God has forged, that you may be able to make a stand against the devil's cunning tricks. Our wrestling is not against weak human nature, but against the Principalities and the Powers, against those that rule the world of darkness, the wicked spirits that belong to an order higher than ours. . . With all this take up the shield of faith, with which you will be enabled to put out all the flaming arrows of the wicked enemy."

Against these unclean spirits the Church uses as her weapons prayers, blessings, holy water, and other sacramentals to combat the ordinary power that the former wield over men. But apart from this ordinary and general power that Providence allows Satan there is also a special and terrible satanic influence called possession —, the domination by the demon over man's bodily organs and his lower spiritual faculties. In later Christian times the term obsession is used instead of possession, the former connoting a lesser kind of demonic disturbance. That Christ reckoned with this satanic power in the same way that the Church has throughout her centuries is evident from the New Testament; see for example Matthew 9:32-34, Luke 8:2, Mark 9:13ff.

To be possessed can mean that

Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity in the world, and its cause must be sought in a power above the order of nature. To be possessed can mean that Satan has beclouded the intellect, so that the light of faith cannot illuminate it. To be possessed can mean that Satan has befuddled a person's reason; in fact,



Trick of the Trade: Engaging women in the minor sin of gossiping during church service.

simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. In some instances of possession recounted in the New Testament, molestation by the



Trick of the Trade: Demanding payment for an unpaid debt . . . in this case payment is a child.

devil is manifested in various disturbances of the human body itself, where he has gained control over a man's sight, hearing, speech, or the physical organism in general. (Mark 5:1ff).

Christ handed down to the Church the power He once exercised over demons. The early Christians were deeply influenced by what they had learned of their Master's dealing with evil spirits, and there was on their part

(Continued on next page)



EXORCISM (From page 13)

frequent use of the charismatic gifts of healing the sick and driving out devils. But the prayers and forms used for exorcism in the first centuries have not come down to us, outside the ones used in baptism . . .

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church acts of exorcism consisted mainly in the sign of the cross, invoking the name of Jesus, and renunciations of Satan and adjurations and threats uttered against him. But later on, especially in the Latin Church, the rites of exorcism become more and more numerous, until in the highly imaginative Middle Ages there is actually a profusion of them. To this period we must attribute beliefs and practices which are superstitious to an extreme . . .

But compared to former times the rite as given in the Roman Ritual today is characterized by great sobriety. Some minds might still discern traces of a certain naivete, yet at any rate it has been purged of the unfortunate accretions of a period ruled much more by human credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the

erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom without the afflicted person being necessarily at fault. It is one thing to have fallen into the slavery of sin or to be afflicted with a bodily or mental infirmity, and quite another to have the devil enter into a man and take possession of him.

The general rules for exorcism that follow are a clear indication that we have come a long way from the superstitious notions that prevailed in the era of the Middle Ages. Noteworthy among these rules are the ones that direct that the parties concerned should have recourse to the holy sacraments, and that the sacred words of Holy Writ should be employed rather than any forms devised by the exorcist or someone else. The instructions given below indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Catholic exorcism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice.

Derek Comments:

I find this most interesting and I would comment briefly that I have learned by experience the use of the word "possession" tends to create unnecessary fear and confusion. In the original Greek of the New Testament the word used is "daimonizomai". Literally this means "to be demon-

Trick of the Trade: Devil disguised as a monk interrupts a mass.



ized". There is nothing in this Greek word to justify the use of the English word "possessed". The trouble with using the word "possession" is that, by its other associations in the English language, it suggests "total ownership". My personal experience and observation agree with the teaching of the Catholic Church that a Christian may be afflicted and tormented by demons in many ways — spiritual, mental, physical. But to say that such a person is "possessed by the devil" suggests that he is "totally owned by the devil". Obviously this is incorrect. Any person who qualifies to be called a Christian "belongs" to the Lord Jesus Christ. Such a person may be tormented and afflicted by the devil, but he can never be truly "possessed" (i.e. "owned") by the devil.

The real practical issue is the location of the demon who is tormenting or afflicting the person. If the torment or affliction comes from OUTSIDE the person's body, then the scriptural remedy is to RESIST the demon. But if the torment or affliction comes from INSIDE the person's body, then the scriptural remedy is to EXPEL the demon. It is the latter process which is correctly called "exorcism".

Another important distinction

which needs to be made is between "devil" and "demon". "Devil" translates the Greek "diabolos", which in scripture is almost invariably used in the singular, as a title of Satan himself. The expressions that occur in the plural are "demons" (from the Greek "daimonion"), and "evil (or unclean) spirits". These expressions are used more or less interchangeably. "Demons" are apparently a lesser order of evil spiritual beings, under the dominion of Satan, whose specific title as ruler of the demons is "Beelzebub" (literally, "lord of flies"). See Matthew 12:24-28.

Turning to "General Rules Con-



cerning Exorcism", on pages 641 and following I found the following section particularly interesting and relevant to our present situation in the charismatic movement:

Rule 1 — A priest . . . when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

Rule 2 — In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity, by examining approved authors and cases from experience; on the other hand, let him



Trick of the Trade: Witch fills her purse by effecting cure through use of "hazel wand".

carefully observe the few more important points enumerated here.

Rule 3 — Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from some illness, especially one of a psychological nature. Signs of possession may be the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events: display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, build up the evidence.

Rule 4 — In order to understand these matters better, let him inquire of the person possessed, following one or the other acts of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.

Rule 5 — He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in de-

ceiving the exorcist. For oftentimes they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

Rule 6 — Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

Rule 7 — At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism, or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism they cause him to fall asleep, and dangle some illusion before him, while they seclude them-



selves, so that the afflicted one appears to be freed.

Rule 8 — Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstitious or forbidden practice.

Rule 9 — Sometimes the devil will leave the possessed person in peace

(Continued on next page)



Trick of the Trade: Inducing hysteria in one of his unfortunate victims . . . one manifestation being "the sensation of too big an object, as it were, a ball, rising in the throat and choking the victim."

prompted by curiosity, particularly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter maintains that he is the spirit of some saint or a deceased party, or even claims to be a good angel.

Rule 15 — But necessary questions are, for example: the number and name of the spirits inhabiting the patient, the time when they entered into him, the cause thereof, and the like. As for all jesting, laughing, and nonsense on the part of the evil spirit — the exorcist should prevent it or condemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.

Rule 16 — Let the priest pronounce the exorcism in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more . . .

Rule 17 — He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

Rule 18 — The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

Rule 19 — While performing the exorcism over a woman, he ought al-

ways to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject, and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

Rule 20 — During the exorcism he shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit them; if he has them concealed on his person, he should expose them; and when discovered they must be burned. Moreover, the person should be exhorted to reveal all his temptations to the exorcist.

Rule 21 — Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.

Derek Comments:

Upon these Rules I would again offer some brief comments, based on my own experience.

Rules 3 & 8 The warnings against occult power and practices are urgently needed in the charismatic movement. The practices here warned against include clairvoyance, fortune telling, sorcery, consulting the dead, and all forms of magic and superstition. All these are rife amongst charismatic believers. Regrettably, many modern Catholics are ignorant, or unmindful, of the teachings of their church on these matters.

