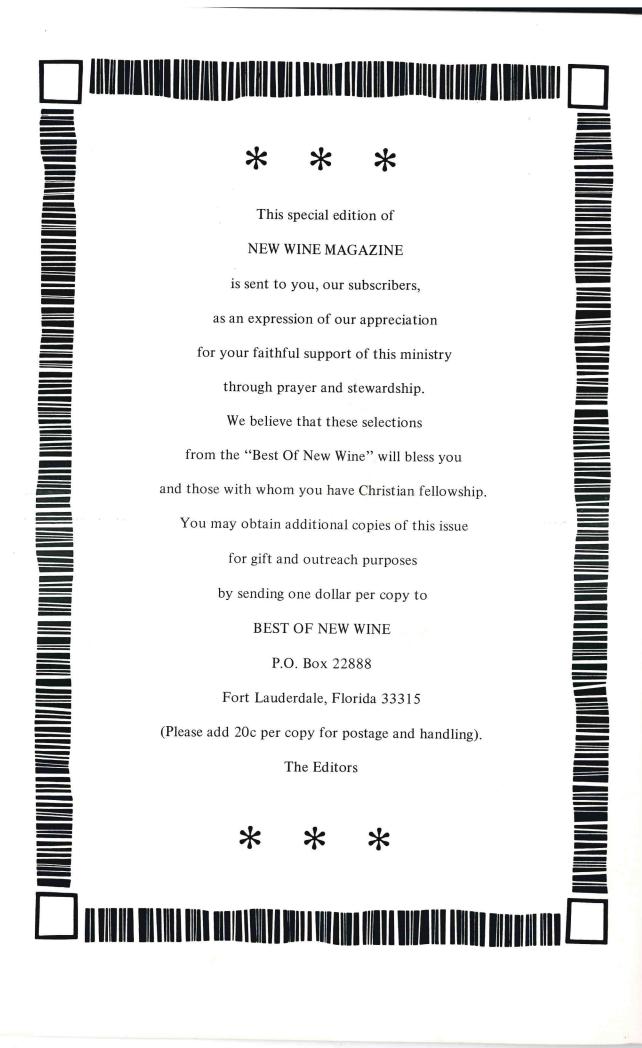


THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH

The Best of 1972





DECEMBER 1972

VOL. 4 NO. 12

COPYRIGHT 1972

New Wine is published monthly by Christian Growth Ministries, P.O. Box 22888, Fort Lauderdale, Florida 33315. Second class postage paid at Fort Lauderdale, Florida.

ACTING EDITOR: Dick Key
ASSISTANT EDITOR: Robert Sutton
EDITORIAL PRODUCTION: Terry Sharkey
EDITORIAL ASSISTANT: Janet Baum
ARTIST: Norbert McNulty, Jr.

SUBSCRIPTION RATES

New Wine is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues (except December) sold for 50 cents each. Bulk prices (except December): (minimum order of 6) 6–24, 40 cents each; 25–49, 35 cents each; 50–99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by International Money Order. Single copies of the December issue sell for \$1.00 plus 20 cents postage and handling.

The views expressed in New Wine are those of the writers and not necessarily those of the Editors or Directors.



CONTENTS

THE CRUCIFIXION OF JESUS
CHILDREN, FUN OR FRENZY?
MY FULL INHERITANCE AS A WOMAN
TONGUES AND THE CHRONIC SEEKER16 Don Basham
WHAT IS THE BAPTISM IN THE HOLY SPIRIT?
YOU AND THE MINISTRY
HOW DO YOU RATE IN THE HOME?
THE EVIDENCE OF HIS POWER
EMPTY VESSELS
THE MASTERY OF SELF
NO OTHER GODS
NEW WINE FORUM
MINISTRY TO GOD
WHY, GOD?
THE ATONEMENT
VESSEL TO VESSEL
RIGHT NOW, IN YOUR OWN ROOM
CHRISTIAN GROWTH MINISTRIES

NEW WINE

In this article, I shall discuss some of the physical aspects of the passion, or suffering, of Jesus Christ. We shall follow Him from Gethsemane, through His trial, His scourging, His path along the Via Dolorosa, to His last dying hours on the cross.

I became interested in this about a year ago when I read an account of the crucifixion in Jim Bishop's book, The Day Christ Died. I suddenly realized that I had taken the Crucifixion more or less for granted all these years - that I had grown callous to its horror by a too easy familiarity with the grim details - and a too distant friendship with Him. It finally occurred to me that as a physician I did not even know the actual immediate cause of death. The Gospel writers do not help us very much on this point, because crucifixion and scourging were so common during their lifetime that they undoubtedly considered a detailed description totally superfluous - so we have the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified - and they crucified Him."

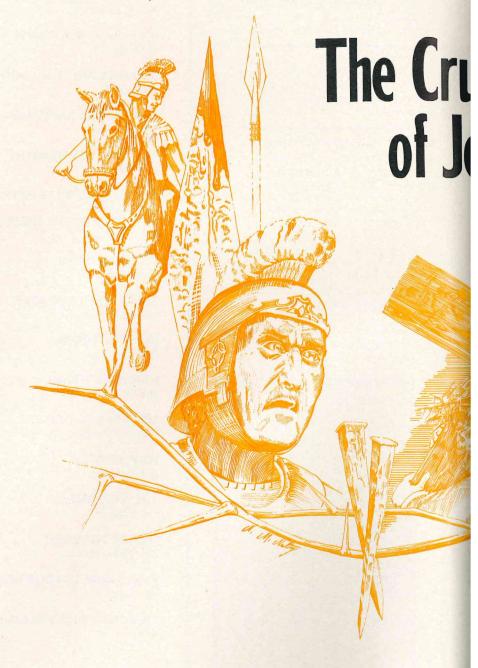
I am indebted to many who have studied this subject in the past and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.

The infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man I have no competence to discuss; however, the physiological and anatomical aspects of our Lord's passion we can examine in some detail . . . what did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, the torture and execution of a person by fixation to a cross. Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world — to Egypt and to Carthage. The Romans apparently

learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill in carrying it out. A number of Roman authors (Livy, Cicero, Tacitus) comment on it. Several innovations and modifications are described in the ancient literature; I will mention only a few

which may have some bearing here. The upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top — this is what we commonly think of today as the classic form of the cross (the one which we have later named the Latin cross); however, the common form used in our Lord's day was the Tau cross



By C. TRUMAN DAVIS, M.D., M.S.

(shaped like the Greek letter Tau or like our T). In this cross the patibulum was placed in a notch at the top of the stipes. There is fairly overwhelming archeological evidence that it was on this type of cross that Jesus was crucified.

The upright post, or stipes, was generally permanently fixed in the ground at the site of execution and the con-

ifixion

demned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or biblical proof, medieval and Rennasiance painters and most of the sculptors of crucifixes today show the nails through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of a human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrists as part of the hand. A titulus, or small sign, stating the

A titulus, or small sign, stating the victim's crime was usually carried at

the front of the procession and later nailed to the cross above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

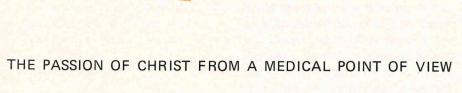
The physical passion of Christ began in Gethsemane. Of the many aspects of this initial suffering, I shall only discuss the one of physiological interest: the bloody sweat. It is interesting that the physician of the group, St. Luke, is the only one to mention this. He says, "And being in agony, He prayed the longer. And his sweat became as drops of blood, trickling down upon the ground."

Every attempt imaginable has been used by modern scholars to explain away this phase, apparently under the mistaken impression that this just does not happen.

A great deal of effort could be saved by consulting the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.

We shall move rapidly through the betrayal and arrest; I must stress again that important portions of the Passion story are missing from this account. This may be frustrating to you, but in order to adhere to our purpose of discussion only the purely physical aspect of the Passion, this is necessary. After the arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiaphas, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiaphas. The palace guards then blindfolded Him and mockingly taunted Him to identify them as they each passed by, spat on Him, and struck Him in the face.

In the early morning, Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to the Praetorium of the Fortress Antonia, the seat of



government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who claimed to be the King of the Jews.

Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In the case of a miscount, they were sure of remaining within the law.) The Roman legion-

naire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurian in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into a shape of a crown and this is pressed into His scalp. Again there is copious bleeding (the scalp being one of the most vascular areas of the body). After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain . . . almost as though He were again being whipped - and the wounds again begin to bleed.

In deference to Jewish custom, the

Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurion, begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurian, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650 yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of His clothes - except for a loin cloth which is allowed the Jews.

The crucifixion begins. Jesus is offered wine mixed with Myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly. but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is pressed backward

against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain - the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, rentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences which are recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief stricken, adolescent John, (the beloved Apostle), he said, "Behold thy mother," and looking to Mary, his mother, "Woman, behold thy son."

The fourth cry is from the be-

ginning of the 22nd Pslam, "My God, my God, why hast thou forsaken me?"

Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphixiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

Let us remember again the 22nd Psalm (the 14th verse), "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."

It is now almost over — the loss of tissue fluids has reached a critical level — the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues — the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

Let us remember another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in Posca, the cheap, sour sine which is the staple drink of the Roman legionnaires, is lifted to His lips. He apparently does not take any of the liquid. The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words — possibly little more than a tortured whisper.

"It is finished."