Rules 4, 14 & 15 It is taken for granted that demons will often speak out of the person who needs deliverance. We encounter many instances of this today. However, the warning against too much conversing with demons is timely. It is legitimate, and often needful, to make the demons disclose their names, number, and par-

and even allow him to receive the holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard not to fall into this trap.

Rule 10 — Therefore, he will be mindful of the words of our Lord (Matthew 17:20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore, let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, as far as possible, to do the same . . .

Rule 12 — The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and holy communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance . . .

Rule 14 — The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are

ticular forms of activity or torment; also sometimes how they gained entrance to the person. But it is dangerous to go beyond this into lengthy questioning or argument. In the end this may degenerate into a situation where a Christian is seeking from evil spirits knowledge or revelation which should be sought only from God himself.

Rule 6 It is right to speak of "the SIGNS of deliverance". Where deliverance has truly been effected, in most cases there will be some clear indication in the emotional or physical condition of the person who needed deliverance. Where there is no manifest change of any kind in the person, we should be extremely cautious in assuming that deliverance has really taken place.

Rule 12 The cooperation of the person needing deliverance is extremely important. God normally requires that such a person do as much as he possibly can to help himself, by repentance, by faith, and by sheer desperation.

Rule 19 It is timely to emphasize the need for discretion in ministering deliverance to persons of the opposite sex. Except in an emergency, I would never recommend that a woman practice this ministry on her own, or that a man minister to a woman alone. Experience indicates that the best

"team" is a Spirit-filled husband and wife, working together in unity.

Rule 20 It is important to emphasize that the basic authority to be used against demons is derived from God's Word, the scripture. In this respect, Jesus himself is our pattern. When tempted by Satan in the wilderness, he answered every time from scripture: "It is written . . ."

The fact that demons sometimes exercise their control through physical objects, such as rings or amulets, is abundantly confirmed by contemporary experience. Recently I was one of a group ministering to a young woman who had been a worshipper of Satan, but had repented of this, and was seeking deliverance. Part of the demonic control over her operated through two rings that she wore, with evil signs engraved upon them. The first ring was taken from her, and thrown into a lake. But before the second ring could be taken from her, the demon induced her to swallow it. One of those present gave a command of faith in the name of Jesus that the woman should bring the ring up again. The woman immediately regurgitated the ring out of her stomach through her mouth. It was then taken from her. Later, the climax of deliverance came when she publicly burned the dress that she had worn to worship Satan.

Rule 21 After a person has received deliverance, there is need for thorough, scriptural instruction on how to keep it. Otherwise there is a strong possibility that the demons will again enter the person, perhaps bringing others with them. See Matthew 12:43-45.

Finally, let me quote one passage from the actual "Rite For Exorcism". On page 646 the following form of command is used to make the demon disclose its identity:

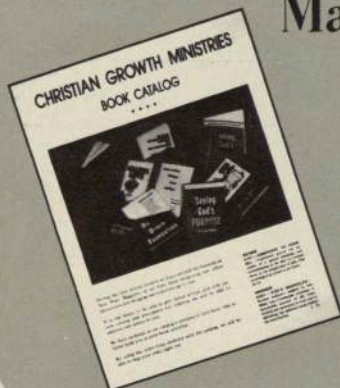
I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions . . .

Derek Comments:

The actual words of exorcism that follow on pages 649, 651 and 654 are also of interest, but are too lengthy to quote in this review. □

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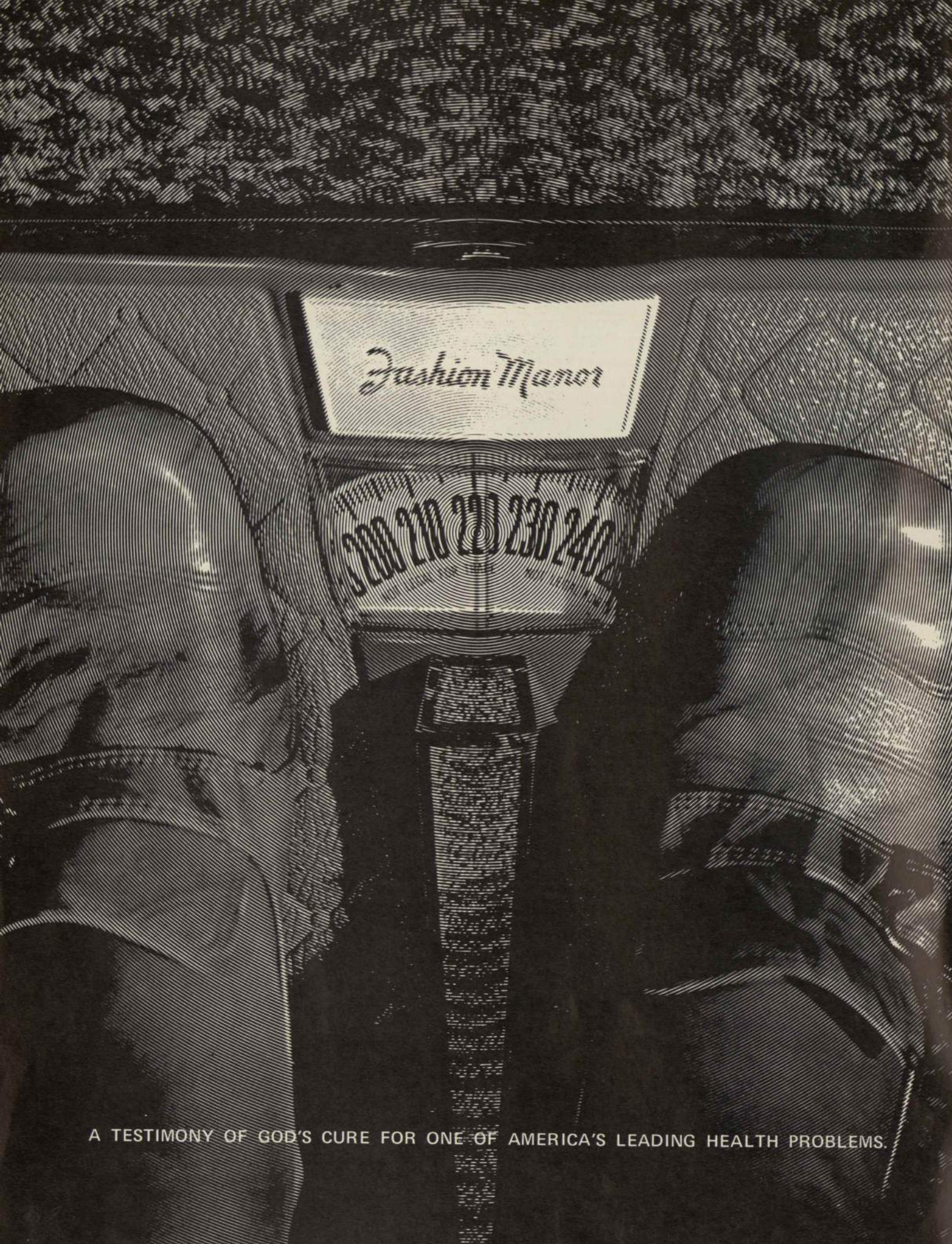
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A TESTIMONY OF GOD'S CURE FOR ONE OF AMERICA'S LEADING HEALTH PROBLEMS.