His mission of atonement has been completed. Finally He can allow His body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father, into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurefracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when they came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace bwtween the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John: "And immediately there came out blood and water." Thus there was an escape of watery fluid from the sac surrounding the heart and blood from the interior of the heart. We, therefore, have rather conclusive post-mortem evidence that Our Lord died, not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus we have seen a glimpse of the epitomy of evil which man can exhibit toward man — and toward God. This is not a pretty sight and is apt to leave us despondent and depressed. How grateful we can be that we have a sequel: A glimpse of the infinite mercy of God toward man — the miracle of the atonement and the expectation of Easter morning.



CHILDREN Fun or Frenzy?

By Mrs. Al Fabrizio

N ot long ago our three and one half year old son prayed, "Lord, help me to look at your eyes and do what you say." I thought how beautifully he expressed Psalm 32:8 and 9, "I will instruct you and teach you in the way which you shall go: I will guide you with my eye. Be not as the horse, or as the mule, which have no understanding: Whose mouth must be held in with bit and bridle." This is the kind of response I desire from my own life toward God . . . not as the mule with no understanding, needing to be jerked about from one direction to another; but a heart submission that has already decided to obey and merely waits to be guided with His eye. I pray for this quality of obedience for myself and also for my children.

Any victory which God has given in my experience has come as I have been brought to the end of myself in failure and defeat. And then He has taken over and done the work in me. There is no other area in my life where I am more completely cast in dependence on the Lord than with my children.

TRAINING IS MORE THAN TEACHING

In Proverbs 22:6, God promises, "Train up a child in the way he should go: And when he is old he will not depart from it." There is a difference between training and teaching. Many of us are teaching our children the way they should go, but are neglecting to train them in the way they should go. A child can be trained to respond to his parents in willing obedience and trust.

The dictionary gives the meaning of the word train, "...to mold the character, instruct by exercise, drill, to make obedient to orders, to put or point in an exact direction, to prepare for a contest." This is what God wants us to do with our children.

ALL PARENTS TRAIN THEIR CHILDREN

All of us are training our children in some way. . . either consciously or unconsciously. When we have asked our child to do something, we are training him to wait until we have told him twice before he obeys. . . or we are training him to wait until we have threatened him before he obeys. We can train him to obey immediately when we have said it once in a normal conversational tone. The key is training.

The child who is only taught "the way he should go" can hear other teaching and depart. But the promise to the parent who trains his children is, "WHEN HE IS OLD, HE WILL NOT DEPART FROM IT."

Here are two examples in Scripture; one in which the child was *trained* the way he ought to go and the other example, two brothers who were *taught* the way they ought to go, but not *trained*.

In I Samuel 1:11, Hannah asked the Lord for a son. She prayed, "Give me a son, Lord, and I will give him back

"There is no other area in my life where I am more completely cast in dependence on the Lord than with my children."

to you." She did not say, "Lord, if You give me a son I will do my best to teach him to serve you and if he is willing and won't object, I will take him up to the temple to serve You." No, she never doubted that Samuel would do anything else but what she chose for him. I Samuel 1:27 says, "For this child I prayed: And the Lord has given me my petition which I asked of him: Therefore I have lent him to the Lord; As long as he lives he shall be lent to the Lord. And he worshiped the Lord there." Samuel did go to the temple and was a willing servant to Eli, the priest. That Samuel had been trained to obey is evident in I Samuel 3 when, as a young boy, three times he gets out of bed to run to Eli and ask him what he wants. And he served God as long as he lived.

In contrast we have the two sons of Eli, the priest, in I Samuel 2:12, "Now the sons of Eli were sons of Belial: They knew not the Lord." The Scripture goes on to tell how Eli's sons were disobedient and immoral. Eli knew what his sons were doing and he no doubt taught them what was right. In I Samuel 2:23 and 24, Eli scolds his boys, "And he (Eli) said to them, why do you do such things: For I hear of your evil dealings by all this people. No, my sons; for it is no good report that I hear: You make the Lord's people to transgress." But scolding isn't training.

Eli neglected to *train* his sons, "... but they hearkened not to the voice of their father." And the Lord cut off the generations of Eli from being priests. I Samuel 3:13 says, "For I have told him that I will judge his house forever for the iniquity which he knows; because his sons made themselves vile, and he restrained them not." He "honored his sons above the Lord." I Samuel 2:29.

Eli loved the Lord, he was sincere, he performed his office of priest well, but he did not *train* his sons to obey.

HOW? THE STRUGGLE WITH MYSELF TO DO IT GOD'S WAY!

But how can we train? How can we

train our children to obey us? God has given us the answer in His Word.

Proverbs 22:15 says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

Just a minute now, Lord, You surely don't mean I am to use a rod, a stick, on my child. (My first thought is, "What am I to be, a policeman with a stick to keep him in line? I love him too much to want to hurt him). "He that spares his rod hates his son; but he that loves him is diligent to discipline him." Proverbs 13:24.

Then I argue, "But there are other ways of discipline. Words can be rods...the scolding, a rebuke." "Withhold not correction from the child; for if you beat him with the rod, he shall not die. You shall beat him with the rod, and shall deliver his soul from hell." Proverbs 23:13 and 14.

"But I want to let him grow up free, without inhibitions." "The rod and reproof give wisdom: But a child left to himself brings his mother shame." Proverbs 29:15.

But I am tempted to say, "Surely these little disobediences are not serious enough yet. He is too young. I will wait until he is older and I can reason with him and he can understand more." "Chasten your son while there is hope, and let not your soul spare for his crying." Proverbs 19:18.

"But I am afraid if I discipline him he will only rebel more." "Correct your son, and he shall give you rest; Yes, he shall give delight unto your soul." Proverbs 29:17.

I have had to ask myself, "Do I believe the Lord means what He says in these verses? That if I love my children and want to obey God concerning them I must take a stick (the Hebrew word for "rod" in scripture means, 'a stick, twig or branch from a tree') and physically strike them when they disobey?" I do believe He means just that. I also believe that if I, by faith, obey His Word, He will fulfill each promise He has given concerning child training.

My obedience to God to *train* my child requires that *every* time I ask him to do something, either "come

here," "don't touch," "hush," "put that down," or whatever it is, I must see that he obeys. When I have said it once in a normal tone, if he does not obey immediately, I must take up the switch and spank him (love demands this) enough to hurt so he will not want it repeated.

LOVE WILL PAY THE PRICE

A selfish love wants an easier way. I can feel a selfish sentiment toward my child and spare myself the pain of seeing him endure suffering and disappointment and then send him out into a world unprepared for the natural suffering life will exact from him. But a self-giving love realizes that obedience must come at cost and pain. God demonstrates His special love to His sons when He trains through suffering. "For whom the Lord loves he chastens, and scourges every son whom he receives. If you endure chastening, God deals with you as with sons." Hebrews 12:6 and 7. He puts it even more strongly in this portion by saying that if God does not chasten us then we are "bastards and not sons."

The pain that the rod inflicts on the body delivers from the pain the character suffers later in life from a selfish will. "Blows that wound cleanse away evil: Strokes make clean the innermost parts." Proverbs 20:30.

"I know, O Lord, that your judgments are right, and that in faithfulness you have afflicted me." Psalm 119:75.

"It is good for me that I have been afflicted, that I might learn your statutes." Psalm 119:71.

"Before I was afflicted I went astray but now I keep your word." Psalm 119:67.

The child who is never trained to discipline himself and bring his will into submission to another, will necessarily require chastening as he grows older if he is ever to mature in Christ. God in His grace will chasten that child but after years of self-will and self-indulgence . . . will not the suffering be greater? "It is good for a man that he bears his yoke in his youth." Lamentations 3:27.

To use the rod on my child is unpleasant, but immediately after the correcting I can take the child on my lap to comfort and kiss him and tell him I love him but that he *must* obey. The Lord does this to us, doesn't He? Who of us has not been chastened severely by Him and then known His sweet comfort as He tells us, "I am doing this because I love you." "Come, and let us return unto the Lord: for he has torn, and he will heal us; he has smitten, and he will bind us up." Hosea 6:1.

A ROD OF LOVE DELIVERS FROM HOSTILITY

This is the blessing of the rod. Once it is used, once we have chastened, we can completely forget the incident and fellowship is restored between parent and child. Whereas when we are continually nagging and scolding, it becomes necessary to maintain a hostility to the child because he has not been corrected.

When the rod is used consistently for the slightest disobedience, it is never associated with anger, displeasure or rejection, because the parent is never *driven* to that point. No matter the nature or the circumstance of the offense, the correction is always the same because the wrongdoing is always one of disobedience. This is the rod of *correction* which brings *hope* rather than a rod of vengeance and judgment.

The children soon understand that the rod is saturated with our love and they receive it as a rod of training, not a rod of punishment. I'll illustrate this with a very typical incident. As I was busy getting breakfast one morning I asked our daughter to put on her shoes and socks. I am sure she intended to obey me but she got busy playing and forgot. So I told her to go in and lay across the footstool because she did not obey me and I must spank her. I was busy in the kitchen and did not go in immediately. When I did, there she was laying on her tummy across the footstool, waiting for her spanking, singing and swinging her feet. You would have thought she was waiting

for a treat. She completely accepted the switch as the inevitable result of disobedience. Each one of our children sweetly receives the switch because they realize it is to train them because we love them. And afterward, oh how free we are to show them our affection!

IS EVERY CHILD DIFFERENT?

A comment I hear so often is, "But every child is different and should be dealt with differently." I agree, every child is different. We have as much variety of personality and temperament in our four children as any you will find. But they all have one thing in common. . . they were all born with Adam's nature. And each one has required the rod to bring him to a place of submission. Nowhere in Scripture does the Lord qualify His command.

Let me share two personal illustrations of this:

Our youngest boy has a class "A" temper. It revealed itself long before he could talk. As a toddler when we crossed his will by saying "No" to him, he would not directly disobey. Instead, he would throw himself down on the floor and kick and scream. At first I would go over, pick him up and say, "No, no," and set him on my lap to make him hush. However, I realized that, though I relieved the situation for the time, I was not training him to discipline himself.

The next time he was disappointed by a "No" and he threw himself down and screamed, right in the middle of his tantrum I switched him on the legs. Then I went to the chair, told him to get up and come over to me, sat him on my lap, made him hush and loved and comforted him. He came to the place when his will was crossed, where he would throw himself down, begin to scream and right in the middle of it catch himself. By the time I got to him with the switch he was up, walking around, busying himself as though everything was jolly. Of course, he still got the swtich because he had to learn to accept my will immediately. This is what he has learned to do, overcoming

his tantrums.

Will this training break his spirit? No. Only his self-will, that will which is wholly centered in self. This is the part that requires faith. I believe that as I obey the Lord in this, He will teach our son to discipline himself, to subject his will to loving authority and to still develop his personality in the fullest. In fact, it is the disciplined spirit that is free to blossom to its fullest because it is not thrown by circumstances. It is the pruned vine that flourishes and bears fruit.

In contrast our older boy is unusually sensitive and emotional. He has been this way since he was an infant. He would burst into tears at the slightest provocation. The tears came at any new situation, happy or sad. When he was very young he would often burst into tears when we would ask him to do something he did not want to do. We would withhold correction, excusing him on the basis of his sensitivity.

Things got worse instead of better because he would escape into his tears when he did not want to obey. He was showing more insecurity all the time. I do not believe he did this consciously but we, in a sense, were *training* him to give in to his emotions. We reasoned, if we use the rod on him it would only deepen the problem.

The Lord began to convict us about the fact that we were not being obedient to His Word and trusting Him for the result. Finally one night during devotions, Daddy asked him to do something he did not want to do with the usual result — tears. We tried to comfort and coax him, but it only brought on more tears. So that night he went to bed without being brought to the place of obedience.

As we both sat there and talked about it our conviction grew that we were the ones who were not obedient and that we had to begin to obey immediately for our son's sake. So Daddy went in and got him up. He sat him on his lap and told him that we did not have peace about what happened. We confessed to our son that we had not been obedient to the Lord

(Continued on page 10)

CHILDREN (From page 9)

who wanted us to be sure that our son obeyed us. Daddy told him that he would have to spank him. So he spanked him, comforted him, had him do the thing he had been asked to do in the first place and put him back to bed. We know our son went to sleep that night more secure in Daddy's love.

This was a real turning point for both our son and us. After that the Lord gave us the grace to "Let not our soul spare for his crying" and to use the rod whenever we were not obeyed. He became much more secure and settled and began to learn to discipline his emotions. His temperament is the same and he is just as sensitive as ever, but he is learning that issues are more important than his emotions. Before, he evaluated everything by his feelings. Sensitivity with good judgment is a good thing. When he learned to bring his emotions under control, he became much more interested in others and less involved with himself. I have often thought, with this tendency to be so sensitive, how insecure he would be today if we had continued to cater to our own lack of faith and his tears. Now his sensitivity is his gift for positive creativity and benefits all of

That evening brought another turning point in our son's life. He began to open his heart to the Lord in a new way. It was as though he had been holding back that one area of his heart and when he discovered that he had to give it up, he was free. His prayers were much more real. He became more attentive and interested during family devotions and ever since I have never known him to feel anything but warmth and love toward the Lord.

GOD IS TRAINING ME

Should not our relationship to our children be a picture of our Heavenly Father's relationship to us? He is our Lord and we, at this point in their lives, are the lord of our children. This necessarily places the responsibility on me to act in the same loving consistency toward my children as my

Heavenly Father does toward me. God is training me as His child even as I train mine. His training teaches me to be very sensitive to what is truly for the good of the child. Tyranny has no place in training. When my Father chastens me, it is the action toward me for my good, not an angry reaction or rejection. "Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." Deuteronomy 5:29. "For they (earthly fathers) disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness." Hebrews 12:10.

To illustrate, let us suppose that my child has just spoken rudely to me (or to his brother). My natural impulse is to feel personally offended and react in similar rude response by chiding and scolding. But love for the child and obedience to God demands that I take up the rod and chasten patiently, set the child on my lap and teach him that he may not speak in this rude way. This is the action of love for the good of the child.

Again, my child may want something very much that may not be best for him. To give in to his desire is to indulge myself. I must for the good of the child take the time and trouble to train him to handle his disappointment with an accepting attitude, trusting in his parent's love for him, that they have made the decision that was best for him. Through this he will learn to trust God's will as best for him. If we are faithful to train the child to bring his will into submission to ours, I believe (and have seen) that the child will transfer that submission to Christ as he grows older. But if he takes our word lightly, he will take His Word lightly.

INCONSISTENT USE OF THE ROD IS PUNISHING, NOT TRAINING

To be consistent is so important! What can be more frustrating to a child than to never know quite what to expect from us. It is our inconsistency as parents that provokes and discourages our children. One day

we feel stern and say "No" to something and the next day we feel indifferent and preoccupied and in order to save ourselves the inconvenience will allow them to go ahead or overlook "little" disobediences. When we operate with the rod in this way, it becomes something else other than training. It is brute force to make the child cater to our moods. I believe this kind of bullying strengthens their resistance to authority. They are provoked to anger, become discouraged and rebel. "Fathers, provoke not your children to anger, lest they be discouraged." Colossians 3:21. We as parents must discipline ourselves to follow through each time we speak.

This takes diligence. That is why we cannot possibly do it in our own strength or on the strength of any motive other than obedience to Christ. The motive to have nice well-behaved children will not carry us. For example, one day I may have lots of initiative with no other distractions. I have just asked my child to "come here." It is easy now to stop what I am doing in order to do what is necessary to train him should he disobey. But the next day, I may be settled comfortably in a chair nursing my baby and I have just asked my child, "Come here, please." If he disobeys, the motive to have nice well-behaved children is not enough now. It is so much easier to say it again a little sharply. But then, I have trained the child to know that I did not really mean it the first time. No, it takes His grace to say, "Lord, You have told me to train my children. If I sit here in this chair I will be disobeying you. Please help me to obey You by training my child to obey." He then gives grace to get up out of the chair, put the baby down, take up the switch, use it patiently. take him on my lap and comfort him. "But he that loves him is diligent to discipline him." Only Christ can give us the diligence we need. The flesh is incapable of producing a work of faith.

IT IS AN ACT OF FAITH

Many people have said, "I've tried

DECEMBER 1972

spanking and it just makes matters worse. It does not work." To begin to operate on the premise of, "I'll try it" will not work. To train our children in love with the rod is God's command. It is an act of *faith* to step out on His promise to fulfill His will in us strengthened by His own indwelling life in us. *Faith* will not give up because its object is Christ and His Word . . . not ourselves or some "workable" principles.

When our first child was very tiny and began to show self-will, it was difficult to begin to train her with the switch. We had no idea what the results might be. But God made it clear to us that we were to trust Him and obey. Many well meaning Christians (some of them leaders) sought to discourage us in using the rod, saying the Scriptures were not literal in the use of the word "rod". They said that there were other forms of discipline . . . "words could be rods." (What could be more cruel than to beat a child with words.) They advocated reasoning and redirecting. We were told our daughter might grow up with "all kinds of psychological problems."

But God gave us the grace to act in faith that His Word is true. Our daughter will soon be a teenager and we can say, "As for God, His way is perfect: The word of the Lord is tried (the R.S.V. says, 'proves true'): He is a buckler to all them that trust in him." II Samuel 22:31. She is a constant ministry and pleasure to us in every way. She is outgoing and interested in others. Most important of all, she loves Christ and His Word and her spiritual growth is as evident as her physical growth.

Big things have small beginnings and many of the so called "teenage" attitudes have been dealt with at age ten and eleven. And most important, her own basic relationship with us is established. We are still training her; nothing is changed. Though very rarely necessary, the rod is still the loving instrument of training for her and she welcomes it as readily as she did at two.

Of course there will come the time when the rod for her is laid aside and

God alone will continue to train her with His own loving rod...but not yet. Particularly during these very changing, emotional teenage years when more than ever it is a blessed instrument of training to deliver us from any need for hostility toward her or her toward us. And with her heart so sensitive to the Lord, what once would have required the rod now brings an immediate repentance and sweet confession, "I'm sorry, Mom, I shouldn't have said it to you in that

"As our children grow older it becomes increasingly important that they get their guidance and help directly from the Lord. Therefore they need a special time of training in feeding themselves from God's Word. They are learning to study His Word in their own individual quiet time."

tone of voice." Furthermore our Lord leads both her and us, her parents, to mutual understanding and acceptance of decisions we must make together.

FREEDOM TO GROW

When we have trained our child to obey, we can go on to many wonderful areas of life and growth together. Now we are able to enjoy him and to build on his understanding without being hindered by antagonism. We can now all enjoy a home filled with uninhibited fun and humor. He is of infinite value to God as a person and we can help him discover and develop his gifts as well as help him grow in the knowledge that God has a special plan for his life. There is a wonderful freedom in our relationship as we grow together spiritually. We are able to live honestly and openly before him, not infallibly, but as examples of dependence on Christ. "And I will walk at liberty: For I seek thy precepts." Psalm 119:45.