GIVEN TO GLUTTONY!

By Pat Oliver

A housewife and mother from Leesburg, Florida, Pat Oliver and her husband, Marvin, are active members of Westside Baptist Church of Leesburg, Florida.

Food an idol? Stuffing myself a daily battle? Could these have been the confessions of a born-again, Spirit-baptized child of God? Yes, they could — for I was that child.

However, it is from a vantage point of victory in Christ that I make these confessions. Although I still fight the habit of eating too much (this is one of Webster's definitions of that rather ugly word — *gluttony*), and I am only now losing weight after tipping the scales at 220 pounds for eight years, I can confidently say that for people like me, Jesus is the one and only solution to this very prevalent problem of overeating.

There are many gadgets, pills and clubs advertised on the market today for the purpose of helping a person lose weight. Through these avenues many have been helped to shed the outward appearance of fat. However, all too often the real source of trouble for the compulsive eater is an inner-

conflict which only Jesus Christ can solve. This is why many overweight people are continually dieting unsuccessfully, often regaining lost poundage and adding more on top of it.

Some will identify with me when I say that I have been fat since childhood. Loneliness and the feeling of being unloved is a gnawing condition which becomes our daily companion. A coke and sandwich, a milkshake and hamburger, a candy bar — these are quick and easy substitutes for the love and acceptance we desire.

At a certain point in our struggle to find satisfaction, we become dominated by our loneliness. When or how this spirit takes over, we may not be certain. We attempt to pacify this overpowering force by being everyone's pal — but we are nobody's sweetheart. The boys won't ask us for dates — we are no threat to popular girls. We are a good friend . . . big joker . . . fun to be with . . . all because we push ourselves to fit into the mold of the crowd. We make mother-confessors when friends want to talk over *their* problems. We are reliable baby-sitters. And we provide really great "therapy" for the elderly! Our romantic life turns into one big fantasy, as we have learned the art of pre-

tending at an early age.

Satan is glad to permit us this substitute, for he is that one who "walks about as a roaring lion seeking whom he may devour" (I Peter 5:8). Through pretense and fantasy, he can lead us into masturbation and many other sex hang-ups which can linger for years and cause heart-breaking problems. If Satan cannot entice us into actually committing overt sins of immorality, stealing, lying, and such, he will see to it that we become so religious and pious that he destroys us with hypocrisy, the sin of the Pharisees which Jesus pointed out in Matthew 23:28: "Even though ye outwardly appear righteous unto men, within you are full of hypocrisy and iniquity."

Moving into marriage and motherhood, the same problem of self-pity crops up with similar attempts to silence its gnawing. The devouring lion had built up a picture of marriage as one blissful state of unending joy and the husband as the perfect man. We come to hate ourselves, marriage, home and family — anything and everything that is not as we had imagined it would be. Descriptions such as chief cook and bottlewasher . . . just a housewife . . . chauffeur and drudge, are self-applied. Usually

(Continued on next page)

"Thou shalt eat and not be satisfied." Micah 6:14

GLUTTONY

(Continued from page 19)

looking and acting the part of the slave we so derogatively paint, a high percentage of us tend to be overweight.

So again begins the trips to the refrigerator or the local drug store . . . again comes the frustration of not finding the feeling of love and approval so desperately missed in our childhood . . . again comes acceptance of a cheap substitute for love . . . and, again, we tranquilize our needs with food. Self-pity has become a permanent member of the inner household and soon it turns into a full-blown martyr complex. This monster can only be pacified with food and more fantasy. Our little self-manufactured world, centered around the television with its daytime "soap operas" and "late movies", pushes in and takes over. We return to shutting ourselves out from reality and embracing a never-satisfying substitute. Food, as usual, fits every occasion for appeasement.

Here in America where food is so abundant, it is very easy to become singleminded — food . . . Food . . . FOOD! Soon it becomes another god — an idol which usurps the time, money and worship due the heavenly Father. The First Commandment, "Thou shalt have no other gods before me . . .", slowly but surely loses its meaning. Even a Christian who would never commit adultery, lie or steal, need only take one look at his bulging waistline to get a glimpse of this truth.

When I met Jesus Christ, there came the knowledge that I had finally found the solution to my life-long problem.



His initial work in me was to supernaturally deliver me from a demon of suicide, which had been pursuing me for years. Then He baptized me in His Holy Spirit and there began a beautiful healing process in my innermost being. It is still going on today.

As I look back, I rejoice to see how He patiently loved me as I constantly walked in rebellion toward all that He did. But He did not base His response on what I was doing, but heard the sincere cry which came straight from the heart. I yearned to serve Him, to be obedient, to love Him unreservedly. In all of my life I had never done this before. I wanted to trust and love Him completely enough to allow Him to point out all the stubbornness, all the rebellion and all the hatred that hindered me from being totally His obedient child. I wanted more than anything to yield myself to Him for His shaping and remolding.

From the moment I met Him, I began the cry, "Lord, what about the fat?" He showed me hate in my heart.

Again I cried, "Lord, what about the fat?" He revealed in me jealousy toward a sister in Christ.

I pleaded all the more, "Lord, what about the fat?" He brought home to me my fear of the dark.

I continued to question, "Lord, the fat?" and He uncovered my cowardice about facing reality.

I wanted the evidence of sin removed but the source left alone because it was too painful to deal with. Finally, I came to say, "Lord, what else is there in me?", and in love He continued to cleanse me and show me these roots of sin.

One of the first scriptures the Lord gave me as a promise for the healing that was already taking place was II Timothy 1:7 — "For God hath not given us the spirit of fear, but of power and of love and of a sound mind." The fantasy and fears Satan had used to control me had made me very unsure of my sanity. Here God promised me the power of love and a sound mind, the two things I needed. I claim it today!

As the healings continued, the time came to start the obedience of bringing my body into subjection. I realized the Holy Spirit should be in control of my body. I realized, too, that I was not just to eat when I felt hungry but to eat when I decided in my mind and spirit that I should eat. If the Holy Spirit led me to fast and go without food for three days, my body did not like it. It cried out to be fed with grumbings from my stomach, accompanied at times with headaches and dizziness. But my body needed to be told when to eat. By the third day, the signs of rebellion in my body were gone and physically, I felt better than ever before. The heaviness had dis-

"The meek shall eat and be satisfied." Psalm 22:26

appeared and I was more alert. I worshiped the Lord with songs of praise because I felt like it!

It was by fasting that the Lord first taught me what it would be like to be slender, free and happy in Him. I found that fasting was meant to be part of the Christian life. Jesus said, "Moreover, when ye fast . . . (Matthew 6:16). He did not say, ". . . if ye fast." I discovered that not only did fasting help move me into a deeper relationship with Him, but it was also part of the process that was cleaning out the old "me". Bringing our bodies into subjection by fasting is the first principle we need to learn before dieting. Once our bodies are under control, then we can will ourselves not to eat that chocolate cake for dessert and not to eat between meals. Our bodies have come to understand the meaning of obedience.

The scriptures speak strongly about gluttony. In Leviticus, the book of God's Law, chapter 26 tells us about the blessings promised for obedience and the curses for disobedience. Listen to verse 26 as it tells about the curse: "And when I have broken the staff of your bread, ten women shall bake your bread in one oven and they shall deliver you your bread again by weight and ye shall eat and not be satisfied." Micah 6:14 says essentially the same thing, speaking to a rebellious people: "Thou shalt eat and not be satisfied." If we have been cleansed by the blood of Jesus Christ by accepting His death on the cross, He is the atonement for our sins . . . healing for our diseases . . . deliverance from our bondage. Then, walking in obedience, we



can claim the promise of blessing in Psalm 22:26: "*The meek shall eat and be satisfied.*"

Additional strong words are found in Proverbs 23:1 and 23. "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." "For the drunkard and the glutton shall come to poverty . . ."

Our deliverance from gluttony was bought and paid for on Calvary by our Lord Jesus Christ. This is a very high price for us to take lightly. Paul says in II Corinthians 6:19, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price . . ." Even though we may not realize it, every time we over-eat we sin against the temple of the Holy Spirit. As Christians, the stewardship of our bodies is a part of our witness to a lost world.

That lonely and unloved child, now grown to womanhood, is being healed and her problems and sins will not be inherited by her children. My daughter

and son will not have the feelings of insecurity which I suffered. The healing work of Jesus is operating in their young lives the same way it is in mine.

Ezra, in his day, spoke these words: "The hand of our God is upon *all them for good* that seek him." (Ezra 8:22). The hand of our God is upon us and the Spirit of God is in us, so we claim our deliverance from any sin of excess in the Name of Jesus Christ! As He brings us into the blessings of health and wholeness through our obedience, then not only we, but our families and friends, will reap the rewards of another victory in Christ.

In moving our homes into scriptural order, we find new freedom and joy in His perfect plan: God, the Father; Jesus Christ in submission to His Father; the husband, as head of the home, in submission to Jesus Christ; the wife in submission to her head, her husband; the children in submission to the Father first, then to their earthly father, and finally to the delegated authority of the mother. Each moves in submission to the authority set over him.

As a wife, my head would be held accountable for my continuing to live in the sin of gluttony. I never want to do anything that will be held against my husband. Therefore, I will bring my body into submission, not only for my own sake — but for my husband and for the Lord. Jesus Christ loved us and died for us that we might be freed from the domination of earthly demands. *Gluttony is sin.* But Jesus Christ keeps on giving us the victory. In this we rejoice!□

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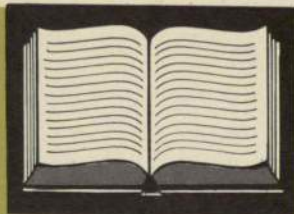
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BIBLE STUDY

By HOWARD COFFEY

THE HISTORIC BOOKS

PRE-KINGDOM PERIOD

Joshua — Judges — Ruth

Period between the time of Moses and the anointing of Saul as first king of Israel.

KINGDOM PERIOD

I and II Samuel

I and II Kings

I and II Chronicles

Period from the reign of Saul to that of Zedekiah, 20th and last king of Judah, whose reign ends in the Babylonian Captivity.

POST-KINGDOM PERIOD

Ezra — Nehemiah — Esther

Period after Babylonian Captivity.

I & II SAMUEL

These books bear the name of one of their authors, the prophet Samuel. He wrote the first twenty-four chapters of I Samuel; the rest of I Samuel and all of II Samuel are commonly attributed to the prophets Nathan and Gad (I Chronicles 29:29). Instead of having two books as we have them today, the ancient Jews had only one: The Book of Samuel.

Samuel was the link of transition between the Pre-Kingdom and the Kingdom Periods. He was the last Judge of Israel, so his ministry, in part, belonged to the Pre-Kingdom Period, or that of the Judges of Israel. However, he was also a prophet, and as such he introduced the Kingdom Period by anointing Saul as king at God's indication. He thus had a central role in a most important part of that

Period, its initiation with Saul, and then later the introduction of David. He, also, introduced the special prophetic office that ministered to the spiritual needs of the people thereafter (Acts 3:24).

Therefore, for simplicity, I and II Samuel are here being included in their entirety with the books that have to do with the Kingdom Period, letting that part that has to do with Samuel himself serve as an introduction.

THEME — MAN RISES AND REIGNS. After the conquest of the Promised Land (Joshua) and the period of being tried (Judges) opportunity is given to rise out of the trial, and reign under God.

SYNOPSIS — The book of I Samuel begins the 500 year period of the Kingdom of Israel and Judah. As the period of the Judges ended with restoration and revival under Samuel, Israel clamored for a king, to be "like the other nations." God wanted them to be different from the other nations; and though He had said they would want a king (Deuteronomy 14:17-20), He did not want them to be independent of Himself. There was rebellion on the part of Israel in demanding a king in defiance of God, but He assured them that if they feared and served Him, He would bless them, for they recognized their sin (I Samuel 12).

Saul was anointed King by Samuel at God's command (I Samuel 10:1), blessed by the Holy Spirit (I Samuel 10:10), and approved by the people (I Samuel 10:24). Yet he failed because of his presumption at God's altar (I Samuel 13:11-13), his disobedience and rebellion in the matter of Amalek (I Samuel 15:23), and his seeking advice from the witch of Endor (I Samuel 28:7). The consequence was rebellion against God, jealousy and ha-

tred of David (whom God had anointed to be the next king), and a sad ending for himself and his family. He died a suicide.

David is presented in I Samuel as a shepherd boy, a singer and writer of psalms, a commander of King Saul's army, King Saul's son-in-law, and finally a fugitive and an outcast. In II Samuel we see his rise to the throne (in fulfillment of God's plan), the establishment of his dynasty which lasted for 450 years, and the Davidic Covenant in which God promised him a royal line from which the King of Kings would come: "thy throne shall be established for ever." (II Samuel 7:14-17, KJV).

David was born in Bethlehem, one of the eight sons of Jesse, and the great-grandson of Ruth and Boaz (New Wine, October '72, page 16). He was anointed king over Israel by Samuel at the age of 18. He was tried and proven for 12 years before he came into supremacy over Israel. During that time (especially while an outcast due to Saul's persecution), he learned the lessons of trusting God, dealing with people, "behaving himself wisely", respect, forgiveness, love for his enemies, and faithfulness to his friends (especially in his friendship with Jonathan, Saul's son); for he was "a man after God's own heart". In the wilderness God was preparing him to be the head of a great nation, and in his rise to power he was establishing his throne that would end in an eternal kingdom.

One cannot mention David without stirring up a multiplicity of thoughts and reactions with regard to his fall. He committed adultery with Bathsheba and had her husband, Uriah, murdered (II Samuel 11 and 12). God's enemies have gloated over it, and His people have often hung

their heads in shame when confronted with the stark, frank truth. God's reproof of David did say, "you have given great opportunity to the enemies of the Lord to despise and blaspheme him, so your child shall die." He did tell him, "murder will be a constant threat to your family", and "because of what you have done I will cause your own household to revolt against you." He added that what he had done to Uriah's wife in secret would happen to him in open.

All of this came true. God could not overlook sin even in the heart of "the apple of His eye". But there are some glorious rays that shine through this darkness:

(1) David repented, and God forgave (Psalm 51). This has been the hope, consolation, and salvation of multitudes through the ages. David was a man after God's own heart because he was humble and broken. He could have had Nathan, the prophet, killed when he accused him with, "Thou art the man", for David was the King and supreme in such decisions. But rather he repented before God, and received God's restored blessing.