TRAINING THEM TO RECEIVE GOD'S DIRECT GUIDANCE

Discovering the excitement of hearing God speak through His Word begins very early. Our family devotional time around the breakfast table when Daddy reads the Bible and we discuss it together as a family is a source of growth and strength to us all. But as our children grow older it becomes increasingly important that they get their guidance and help directly from the Lord. Therefore they need a special time of training in feeding themselves from God's Word. They are learning to study His Word in their own individual quiet time.

What blessings we have received as parents as Dad has gotten alone with our older boy two mornings a week before work and school to talk over the portions of Scripture they have been studying. With Dad's undivided attention, our son is able to talk about all that is on his heart. He has been able to bring out his doubts and questions and face them in the light of the Scriptures with his Dad.

Our older daughter and I receive this same blessing as we take time in the morning together, talking over our Bible studies and all the new experiences that growing into a young woman and going to Junior High School brings.

These are wonderful and exciting days for us with our children. The training process is often painful and unpleasant and requires constant commitment, but the rewards are glorious! "For the moment all discipline seems painful rather than pleasant: Later it yields the peaceful fruit of righteousness of those who have been trained by it!" Hebrews 12:11.

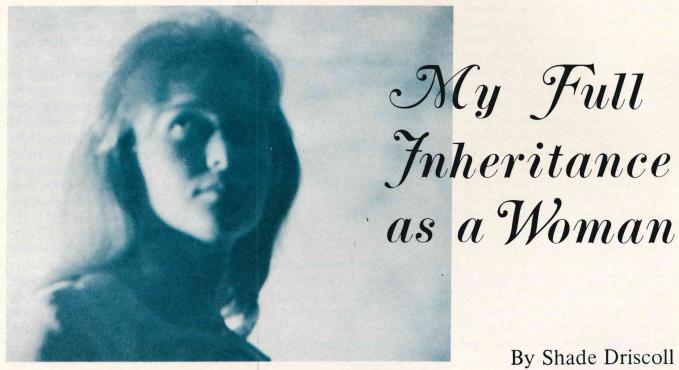
A WORD OF ENCOURAGEMENT

There have been times when I have felt totally discouraged and defeated with my children until I had thought there was no hope, it is too late, I have lost so much ground that there is no recovery.

We went through a soul-wracking (Continued on page 31)

Two years ago the Lord pointed out to me that it was He who created us male and female, and that He was very jealous over the differences even to the point of Deuteronomy 22:5. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." He showed me that to rebel against the role that one has been

me in faith and nourished me in His love before He revealed my need. How precious He is to reveal to us about ourselves only as much as we can take at a time, and He never reveals anything without His love and power being right-there to correct it. The devil condemns and seeks to deceive us saying there is no hope for change in our lives, but our Father always gives a heaping tablespoon of faith and hope with his medicine of correction!



By Shade Driscoll

given in creation is to rebel against Him.

This all began when one day I went to my promise box above the sink and drew the card, ". . . male and female created he them." Genesis 1:27. It was then that the Holy Spirit started speaking to me about the differences of male and female and what womanhood really means. He began this marvelous process in my life of restoring to me my full inheritance as a woman, something which my Father's enemy and my enemy had begun cheating me of from the time I was a little girl.

All through the years I never knew I had a need in this area of my life; my Father waited until He had prepared

This process of restoration of my womanhood did not happen all at once, it has gone on through the days, weeks, and years, and oh how I can thank Him now with all my heart that He created me a woman.

There was a time when I could never have said that. I rebelled against my creation as a girl, and when I was growing up I wanted very much to be a boy. I tried to do and did do some of the things that boys do. I really thought that women had been given the rougher deal of life, but my Jesus has shown me quite differently. He has shown me that we as women have a very special place in creation and in our Father's heart. I feel that we are

the most blessed of all his creatures.

First of all He gave us the highest honor possible when He chose to bring forth His Son into the world from the seed of a woman. Mary said, ". . . For He hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name." Luke 1:48, 49.

Secondly, we have the honor of being the only creatures that were created because our Father saw a specific need, and thus He "custom made" us to fulfil that need, that Adam might not be alone. "And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him an helper suitable for him." Genesis 2:18. "And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man," Genesis 2:21, 22,

Man did not come to God and say, "I am lonely," and ask for a woman. God saw the need; He said, "It is not good that the man be alone." Marriage was God's idea not man's. In His sovereign love God chose to take something out of and away from man, his rib, to make woman in order that she would be to man more than just a helper or a companion for his loneliness, that she might be his fulfilment, that he might discover his completion in her, finding in her that which was missing from himself. Thus Adam could say, ". . . This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Genesis 2:23.

We see from this that the physical union between husband and wife becomes a sacrament which opens the door to a oneness that only God can comprehend but in His love has given His children the privilege to enjoy. God could then say through His Word, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Ephesians 5:31. By this

statement God puts a priority on the oneness of the marriage union above and beyond the bond of and loyalty to parenthood.

One of God's first blessings was upon the marriage union. "And God blessed them, and God said unto them 'Be fruitful and multiply'..." Genesis 1:28. Marriage was and is God's idea, and He saw that it was very good. "And God saw everything that he had made, and behold it was very good." Genesis 1:31. It was ordained by our Father, it is our inheritance so let us receive it with joy and enter into it with thanksgiving, most especially its physical union that our joy might be full.

God could have taken another handful of dust and formed Eve as he had Adam and breathed into her the breath of life, but He chose to take the provision for her physical being from Adam's side. Eve not only received the material for her body from Adam, but God's breath of life also came through him. Thus we as women find in our husbands that from which we came as the Church, the Lord's Body, finds in Him that from which it came. When they pierced our Lord's side at Calvary both blood and water came forth (John 19:34), the very provisions for the making of His Body, the Church. He gave his life in the blood that our new life in Him might come forth, and He gave water to signify His washing and cleansing of us. ". . . as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word . . . "Ephesians 5:25, 26. Therefore the writer of Ephesians could also say, "For we are members of his body, of his flesh, and of his bones." Ephesians 5:30. When Jesus breathed upon the disciples in the upper room He gave them the breath of new life, the breath of the Holy Spirit, the breath of the second birth.

We as wives yearn to find in our husbands protection and nourishment just as a child seeks to find from its mother, from whom it came, protection and nourishment. Man was created to love woman in this way. "For the husband is the head of the

wife, even as Christ is the head of the church; and he is the saviour of the body, (the protector of the body)." Ephesians 5:23. "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church." Ephesians 5:28, 29.

We as wives must let our husbands protect us, nourish us, and cherish us that they might realize their full inheritance in their love and headship. Many husbands do not know how to protect, nourish, and cherish their wives because their lives have been twisted through experiencing in their own childhood passive fathers and domineering mothers; they have not seen an example of God's beautiful pattern of headship. Because of this many seek for "another mother" in their own wives, wanting more to receive protection, nourishment and comfort than to give it.

Only Christ can mend these lives because He is their head. We can not do it as wives nor should we try, but we can honor our Father's Word by functioning in our proper role, not seeking to build ourselves up by grasping authority or acting superior in any way even though outwardly we may be superior, but taking the inward attitude of ourselves as "helper". In this way we will not be robbing them of their headship even though outwardly it may be necessary for us to make decisions, discipline children and do other things that would normally be their responsibility when they are present in the home, things which they have consciously abdicated to us or for various reasons are incapable of doing. As we do these things as helpers, we will be believing God to mend the lives of our husbands and restore them to their full inheritance of headship.

Remember Christ is their head whether they are Christians or not because the Word says it. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Corinthians 11:3. Christ as their head can get through to

them in a way that we cannot and should not try. When we as women honor God's Word concerning our role as wives, God will honor us and perform that which He has promised by transforming the lives of our husbands.

A man's work is between him and his Lord, it is cut out for him by his Maker, not by his wife. God took Adam and put him in the garden to dress and keep it before Eve was even made. We as wives would do well to stay out of any persuasions or decisions that have to do with our husbands vocation, it is his calling from the Lord, and our place is one of quiet faith having confidence that God is in control and will lead him.

Finally, we are most blessed as women because we have been given a very special privilege from our Father in the way he created us to love. More than any other creature in his creation He has equipped us to love through adoration, reverence, and submission. ". . . That is, you are to feel for him all that reverence includes - to respect, defer to, revere him; revere means to honor, esteem, appreciate, prize, and in the human sense adore him; and adore means to admire, praise, be devoted to, deeply love and enjoy your husband." I Peter 3:2 (Amplified).

Thus woman has been given the same role both on earth and in heaven and this is to love through adoration, reverence, and submission. Earth becomes our blessed school room to prepare us for our glorious marriage in Heaven to our King of Kings and Lord of Lords. Submission becomes love's highest privilege and joy, and the avenue through which we receive our Perfect Man's love (Jesus) as well as the protection and nourishment which we also need from our earthly king (our husband).

As long as we consciously or unconsciously remain independent, aloof, and self sufficient neither our Lord nor our husbands can get through with the love that is our inheritance. Their headship as well as their physical body is our glory. Let us enjoy our glory and enter into our inheritance.