(2) David had prayed: "Search me, O God, and know my heart. Try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24 KJV). God heard the cry and saw the sincerity of his heart and set out to do just that . . . try him and search him, and bring to light that which David did not see and was not aware of. God had already blessed him and had already made His eternal Covenant with him — and David had already proven himself to be a man "after God's own heart". But God saw a flaw in the vessel that no one else could see. So, "the vessel that he made of clay was marred IN THE HAND OF THE POTTER: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:14 KJV). The vessel would now show forth the grace of God, not the self-sufficient, perfect David, that until then seemed so beautiful and flawless. His apparent perfection would have been a deception to subsequent gener-

ations because of his beautiful character and attitudes in all of his affairs, had the hidden weakness not been discovered. There was only One without sin, and that was Jesus our Lord. God knew where that flaw was, and He had to expose and remove it, in love and grace. He could not despise David, though the world would scoff and ridicule, for it was David who sang, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, THOU WILT NOT DESPISE" (Psalm 51:17). David was tried and was found wanting, but not rejected and despised for he had a willing heart to be made a new vessel. God is interested in the individuals He loves and has chosen, and will tear a kingdom apart or turn the world upside down to perfect His chosen jewels.

The fire of trial was lit, and it produced a refined jewel in David whose last words exalted the King of Kings, who was to come in fulfillment of God's covenant with him: II Samuel 23:1-7.

"David, the son of Jesse, speaks.

David, the man to whom God gave such wonderful success;

David, the anointed of the God of Jacob;

David, sweet psalmist of Israel:

The Spirit of the Lord spoke by me,

And his word was on my tongue.

The Rock of Israel said to me:

One shall come who rules righteously,

Who rules in the fear of God,

He shall be as the light of the morning;

A cloudless sunrise

When the tender grass

Springs forth upon the earth;

As sunshine after rain.

And it is my family

He has chosen!

Yes, God has made

An everlasting covenant with me;

His agreement is eternal, final, sealed.

He will constantly look after

My safety and success.

But the godless are as thorns to be thrown away,

For they tear the hand that touches them.

One must be armed to chop them down;

They shall be burned."

OUTLINE

INTRODUCTION: These books offer us the history of the beginning of the Kingdom period given in three interlaced biographies: those of Samuel, Saul and David. There is perhaps more space and detail given to the story of David than to any other Bible character, with the exception of Jesus Christ our Lord (the four Gospels), and in a sense that of Moses, due to the fact that it is impossible to separate his own story from that of the deliverance of Israel from Egyptian bondage, the giving of the Law, and the wanderings in the wilderness (Exodus, Leviticus, Numbers and Deuteronomy).

(1) Samuel — I Samuel 1-25:1.

(2) Saul — I Samuel 9-31.

(3) David — I Samuel 16-II Samuel 24.

PROMINENT CHARACTERS AND HIGHLIGHTS

Samuel, Saul and David (see Outline); Call of Samuel, I Samuel 3; The Ebenezer Altar, I Samuel 7:12; Samuel's Judgeship, I Samuel 7:15-17; David and Goliath, I Samuel 17; David and Jonathan, I Samuel 20; David and the Ark, II Samuel 6; Mephiboseth, II Samuel 9; Bathsheba and birth of Solomon, II Samuel 12:24, 25; Absalom, II Samuel 15-18; Psalm of Thanksgiving, II Samuel 22.

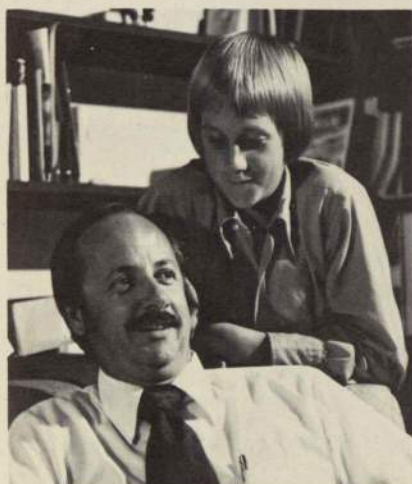
CHRIST IN THE BOOK

Our Lord and Savior Jesus Christ, of the lineage of King David, is our King eternal, the King of Kings and Lord of Lords.

CONCLUSION

Make a chapter by chapter outline of the life of David, from I Samuel 16 to II Samuel 24. Add corresponding chapters in II Chronicles. □

BELIEVERS AND THEIR CHILDREN



FORUM GUEST

Mr. and Mrs. Roger Pierce

Mr. and Mrs. Roger Pierce of Perrine, Florida, are the Forum guests for this month. Roger and Missy are active in a house group ministry and have two children, Valerie, age 9; Mike, age 12.

Sitting on the panel are: Bob Mumford — Outstanding Bible teacher, author, former pastor. Bob and Judy Mumford are parents of four children. Daughters, Keren and Beth, are in their mid-teens. Bobby is 10 and Eric is 4 years of age.

Charles Simpson — Bible teacher, specializing in home and family relations, also author and former pastor. Charles and Carolyn Simpson are parents of Stephen, 9 years; Charlyn, 3 years; and Jonathan, just three months.

NEW WINE

Due to the large number of questions that have been submitted to the panel, it will be impossible for the teachers to answer them all, either in person or in the magazine. Please watch future Forums for your questions.

"As parents, we have often wondered it we tend to push our children into the experiences of life. How and at what age should children be introduced to Salvation, Baptism in the Holy Spirit, Water Baptism, etc.?"

Mumford — Roger, as you know, children differ so much in capacity for God, the age at which they comprehend spiritual values, etc., that arbitrary age limits are unacceptable. The principle, as I see it, would be within the two words *natural* and *premature*. When natural events lead to questions and desire for spiritual experience, it is quite different from a frustrated attempt of what may be termed a "spiritual instrument baby" who is forced into commitment, confession and other outward expressions. The fact that it is premature is what necessitates the push or force on the part of the parents. Charles, what is your feeling on this?

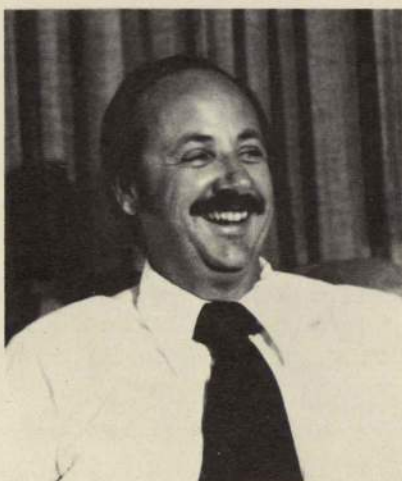
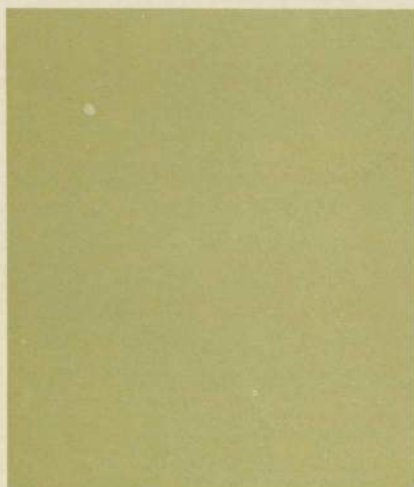
Simpson — It is my belief that children are a blessing from the Lord. The child's life will be greatly affected by



our own attitudes toward it and toward the Lord. All of our actions will be tempered and guided if we look at that child as a gift from God, and if we think of ourselves as tending the child for God.