"For a man ought not to wear anything on his head in church for he is the image and reflected glory of God, that is, his function of government reflects the majesty of the divine Rule; but woman is the expression of man's glory, majesty, pre-eminence. For man was not created from woman, but woman from man; neither was man created on account of or for the benefit of woman, but woman on account of and for the benefit of man. Therefore she should be subject to his authority and should have a covering on her head as a token, a symbol, of her submission to authority. . Does not experience, common sense, reason and the native sense of propriety itself teach you that for a man to wear long hair is a dishonor, humiliating and degrading to him. But if a woman has long hair, it is her ornament and glory: For her hair is given to her for a covering. I Corinthians 11:7, 8, 9, 10, 14, 15. (Amplified).

And now we come to a tender spot which must be dealt with and that is how do we as wives handle the hurt when we have given our husbands our heart and they have rejected it either by their words, their attitude, or their physical turning away.

First of all let us realize that one of their biggest temptations is to be bitter against us. Paul warns them of this in Colossians 3:19, "Husbands, love your wives, be affectionate and sympathetic with them and do not be harsh or bitter or resentful toward them" (Amplified).

I feel this temptation is a carry-over from Adam's bitterness when he realized he lost his dominion over the earth that God had given him because he hearkened unto the voice of his wife instead of the voice of his head, his Lord. He lost all because of a woman, and then reminded God that it was he who had given the woman to him.

When husbands idolize their wives, they are on dangerous ground as it becomes more difficult for them to listen to their instructions from the Lord. Men were not created to idolize us but to protect and cherish us; there is a difference, and we should not expect

to be their idols.

Secondly let us realize that we have been made more vulnerable to hurt than they. We are the bare rib without a covering, our heart is laid bare. They may be incomplete without their rib, they are not laid bare. Because of the curse (Genesis 3:16) our sorrows were increased, we become more sensitive to the "pains of life" as well as the pains of childbrith. Down through the years women have not only borne the children but they have borne the brunt of the pains of family life with its trials and suffering, and this has been to our good for it has driven us to our Lord. God is a good God, and His nature is love. He cannot go against His nature and even His curse was for our good.

More women are found in churches than men because we have had a deeper need for Jesus as our covering and our burden bearer. Now that we see the problem clearly, that they are tempted to be bitter and we are more vulnerable to hurt, what is our solution? It is Jesus as our "first love" and our covering.

If Jesus is our "first love", then we have given Jesus our heart and there is not the need to give it away to our husband. Our utmost and deepest devotion belongs to Jesus. Husbands know this intuitively although they may have no idea of it consciously and might strongly oppose it. If we try to give them our deepest devotion without it being "as unto the Lord" we have given them something which makes them uncomfortable, something which they cannot handle and would rather not receive. Living with our hearts secure in our "first love" will save us from initiating conversations and situations which may end in our hurt. Then as we let Jesus be our covering, those hurts which do come our way cannot penetrate.

If you are having a more than normal problem as a wife submitting to and reverencing your husband with freedom and love, ask the Holy Spirit to go back into your life and reveal how relationships may have been twisted in childhood in relationship to men, especially with our earthly

fathers. Many times because of past experiences women question the basic integrity of men and thus find themselves not living in an attitude of trust and respect for their husbands. They may fear their husbands or have a more than normal fear of being rejected by them as a carry-over from their early life.



"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:24

The Lord wants so much to heal our memories. He is not limited by space or time and nothing is ever lost to God. We often think that our past is gone forever and untouchable; but God is the Master of all times. He created time and He is eternal, outside of time, He is the Alpha and Omega, the beginning and the end. He can go back to the very day, hour and place of any happening in our life by way of the Holy Spirit within us and do the work of redemption and healing in whatever situation or relationship we may have experienced. This work of the Spirit cannot be explained with nor duplicated through man's words; it is an "inside job", but when it is done, it is done and you find yourself on

"shouting grounds!"

Jesus Christ was and is a perfect Man, and He will fill all the gaps in your life where other men may have failed, even giving you the protection, nourishment, and cherishment you yearn for and need from your husband but for various reasons may not be receiving. Read Song of Solomon and see how much your Lord Jesus loves you.

You will not be able to receive this protection, nourishment, and cherishment from Jesus though, if you are under your own covering instead of his. To protect ourselves we are masters at putting up "clam shells." It is true these shells keep others and their hurts out including our dearest and closest, but they also keep Jesus from coming through with His love which we so desperately need. Let Jesus cover you with Himself. Our shells are awfully hard and not only do they keep us from receiving and giving love but they chafe us as they are next to the tenderness of our souls.

Jesus' covering is soft, you can rest in it, and nothing can by any means hurt you, because you have allowed the Second Person of the Godhead, the very Son of God with his magnificent love and tenderness as well as His power to come between you and everything else. When this happens we do not have to fear anymore our husbands hurting us, misunderstanding us, or not coming up to our dreams. We are then ready to love them both with the natural love that is ordained by our Father and is our inheritance as a woman and with the supernatural love of God Himself. Hallelujah!

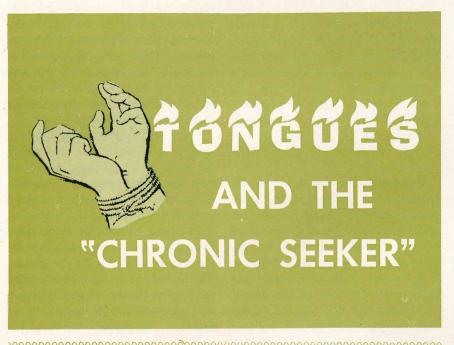
Every marriage is a surprise package no matter even if it involves the boy next door that you have grown up with because it takes marriage to open up and break the pretty ribbons and the paper that we have carefully wrapped ourselves with on the outside.

Go into marriage with wonderment and a sense of expectation and discovery at what you have been given by our Father God in this other person. In marriage you have the opportunity of knowing a person at the core of his being, not that we should want to dissect our mate at this depth, but rather delight in the privilege of discovering the uniqueness of his personality. There is no other person in the world like him and only you have been given the privilege of sharing the gift on the inside while others just see the ribbon and wrapping.

But you say, mine is a gift I did not bargain for, if I had known what was on the inside of the package I would not have chosen it, it does not match with my accessories. He does not come up to what I had planned on, hoped for, wanted and dreamed of in marriage. Remember the woman was made for the man not the man for the woman. Whether or not you as a couple knew the Lord at the time of your marriage. He knew you, and He know your accessories. The greatest barrier to the love in marriage that is our inheritance, is self's plans, hopes, and dreams.

As long as we look at our mate through the glasses of our own plans, hopes, and dreams he will look distorted. We will not see him as God sees him, redeemed by Jesus Christ and standing in the full stature of manhood. Even though this mate may not have himself applied the blood of Jesus Christ to his life, you can by faith. There was only one Lamb to a house in the Passover, and if there be only one in the household who knows the blood of the Lamb, she can apply it to the lintel of her door!

Love is a gift, it is free, it has already been given to you as a couple. It was banked in your joint account when your Father ordained marriage. It is yours to discover and receive with joy and spontaneity. Sometimes you find it in the most unlikely moments, the precious little niches of life, when it is not even being sought. If we consciously seek it through the achieving of self's plans and dreams, we find ourselves building a paper mache model of marriage which is not real and gives no deep joy on the inside, at best it provides only a show for the outside. So let God bring forth love in your marriage in His way; just be ready to receive it, however it comes, with open arms and expectation!



By DON BASHAM

Don Basham left a promising career in commercial art to enter the Christian ministry. His pastorates included churches in Washington, D.C., Toronto, Canada, and Sharon, Pennsylvania. At present he is a freelance author and teacher, making his home in Pompano Beach, Florida, with his wife, Alice, and their children.

This article is a chapter from his book, MINISTERING THE BAPTISM IN THE HOLY SPIRIT.

If I were asked to name the greatest barrier to receiving the baptism in the Holy Spirit with the evidence of speaking in tongues, I would be obliged to say it is a lack of understanding about the way the miraculous power of God is released in the Christian's life. The principle involved is one which, when understood and applied, puts a person in the proper position to receive what God has promised. The principle is simply this: The power of God is released by an act of faith on man's part.

Before we apply this principle to receiving the baptism in the Holy Spirit with speaking in tongues, let us examine it in Scripture. One example is

the story of the healing of the woman with the issue of blood. (Matthew 9:19-22, Luke 8:43-49). As Jesus made his way toward her, surrounded by a crowd of people, the woman said to herself, "If I touch even his garment I shall be made well." When she managed to touch him, immediately Jesus stopped and said, "Who touched me?" Peter chided him, saying, "Master, the multitudes surround you and press upon you." But Jesus was insistent about a particular touch. "Someone touched me, for I perceive that power has gone forth from me," he said. And when they identified the woman, Jesus commended her saying, "Daughter, your faith has made you well, go in peace."

Now obviously, there were other needy people pressing against Jesus; the sick, the lame, the troubled. But the one who received the miracle was the woman who touched him in faith. There was no miracle in her reaching out, and there was no power in Jesus' garment. But her seemingly irrational act, the foolish act of reaching out in faith, was the key to her healing. The power was there in Jesus all the time, but something was required of the woman before that power we released in her behalf. And it was the com-

bination of what the woman did and what God did that gave her her healing. Her simple act of faith triggered the flow of God's power.

This same principle holds true when it comes to receiving the baptism in the Holy Spirit with the evidence of speaking in tongues. I have seen the principle demonstrated repeatedly all over the United States and overseas as well. Once a person understands that he has a vital part to play receiving the baptism in the Holy Spirit, it is a simple matter for him to receive. But without this understanding, and unless he is willing to act in faith, he may have great difficulty.

Many of those we have come to call "chronic seekers" receive the baptism and begin to speak in tongues in a matter of minutes after hearing the simple teaching which makes this principle clear.

Essentially, the baptism in the Holy Spirit is comprised of two parts; first, receiving the Holy Spirit by faith, and second, manifesting the Spirit's presence through speaking in tongues. Speaking in tongues is not the baptism in the Holy Spirit, but is the verbal expression or overflow of it. We can put it this way: If I ask any of you, "Are you a Christain? Are you saved?" You would respond saying, "Yes, I have accepted Jesus Christ as my Savior." But your words are not your salvation. So it is with speaking in tongues. Tongues are not the baptism but they are the vocal expression of that baptism.

The principle that man must play an essential part in releasing the miraculous power of God in his life applies to the baptism in the Holy Spirit especially in reference to receiving the evidence of speaking in tongues. Speaking in tongues is supernatural, it is miraculous. But like other miracles, it too is comprised of two parts; man's part and God's part. But many people have not understood this and have waited for God to do it all. They have never done their part, they have never reached out in faith, and hence, have never spoken in tongues.

Suppose the woman with the issue of blood had just stood wistfully to

one side as Jesus passed and said, "Well, I sure wish the Lord Jesus would come over here and heal me." You can bet she would not have received her healing. She had to reach out and press through to touch the Lord. And when she did all she could do, God did what He could do, and she was healed.

From repeated experience I find this is the problem with most "chronic seekers," and most "trunkless elephants." When it comes to speaking in tongues they have failed to reach out in faith. They have been waiting for God to do what God was waiting for them to do.

A few years ago I was speaking in a Pentecostal church in an Eastern city. My subject was the baptism in the Holy Spirit. At the close of the service, the minister gave an altar call for people wanting the baptism. To my surprise over twenty people responded. In those days I had assumed that most members of Pentecostal churches had long since received the baptism in the Holy Spirit. I have since learned this is not necessarily true. Many Pentecostal or Full-Gospel churches offer little or no teaching on the baptism in the Holy Spirit and many of their members have not had the experience.

Anyway, the minister pointed to an elderly man kneeling by the front pew. "See that man?" he said to me. "He's seeking the baptism. Would you go over and pray with him?"

So I went over and sat down on the pew where the man was kneeling and gave him just a few words of instruction about how we receive the Holy Spirit by faith and then speak in tongues in faith. Then I said, "Now we'll pray that God will baptize you in the Holy Spirit and enable you to praise Him in other tongues. After I pray I want you to open your mouth in faith and begin to praise God in tongues."

We prayed and immediately the brother opened his mouth and began to speak in tongues, tears of joy streaming down his face. I returned to the minister and said, "Well, the brother received." To my surprise the

pastor began to jump up and down with excitement.

"He did? Are you sure?" And then he ran over to the brother and knelt down and listened to him praising God in tongues. Then the minister began to weep for joy.

I thought to myself, "This is an emotional bunch of Pentecostals I got mixed up with tonight." Then the pastor came back to me wiping the tears from his face with his handkerchief and explained.

"This brother has been seeking the baptism in the Holy Spirit for twenty-seven years!"

Do you see the point? For over a quarter of a century that devoted Christian man had been waiting for God to do what God had been waiting for him to do. Earnest, sincere man that he was, he did not want to "fake anything." So he had never taken that step of faith.

"I do not want to open my mouth and speak - I want the Holy Spirit to speak through me!" I have heard many a chronic seeker wall himself off from the baptism in the Holy Spirit with that complaint. Let me say it again. The miracles of God are comprised of two parts; man's part and God's part. Speaking in tongues is that kind of miracle. And the miraculous part is not the act of speaking; it is the language. You speak; the Holy Spirit provides "the utterance," the words, the syllables. You must speak the words the Holy Spirit provides. And if you do not open your mouth and begin to speak, there will be no speaking in tongues. Let me give you one more illustration and then we will be ready for the actual instructions for those seeking the baptism.

A minister friend of mine was present when this incident took place and related it to me. The pastor of a small denominational church had been seeking the baptism in the Holy Spirit for several years without success. He was one of those "chronic seekers" we have been talking about, an earnest Christian brother who did not want to "fake anything." Although he had been prayed over by many people many times, he still had not received.

Nationally-known evangelists had prayed for him, every charismatic speaker and evangelist who came to town had laid hands on him and prayed but with no results. Yet the man was determined; he kept seeking.

One night in a small church, following a revival service, ministry was offered for those seeking the baptism in the Holy Spirit. My friend was present and saw this earnest pastor make his way to the front of the church. Reaching the altar he flung himself down on the floor and began to pray. No one went to minister to him personally because it never did any good. All his friends had worn themselves out praying with him.

But after a few minutes everyone was amazed to hear him begin to pray aloud in tongues, in a beautiful clear language. All the people around began to rejoice that the brother had finally received his heart's desire, and listened gratefully as he continued to speak in tongues.

Then, to their surprise, the minister pushed himself up from the floor and said, "I don't want you people to get the wrong impression; I still don't have the baptism in the Holy Spirit. I'm not speaking in tongues. I'm just making up funny noises. I finally got so tired of waiting for the Holy Spirit to speak through me that I just decided to open my mouth and begin to babble out sounds. But that is not the Holy Spirit, that is me! I hate to disappoint all of you, but I still do not have the baptism in the Holy Spirit."

Then it was the minister's turn to be surprised, for there were three young Chinese college students sitting on the front pew of the church. They had been viewing the whole of the proceedings. One of them answered the minister.

"Brother, we hate to disappoint you, but you have been praising God in perfect Chinese for the last three minutes and we have understood every word you said!"

See the point? Because of a lack of understanding about his part in the miracle of speaking in tongues, the minister had not only robbed himself

(Continued on page 31)

There is a universal desire among believers to be a more effective witness unto Jesus and to live a more satisfying Christian life. The past two decades have been marked by a renewal of spiritual power and gifts within the Church of Jesus Christ. Thousands have testified of a Baptism in the Holy Spirit with supernatural evidences. Others seeing the wonderful results of this spiritual encounter are asking: What is the Baptism in the Spirit?

Before one can come to experience the power of God, he must have the authority of being a son by the grace of our Lord Jesus (John 1:12). The gift of the Holy Spirit as power is for believers only. If you have not had your sins forgiven and your life made anew by turning from your self-centered life and responding to Jesus as Lord, then this is an absolute necessity. You cannot go on with God unless you first start with Him. Jesus has promised "All who come to me I will never, no never cast away." John 6:37.

One great evidence that you are a child of God is that you desire to please Him in all that you do, and you desire to share the life you have discovered in Jesus with others. However, within ourselves we do not possess this kind of power. With the new birth has come an awakening desire to accomplish the will of God in this world. His will is that all should hear of the provision of forgiveness through the shed blood and resurrection of Jesus of Nazareth from the dead. The greatest thing that has ever happened in the life of a believer is the life transforming encounter he has had with Jesus. He is the greatest! We can now share Him. Jesus has said we are to be



By WAYNE CONRAD

witnesses unto Him. Witnessing to Him is not a program rather it is the sharing of a historical and personal event. Thus the necessity of the word of witness. Only the spoken word can tell men that Jesus is God in human flesh and that on the cross He bore the guilt of men and that on the third day He arose again from the dead and lives today as the Supreme Lord of all. Only a word of witness quickened by the power of the Spirit can tell of the living Jesus.

In the early church the baptism in the Holy Spirit was a part of normal Christain initiation (Acts 2:38). After men repented from sin and turned in faith to Jesus, it was expected that they be baptized in water and then receive the gift of the Holy Spirit. Often this was accompanied by the laying on of hands by other spirit-filled believers (Acts 8:17). In this experience the Holy Spirit empowers those who are already members of the Body of Christ. The baptism, like salvation, is a free gift of God promised to all who will believe and accept.

Naturally one wants to know exactly what this baptism in the Holy Spirit is. It is a second encounter with God (the first is conversion) in which the believer begins to receive the supernatural power of the Spirit into his life. It is the divine equipment given by Jesus to empower believers for service (Luke 24:49). Jesus refers to it as "The Promise of the Father." Thus it is a spiritual baptism (immersion) by Jesus Himself into the personality of the Spirit in which the Lord begins to exercise His sovereign possession, control and use of the disciple in a supernatural way through the Holy Spirit. It brings us into a closer relationship with Jesus and thus

What Is the Baptism in the Holy Spirit?

we become an instrument of redemption. The baptizer in the Holy Spirit is the Lord Jesus Christ (Matthew 3:11; Mark 1:8). Jesus as the ascended Lord does this work in the life of His asking child. It furnishes us with a personal evidence of the resurrection of Jesus.

HOW THEN CAN YOU RECEIVE THIS SCRIPTURAL EXPERIENCE

First, you must believe the promise is unto you (Acts 2:39) and come to the Lord Jesus in prayer desiring Him to fill you with His Spirit. Luke 11:13. This is the promise of the Father and it is His personal desire for you to experience His fulness. Believe in God's promise.

Second, ask Jesus to baptize you in the Holy Spirit. We do not have to beg Him nor become "holy enough" to receive. Remember the Holy Spirit is a gift. You cannot earn Him. He is the equipment we need for holy living and a bold witness (Acts 4:31). Jesus paid for this gift with His own precious blood and He is anxious to clothe you with His power.

Third, have a clean heart. Confess all the things you are conscious of that displease the Lord in your life. Jesus' blood cleanses us and this removes all blocks to His power (I John 1: 7, 9).