I believe, too, that it is helpful for us to dedicate the child to the Lord from birth. We enter into a covenant with the Lord that we will do our part, believing that He will do His, to make the child's life complete in Christ. Hannah, in the book of I Samuel, is a good example of this act of dedication. Our attitude needs to be right from birth. Perhaps even our attitude before the child is born can have an effect. Some medical people believe that the child in its prenatal state is affected by the attitudes of its mother. I can believe that. I believe it is possible that many children feel rejection prior to actual birth. The most important thing is to have the right attitude toward the child from conception.

BELIEVERS AND THEIR CHILDREN



Second, our example will have a greater impact on the child than anything that we say. From earliest life children should detect in us the Spirit of Christ and the love of God toward them. This will make it much easier for the child to accept Christ. Some unregenerate people do not want to hear that God is their "Father" because they have had such abusive fathers in their childhood.

Third, the Word of God and the Holy Spirit ought to be a normal part of family life. If this is so, the child will be introduced to Jesus and the grace of God long before he is able to define it or give it words. If these factors are present, it is normal for the child to receive Jesus into his heart at a very young age, certainly preschool age. They can just as normally be filled with the Holy Spirit. I've seen this happen many times. However, I do not believe that it is the result of our "preaching" or pressuring the children.

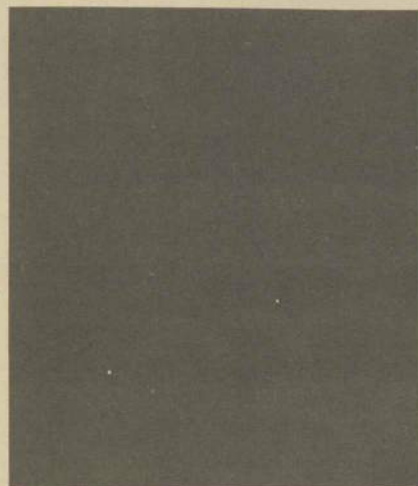
I believe that it is the result of the "brooding" of the Holy Spirit over the family situation, and the example of Jesus in the parents that draws the child to receive Jesus and the Holy Spirit.

When a mature person accepts Jesus as Lord and Saviour, I believe that they should immediately be baptized in water. This seems to be the scriptural pattern (Acts 2; 8; 9; 10; 19). However, in the case of a very young child the parents may deem it wise to wait until the child has demonstrated that he understands what baptism means. In such a case, I feel that the parents are justified in waiting. We have felt this way in our own home. It does not mean that the child is not a believer and participant in the grace of God. If they are not baptized immediately, it simply means that the child has not come to the age where he or she is able to have a proper understanding of water baptism. Since water

baptism is, among other things, an outward confession, the child should indeed know what he is confessing. On the other hand, the parents may feel perfectly justified in seeing that a young child is baptized immediately in water. If so, then as a minister I am happy to baptize that child. The responsibility for that decision lies with the parents, since the parents have to answer to God for the child. In either case, every effort should be made to help the child understand what the Lord has done in his life so that he may be able to give a good reason for the hope that is within him.

"Our family is in a house group ministry. What place do children have in the New Testament church order and how should young children and teen-agers receive teaching and ministry, if it is felt it should be separate from adults?"

Simpson — This is a very practical question. In addition to Sunday church attendance, our family also is involved in a home fellowship. Our fellowship is not a structured situation; it is not a regular "meeting." Therefore, the children assume the same role that they would in any situation where families get together. When we come together, we eat together, and the mothers take care of their children just as they would in any normal gathering. Since our times of sharing have no for-



mal beginning or ending we do not have a problem with the children. Sometimes around the tables we will share biblical truths and things which God has given to us. On other occasions, we will move into the living room and seated very casually begin to sing hymns. On such occasions the children are there with us. All parents assume responsibility for their children. If there is any misbehavior among the children, then it is up to the parents to see that the children are corrected. We've had very few problems along that line.

The coming together of families in this manner reveals the degree of discipline the families have over their children. I feel this is healthy for both the parents and children. Very often we tend to put the children aside, because we do not know how to control them. I think that that is less than the best answer.

We have found that if the sharing is

kept on a normal plain that the children can get a great deal out of it, and on occasions the children enter into the prayer ministry.

In searching through the scriptures I have not found a precedent for separating the children and having a youth ministry as opposed to the adult ministry. I believe that essentially in the early church it was a family-centered ministry. I believe a part of our modern problem with the generation gap has been our children receiving all of their instructions separate from the family unit. Likewise, the adults often receive their instructions separated as husband and wife. I think it is healthy when we come together and share the same things.

That does not mean it is wrong to have separate times of teaching. Each group must make its own decisions, and on occasions there needs to be something especially for children. There may be times when it may seem best to have the little ones in a separate room or the teenagers in separate functions. I believe, however, that it is good for the adults also to enter into sharing and into singing which is more child oriented than adult oriented. It is healthy for us adults to try to reach the children on their level, and not put that responsibility entirely on someone else.

In any case, I believe that our fellowships ought to be as normal as possible. It is in that atmosphere of normalcy that we better share and receive. And our children would tend to think



of Jesus as more a part of our everyday life, rather than part of a structured religious setting.

Mumford — I would like to add to what Charles has already said that I think many times children have suffered much needless frustration in an attempt to integrate themselves into the spiritual community of the Christian world. Personally, I am against having children meet separately for spiritual training, except possible for very small children, or those who because of personal problems would tend to disrupt a group. The ideal is to have some type of meeting where the children are included and they are expected and encouraged to participate in the proceedings. They can, if their initial experiences are pleasant and real, be easily taught to worship and flow with the meeting.

(Continued on next page)

BELIEVERS AND THEIR CHILDREN

"Here is a loaded question! How, when and to what degree should children be disciplined? Is it up to parents to 'break the self-will' of the child and is there a point in their life where we must allow God to deal with them?"

Mumford — This *is* loaded, but not unanswerable! Jesus said in Matthew 9:13, "Go and learn what that means: I will have mercy and not sacrifice." So often parental discipline of our children lacks the element of mercy. In our eagerness to please God and conform to the scriptures, we tend toward pharisaism — especially with our own children. The prodigal's father laid mercy on his wayward son until "he came to himself". Mercy is what kept the door of the father's home open so the son could come home. As for the point where we must allow God to deal with them, it isn't too hard to find! Usually it is that point where we as parents cannot do anything anyhow; then we are forced to trust God and His ministering angels. Don't forget that mercy!

Simpson — I thoroughly agree with you, Bob, and would say first of all, we must realize that parents are *responsible* for their children. God disciplined Eli in I Samuel, chapters 2

and 3, because he failed to discipline his own children. God does hold us accountable for the way we raise our children. Hebrews 12:6 says that every son whom God loves He chastens. Proverbs 13:24 tells us that if we do not discipline our children we do not love them. Proverbs 22:15 and 23:13 also speak of the wisdom of proper discipline in a child's life.

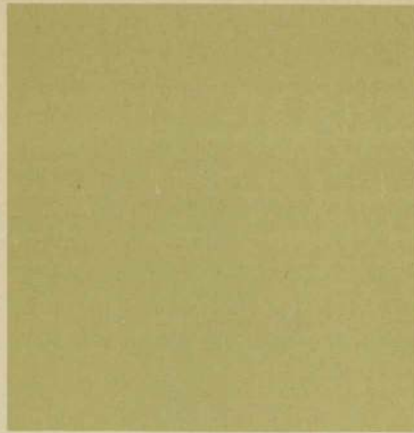
We must be careful, however, not to oversimplify the word discipline and its meaning in the child's life. It includes not only punishment, but it includes teaching the child to accept responsibility, to deny himself, and that there is a system of justice to life.

I do not believe the parents should set out to break the child's will, but where the parents will and the child's will cross, the child must learn to submit himself to his parents. If a child does not learn to submit to his parents, he will have a very difficult time learning later to submit to God and to people. Discipline is very useful in teaching the child to "come under" the will of his parents. When a more mature child (in its teens) does not respond to the traditional forms of discipline given to a younger child, then a parent must think of more sophisticated discipline (the removal of privileges or the taking away of certain rewards) or learn how to reward proper behavior. There may come a time when even these things fail to work. Often, when a child reaches fifteen or sixteen or seventeen, he is "too big" to accept these forms of dis-

cipline and his own will has become very strong. It is at this time that a parent must indeed "turn that child over to God." A parent can only turn the child over to God, if the parent has done all God has told him to do, and if the parent himself has been an obedient child unto the Lord. Then, as the Holy Spirit reveals that there is nothing more that the parent can do, the parent can put the child in God's hands. If the parent does this, it is important that the parent remember that the child is no longer his, but that the child belongs to God. The parent therefore should stop giving advice unless it is asked for, and to some degree must remove the wall of protection from the child, exposing him to God and to the dealings of God.

"How do we teach our children to be 'in the world' and relate to their friends, but not to be 'of the world' and take on the world's standards?"

Simpson — I would say that the child best learns how to deal with the world from watching the parent. If a parent seems to be happily adjusted, both in the spiritual world and in the natural world, this adjustment can carry over into the child's life. If the parent has a "religious" attitude toward the world, is hypercritical and negative toward other people, the child is likely to be-



come this way or to react against the parent. But such an attitude will not really fill the child's needs; it will only tell him that the world cannot fill it. However, because of emptiness and curiosity, when the child is of age, very often he will accept the world's standards. A happily adjusted family life, an awareness of the Lordship of Jesus Christ and a consistent diet of the Word of God will help the child to best prepare for the confrontations of the world. It is important that we teach the child to love the people that are in the world, while abhorring the evil. This will not only help the people that are in the world, but it will help the child to rightly relate himself to people who do not share his spiritual convictions. Again, we find Jesus is our best example for relating to the world. His prayer in John 17 describes his feelings.

Mumford — Actually, a volume needs to be written on this question! My personal background was one of isolationism. This is the fundamentalist position of separation in some religious sense. It does not work for many reasons. The answer is the parents, especially the father, taking the time to teach the children a value system. This includes money, time, personal possessions, as well as spiritual values. Some friends are good — others create problems (I Corinthians 15:33). We tend toward "all friends or no friends", rather than the value system which is so difficult to

impart. Dress, movies, school participation — these are all inextricably included.

"How can rebellious children be dealt with — particularly older children and teen-agers who want nothing to do with God?"

Mumford — My own thoughts on this question were covered in the answer to our previous discussion on discipline. Perhaps, Charles has more to say in this regard . . .

Simpson — Yes, this does go back to the basics we brought out previously. There comes a time when we have to turn our children over to the Lord. We need to bear in mind, however, that when we do that we must ourselves be in a place where we can pray effectively. The Bible says in James 5, "the effectual fervent prayer of a righteous man avails much." The Bible says again in Proverbs 16:7, "If a man's ways please the Lord, the Lord will make even his enemies to be at peace with him." So often the problems in rebellious children have to do with rebellious parents. It does not do any good for rebellious parents to pray for rebellious children. But when rebellious parents become submissive parents, father submitting to Christ, wives to their husbands, then it becomes the responsibility of the Lord

to deal with those children who will not submit. And I believe that God is able to deal with them very strongly and bring them to a place where they are willing to listen to Him and to their parents. I know this from my own experience, since there was a time in my life when my parents turned me over to God. In that instance it worked.

When parents do turn their children over to God I believe that it is important that they leave all the dealing to God.

"Should we, as parents, demand spiritual discipline (prayer and Bible study) from our children, or should we just set the example?"

Simpson — First, I feel that as parents we should set the example for spiritual discipline. The children should be aware of the fact that we ourselves study the Bible and pray regularly. Second, we need to invite the children into our own devotional life on a fairly regular basis. At the table, or at other times, we should share with them from the scriptures things that God has taught us. If they are young children, it is well to read to them Bible stories and do so on a regular basis.

As much as possible, the scriptures and the presence of the Lord should be looked upon as a normal part of

family life, rather than something that just happens five or ten minutes a day when we are in "devotions".

When we are setting the example, sharing with the children and treating Christ as a normal guest in the home, then we have a proper foundation for expecting some spiritual discipline from them. They will not look upon it as being hypocritical or mere duty. It is very important that we do not pressure them, but that we motivate them. That is, that we impart to them the reasons for spiritual discipline. When this is done they will not receive it as just a duty. If they get the idea that Bible reading and prayer are mere duties and religious exercises that are imposed by their parents, they will cast off that yoke as soon as possible. And, the likelihood of them receiving much from it, even while they are doing it, is very little. Spiritual discipline is necessary, but it must be rightly founded and motivated or it will become religious torture. Bear in mind that II Corinthians 5:14 says, "It is the love of Christ that constrains us." It is the love of God that enables us to discipline ourselves and do all of the other necessary things.

Mumford — May I just add, that to me, the words "demand spiritual discipline" are self-contradicting. The whole issue is reduced to whether we want our children to conform to some outward religious standard which is convenient for us and socially ac-

ceptable, or whether we are prepared to pray, cry and cultivate a spiritual appetite within, so they will begin to seek God on their own. There is a certain amount of order and correction necessary to carry out family devotions — this is different from the issue we discussed above. Personal example, as Charles stressed, is primary. Take care that the example is not religious devotion, but one of true spiritual reality!

"How far should parents go in trusting God for a child's healing? We have no problem with trusting God completely for ourselves, but is it right to place children in a position of us having faith for them?"

Mumford — In my opinion, healing for children is dependent to a large extent on the parents' relationship and faith in God. In an incomplete experiment, I once tried this relationship, and it was proven to my own satisfaction. When a child was ill, I required both the parents to bring him for prayer. When this was done, the Lord answered in a remarkable way. Permit me to restate the question for clarification: "How far should we (mother and father in agreement) go in

trusting God (in absence of a doctor's care) for our children?" When there is not parental agreement, it is an entirely different situation.