Fourth, you must yield yourself to the Lord Jesus the Baptizer. The Spirit fills our vessels as they are yielded to Him. Remember the Lord will not force Himself on you. He comes to those who long for Him.

Fifth, praise the Lord. Give Him the glory and thank Him for the gift of salvation and Himself. The disciples on Pentecost were worshiping Jesus (Luke 24:53) when the Spirit came. Whenever Jesus is glorified the Spirit can be received in power (John 7:39). The Spirit glorifies Jesus and He longs to do it through our lips. Magnify the Lord!

Sixth, by faith receive the Spirit. "Whatsoever things you desire when you pray, believe that you receive them, and you shall have them." Mark

11:24. God will honor His promise as we meet His conditions and by an act of faith accept and receive the Holy Spirit in His baptismal fulness (Galatians 3:14). By a definite act of faith commit yourself to Jesus and receive His gift.

Seventh, expect the Spirit to manifest His presence. Praise flowing from within is the key mark that the Spirit has been received. The normal Scriptural evidence of the Holy Spirit baptism is that one speaks the praise of God in the language the Spirit gives. (Acts 2:4; Acts 10:46; Acts 19:6). This speaking in the power of the Spirit consummates one's experience and gives you an objective evidence of the Spirit's presence. The Lord declares "open thy mouth wide and I will fill it." Psalm 81:10. Begin to speak and the Spirit will give the words. Speak on until the joy of the Lord becomes your portion.

Jesus longs to fill each of His disciples with the Spirit. It brings glory to Him and power to the believer. Ask today and be filled with the Spirit.□

The Best of New Wine 1972

ORDER EXTRA COPIES TODAY
\$1.00 each plus 20c postage and handling

Use handy order blank below

IDEAL FOR GIFTS, SUNDAY SCHOOL LESSONS, TRAINING
and ENJOYABLE READING

Clip out and mail to:

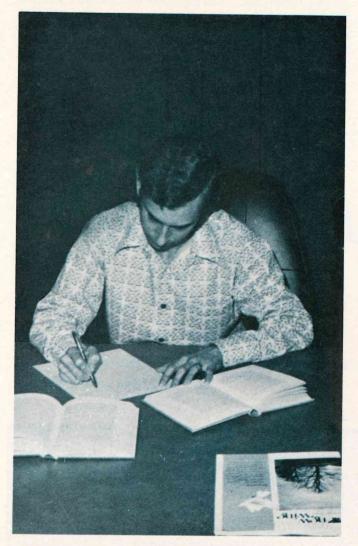
Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, Fla. 33315.

Please rus		72 issue of Rest	TOTAL of New Wine @ \$1.00.each.
NAME	, copies of Beceniber 107		Sub-total Postage & Handling
STREET			Fla. residents 4% sales tax TOTAL enclosed*
CITY Postage & Handlir	STATE g: Please 20c for each mag	ZIP pazine ordered.	*Please, No Billing * * No C.O.D

YOU AND THE MINISTRY

His intention was the perfecting and the full equipping of the saints (His consecrated people) [that they should do] the work of ministering toward building up Christ's body (the church). Ephesians 4:12, Amplified Bible.

BY Gary Henley



This article was taken by permission from his latest book, The Quiet Revolution, published by Creation House, Carol Stream, Illinois.

G od's basic purpose in creating us was that we might be expressions of Him in this world; that He uniquely created us body, soul and spirit so that we can contain His own Spirit life within us; that as we turn to Him He wonderfully equips us by indwelling and clothing us with His Spirit; and that He has provided that by the means of the obedience of faith we can actually be everyday spontaneous expressions of the life and love of God.

I have said all of that to say this: The spontaneous expression of the life of God in each individual believer is what the New Testament calls "the ministry." In other words, every person who has Christ dwelling in him is a Christian and every Christian is in "the ministry" because the ministry is simply the manifestation of the Spirit of God in you! You — yes, you — are in the ministry! And just as much so as any one else in the world!

I do not want to seem negative about anyone or anything, but it is simply impossible at this point not to mention the immense contrast between this statement and the generally accepted concept of the ministry both in our society and in the overwhelming majority of the professing Christian churches. In our day, it is almost impossible for anyone to think of Christianity without thinking of a special class of Christians recognized as clergy men or as the ministers of the church. A great many people regard the clergy as being the more spiritual class of Christians, and almost everyone accepts without challenge the idea that they are more qualified, perhaps even the only ones qualified, to minister. Among the professing Christian churches, there is probably not a single doctrine more universally held than the doctrine of a clergy class of ministers, and it is completely contrary to the basic doctrine of the church in the New Testament!

The New Testament teaching is that the church is a body in which every member has a necessary function, a ministry, toward the rest of the body and that each ministry is equally as important as any other (I Corinthians 12:7–27). This ministry of the body was taught and practiced, and never even questioned until near the close of the first century. It was at this time that the deeds, and soon after the doctrine of the Nicolaitans arose (Revelation 2:6,

15). Nicolaitan means "conqueror of the laity." It evidently began with a few who through ability, personality, ambition, or desire for power began to be predominant in the local churches. Some of them were probably thrust into these responsibilities by the apathy of their fellow Christians who remained silent and failed to exercise the ministries God had given them. The centralized ministry of the few to the many came to be called the "deeds of the Nicolaitans." To support their activity there soon arose the "doctrine of the Nicolaitans," and the division that Paul so vigorously opposed was introduced into the body of Christ (I Corinthians 12:22-25). This was not a division into separate sects with varying doctrines; this was the division of each local assembly into two classes of Christians, the ministers and the laymen.

After the Reformation, the priesthood of the believers (I Peter 2:5, 9) was stoutly preached, but to many it only meant that individual Christians could now confess directly to God, and the concept of a clergy class was continued in the church. But the reformation is not yet completed, because the bride is not yet ready for her bridegroom, and one of the most basic truths that the Holy Spirit is restoring to the church today is the truth of the ministry of all of God's people in the body. And this is what lies at the heart of the small-group movement to-

day — the effort to get God's people into an atmosphere where they can share what God has given them — the return of the ministry to God's people!

I do not think that the average evangelical clergyman is doing what he is doing out of a false motivation. Not at all. Many are doing the best job that can be done within the light that most of us have been walking in for so long. It is just that as God shows the church more of His wonderful calling and purpose, we want to be quick to adjust, to broaden the scope of the ministry to all who have the same Holy Spirit and holy desire to minister the things of Christ.

For several years, I spent quite a bit of time speaking to various congregations within the institutional church. Much of the time, I challenged the people to greater involvement and commitment. Almost always, after such a meeting, I would be approached by some young man who, with shining face, would share with me that he was planning to make the big step - he was going into the ministry. This usually represented a very real step of commitment and sacrifice to him, and frequently sprang out of an inner compulsion to give out what God had put within him. Even though I rejoiced at his desire to abandon all to serve God, there was always a feeling of sadness that swept over me as well. Why was it not possible for him to be "in the ministry" right in his local church? Why, for everyone like him, would I also meet a dozen others who, with looks of defeat and resignation, would share with me that they would like to do more, but after all they were "just laymen"? We have got to see that each believer is intended by God to have a ministry to his fellow believers, that the normal place of that ministry is within and to the local church, and that there is no such thing as a class of believers who are more or less qualified than another to carry out this ministry!

A professional football coach was once asked, "What contribution does professional football make toward physical fitness in our country?" His answer was, "Professional football makes no real contribution to physical fitness in this country. Professional football consists of 22 men down on the field who desperately need rest, and 100,000 people in the stands who desperately need exercise!" Unlike football, Christianity was never intended to become a spectator sport!

Part of the problem arises from a single scripture passage — Ephesians 4:11–12 — and the King James translation of it. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Continued on next page)



Mr. Henley graduated from Whitman College and North Western College Washington. He is the Director of Interchurch Ministries.



Later, we will talk about just what each of these gifts mentioned in verse 11 is and does, but for now I want you to see the problem in verse 12. The way it is worded in the King James Version, it sounds as though these men in verse 11 are to do three things:

- 1. Perfect the saints.
- 2. Do the work of the ministry.
- 3. Edify the body of Christ.

The truth of the matter, however, is that the early Greek texts of this verse do not call for the insertion of the commas in verse 12. In addition, the word translated "perfecting" really should be translated "equipping." With these necessary corrections, the passage tells us that God gave gifts: "To equip the saints to do the work of the ministry for the building up of the body of Christ."

Who is to do the work of the ministry? The saints are to do the work of the ministry! What about the special education and preparation necessary to minister? You will never understand the church until you grasp fully the fact that the qualification for ministry in the church is never the development of the soul-life but the possession of the life of Jesus Christ in your spirit! The ministry is the manifestation of the life of Christ in you! And here I want to make one of the most important statements in this article: The local church of the Lord Jesus Christ in its simplest and purest form is simply a group of Christians gathered together to let the life of Jesus be expressed in them toward one another.

I have often seen new Christians who probably did not know a single verse of Scripture have a wonderful ministry in the lives of others. I know one brother who never seems to say anything very bright in ordinary conversation, but through whom God manifests Himself in an unusual way through the gift of prophecy. In some gatherings I have been in, it is not at all unusual to have children minister something God has given them. Ministry is simply that principle of the treasure in earthen vessels in action (II Corinthians 4:7). To bring glory to Himself, God uses the simple and humble to bring down the wisdom of the mighty. And if He is going to be glorified, that which comes forth in ministry must have Him as the source.