When we agree to trust God for a healing, it is usually due to the fact that we have had a word from the Lord as to His desire in this given situation. This word is quickened to us in such a manner as to release faith and expectancy. The conflict which follows is real, but the victory guaranteed.

Refusal to submit to God's discipline, trying to force God to an alternative, confusing faith with hope and desire, afraid of what others will think, talking yourself into a "fix" by over-exaggeration of the doctrine of healing and many other such situations are what I would term "complicating factors." These are removed when we, in agreement and in submission, trust God for a particular healing for our children.

Charles, what has been your experience in this matter?

Simpson — Bob, my advice would be — go as far as your faith dictates. If you really have faith for a child's healing, then there is an inner peace and knowledge that God will do what He said. If one does not have peace inside regarding a child's healing, presumption certainly will not get the job done.

The children are dependent upon parents in other matters; it is con-

sistent for the child to depend upon the parents also in the matter of faith for healing. However, one of our problems is that we who believe in faith healing sometimes assume that medicine and doctors are rivals to faith. This is not true. In II Chronicles 16 we are told about King Asa who disobeyed the Lord. A sickness came upon him. The scripture says, "Yet in his sickness Asa did not seek the Lord, but he sought first unto the physicians." His problem was not that he went to the physicians, but that he went to the physicians first and didn't seek the Lord. When a problem arises, be it sickness or any other problem, in our family, we go first to God in prayer. We ask Him to reveal sin or transgression in our lives and to show us why He allowed this thing to come upon us. If there is a sin or failure that is pointed out, we repent of it and ask Him to forgive us, then faith floods our hearts to believe God for healing. If, on the other hand, God does not show us a transgression or fault, we ask Him for His guidance as to how to treat this matter. We lay the child or ourselves in God's hands, and we ask Him for the grace to accept His will, no matter what it is. Then, according to the scripture, we pray that He will heal us and make us whole for His honor and glory. After we have made such a commitment to God I personally feel no qualms about using whatever medicinal help is available, though it is almost never needed. I not

only pray about our physical bodies, but I pray over my car. If my car breaks down, after I have prayed about it and asked God to guide me, I do not feel any misgivings about taking that car to a mechanic, knowing that the mechanic is able to help me. In this day and time it is important that we get the right mechanic. Sometimes after prayer, we discover that we do not need a mechanic at all. I feel basically the same way about doctors. Doctors are "technicians" that are trained to work on our bodies. Luke, who wrote one of the gospels and the book of Acts, and witnessed many, many miracles, was a physician. I do not believe his profession was incompatible with his ministry. The priority must be, however, to seek the

Lord first and seek His guidance. Most of the time, if not all the time, a trip to the doctor or the drugstore will be completely unnecessary. We have found this to be the case.

Many Christians place more confidence in the doctor than they do in the Lord. At any sign or symptom they run off to the doctor full of fear and faithlessness. They have not stopped to ask God for His guidance and they do not know what the Word of God says regarding healing. Their attitude stands or falls on what the doctor says. In effect, the doctor has become God to them. I do not believe that a doctor wants to be put in this position; nor do I believe that the Lord is happy with that Christian's

faithlessness. One doctor, with whom I am very close, told me, "Most of my patients don't need a physician, they need the Lord." Many, if not most, illnesses are the result of being out of right relationship with the Lord and with our fellow man.

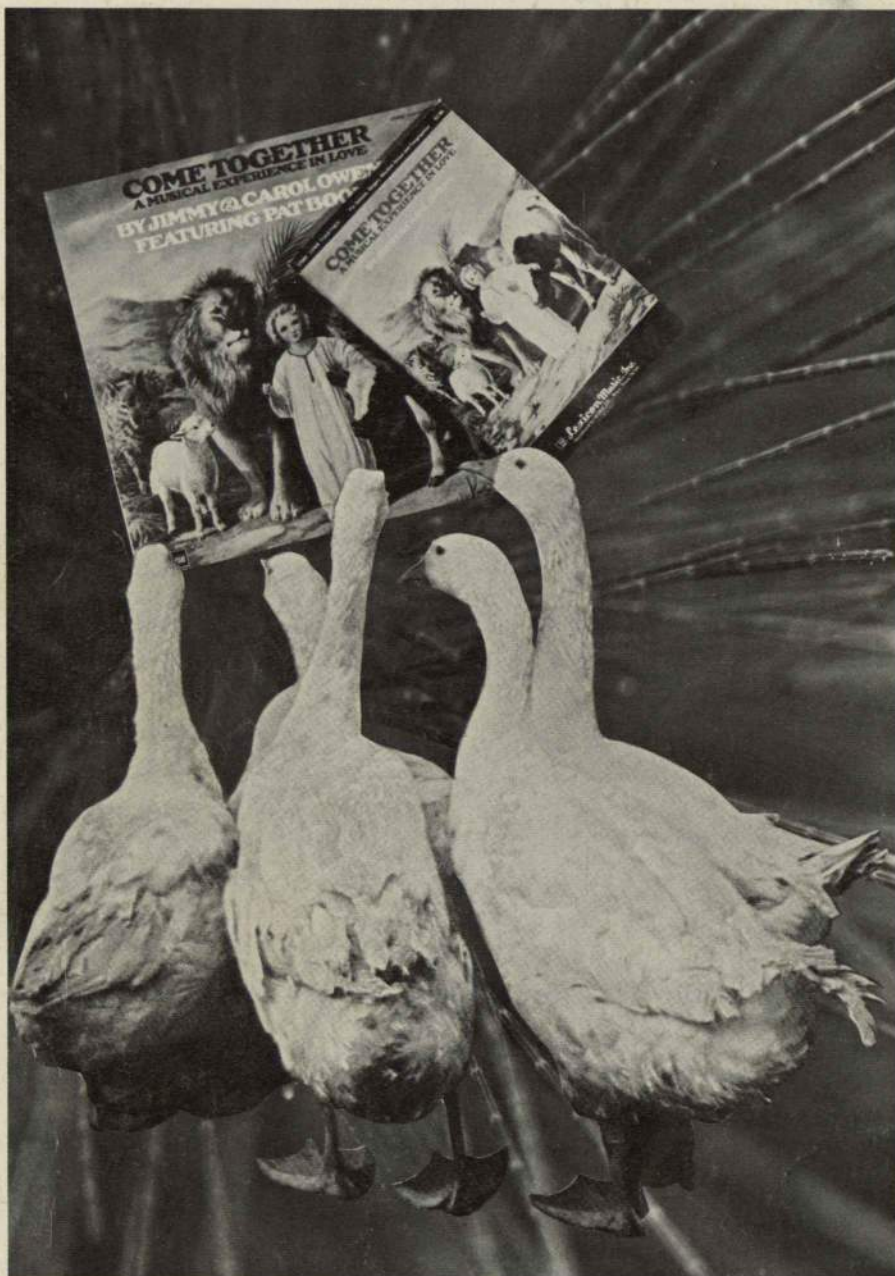
Perhaps all of this discussion was not necessary to answer your question regarding the child, but I believe rightly understanding these things will make the child the beneficiary. It would be a tragedy if we misunderstand faith and imposed that misunderstanding on a sick child. Happy is the child whose parents are rightly related to the Lord and seek Him first in all things. This is true in response to every question we have considered. □

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