The expressed life of Jesus looks like love. This is because God is love and the expression of His life is always true to His nature (I John 4:8–16). So ministry, in essence, is simply the flow of the love of God through you.

But love, like faith, must have an object. You cannot just stand in a vacuum and love; you must love someone or something. God wants you to have a real ministry, and that ministry will be a ministry of love with someone as the object. The type of ministry it is will depend upon who the object is. Basically there are three objects of the love of God flowing through you. Every Christian is involved in these three basic types of ministry simply because Christ dwells in him.

MINISTRY TO GOD

The first and foremost direction for the flow of the love of God in you is upward. This is ministry to God. Barnabas, Paul and the others in the church at Antioch were "ministering to the Lord" when the Holy Spirit spoke to them (Acts 13:2). What does this mean? You and I think of the Lord ministering to us; but what of our ministry to Him? This ministry is worship, and it is simply the spontaneous expression of the Holy Spirit if we will yield to Him.

Look at it like this: If God is love, whom did He love before He created anything? Love must have an object; who was the object? It is not difficult to realize that before anything was created, there was an unceasing flow of love within the Godhead. Now that the Holy Spirit dwells in you and me, we are caught up in the crossfire of that love! Isn't that terrific? "We love, because He first loved us" (I John 4:19). And that love toward God just springs up spontaneously from the spirit of the believer.

Recently a student shared with me an experience he had had. While visiting a friend, he had picked up a book on systematic theology which he described as "very dead and dry." But something caught his eye. There was a section on the Godhead that really clicked with his spirit. Suddenly, he said, "I just fell to my knees and began to worship and praise God. I just had to spend some time loving Him." This is the ministry of worship in spirit and truth, and every Christian is qualified for it because Christ dwells in him.

MINISTRY TO UNBELIEVERS

Upward is not the only direction the love of God flows through you, however. It also wants to flow outward. God has a ministry for you in the lives of people. Some of these will be people who do not know Jesus Christ themselves. The ministry of the Spirit through you to them is called "the ministry of reconciliation," because the purpose is to reconcile, or bring them back to God.

"Therefore if any man is in Christ; he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself" (II Corinthians 5:17–19).

This is what we refer to as evangelism. The heart of it is God in a man, expressing His love to other men in order to win them to Himself. And it is part of the life of everyone who is "in Christ." God has also placed in the church certain ones as evangelists, but this does not change the principle that each believer is to be used as a channel for the love of God in word and deed toward people who are not Christians. God wants to use you to love someone into the kingdom of God!

Recently, I was with a group of Christians which included a man whom God has used in winning some of the top political figures in our country to Christ. He was asked how he does it: "How can you win such highly placed and influential men?" His answer: "I just love 'em!"

Let us now look at the third ministry that God wants you to have as a Christian.

MINISTRY TO BELIEVERS

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10, King James Version).

This is probably the most overlooked ministry of all. At least we hear the other talked about from time to time, if not practiced. But the ministry which God intends each believer to have toward the rest of the local body of Christ is seldom even mentioned. Yet his ministry, the flow of the life and love of God through you toward other believers, is the heart and substance of the church. And wherever it is quenched or limited, the church has been, is now, and always will be weak, floundering, and ineffective to a large measure. God has a better thing in mind. "The whole body . . . , when each part [with power adapted to its need] is working properly (in all its functions), grows to full maturity, building itself up in love" (Ephesians 4:16, Amplified Bible).

The strong, mature church can only result from a full exercise of the ministries of everyone in it toward the rest of the church. Just as our human bodies need regular exercise to remain healthy, so does the body of Christ. If you were to keep a normally healthy arm immobile in a cast for two years, there would be little resemblance of a healthy arm when the cast was removed. It would be a lifeless stick, without strength, stiff and completely unresponsive to the signals sent it from the head of the body. Sound familiar? On the other hand, exercise that arm regularly, and no matter how weak it may be, if it has life it will daily increase in strength and ability.

Nearly everyone realizes that there is a great lack of spiritual maturity in the church today. But what to do about it? In the natural realm, maturity is largely a matter of learning to do things by yourself, for yourself,

and for others. How do you learn to do this? By doing! By beginning to feed yourself, to tie your own shoes, to button your shirt. Of course it is awkward in the beginning, but it is necessary. How else would you learn?

So, in the church, believers must grow by learning gradually to exercise the gifts God has given them. If someone does anything for them, they will never learn. Each Christian must be in the position of having to depend upon

God's purpose for Adam was that he might contain the life of God . . . live by the life of God . . . and express the life of God. And this is His purpose, His central desire and will for your life. You are a complete possibility for God.

the Lord for His leading, life and power. And then he must be given the opportunity to share what God gives him, even if it is not all we might hope for in the beginning. Maturity is a process of growth, but it needs exercise as well as food to take place.

In the past couple of years I have seen some amazing growth among Christians involved in this kind of fellowship. I have come to the conclusion that this growth comes as a result of each one exercising spiritually in ministry to the rest and at the same time feeding one another with the fantastic diversity of spiritual diet that can only come from this broad-based ministry. The result: fruitfulness and maturity beyond the usual.

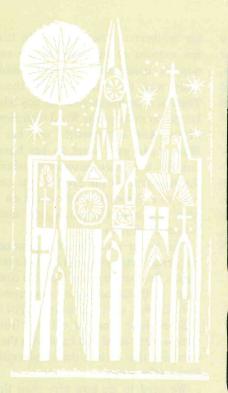
One student within a few months of his conversion had rented an old house on the North Side of Chicago and was taking in hippies, seeing them saved and also delivered from drugs. I know a young married man who won both

his brothers to the Lord in the first few months of his Christian life and now is conducting a weekly Bible study with his parents to win them. There is a seventeen-year-old boy who knows far more of the Word than most adults. And a housewife who has a Bible study each week in her home just for the other housewives whom she has won to the Lord in her one year as a Christian. And on and on it goes. Not instant maturity, but some wonderful growth.

This is just what the Bible promises will result when believers begin to recognize the ministry that God has commited to them and begin to exercise it in fellowship with one another, For in each of these lives, the outward fruitfulness went hand and hand with their discovery that each of them had a ministry to the believers.

We need to see how very close this is to the heart of all that God desires to do. God's purpose for Adam was not to save him from sin and hell; he did not even need that in the beginning. Nor was it to have fellowship with him or to have him raise a garden. God's purpose for Adam, and for every man, was that he might contain the life of God, live by the life of God and express the life of God. And this is His purpose, His central desire and will for your life. You are a complete possibility for God. You are to have a ministry toward God and man that is solely dependent upon the Spirit of God within you and not on your own soulish capabilities. And at the heart of this is the ministry of believers to one another when they are gathered for fellowship in the Spirit.

The experiential realization of your own personal ministry among the believers is so important to God's primary will for your life that you need to place it as a top priority. Anything in your own life or in the church that prevents or stifles this ministry of the saints is contrary to the basic will of God, no matter how worthwhile it may seem. On the other hand, as you discover your ministry, you will find the fulfilment that can only come (Continued on page 31)



How do you rate in the HOME?

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

THE IDEAL CHRISTIAN HOME

THE RELATIONSHIP OF HUSBAND AND WIFE PETER 3:7

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

THE DEVOTIONAL LIFE COLOSSIANS 3:16

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

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

THE HOME AS A SCHOOL

THE CHILDREN EPHESIANS 6:4

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

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

OUR YOUTH I TIMOTHY 5:4

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

- 35. Do we try to help them decide on suitable vocations?
- 36. Do I participate by prayer, earnest counsel, mutual respect and open discussion?
- 37. Do we participate in school activities to show our interest in our children?
- 38. Do I make the church as the central interest in their lives?
- 39. Do we teach them to stand up bravely for the right, even at the risk of ridicule?
- 40. Do we encourage them to bring their friends to our home?
- 41. Do we know where they go? Are we sure to have them home at a decent hour when they go out?

THE EXAMPLE OF PARENTS PSALMS 101:2

- 42. Do we see the need of constant self-discipline?
- 43. Do we curse or use questionable language?
- 44. Do we keep a good example to back up our right instruction?
- 45. Do we reprove and accept reproof cheerfully for Christ's sake?
- 46. Are we as courteous to each other at home as we are in public?

CULTURE AND AMUSEMENTS EPHESIANS 4:1

- 47. Do we train our child to use leisure time profitably?
- 48. Do we provide entertainment

which keeps interests at home?

- 49. Do we choose good books for our library? Do I allow only wholesome literature to be read by my children? 50. Do we supervise and join in our children's entertainment?
- 51. Do we teach our children to love nature and the outdoors?
- 52. Do we take all the time we should to be outside with our child?

THE HOME AND CHURCH RELATIONSHIP

CHURCH ATTENDANCE PSALMS 26:8

- 53. Do we as a family attend church meetings regularly?
- 54. Do we help the children understand worship in the meetings?
- 55. Do we explain what is happening and discuss the meaning of our church?
- 56. Do we try to awaken a true love for the people of God?
- 57. Do we discuss what comes at church and bring out meaning for everyday life?
- 58. Do we train the child to be quiet and reverent in church?
- 59. Do we train the child to enter into the worship?
- 60. Do we teach our children in the home Bible studies?
- 61. Do we teach our children to give generously and tithe in the church and to the Lord?
- 62. Do we give our time and labor to

THE HOME AND SOCIAL RELATIONSHIP

NEIGHBORLINESS I JOHN 4:11

- 63. Do we train our children to be good neighbors?
- 64. Do we practice what we testify to others?
- 65. Do we practice and teach compassion for the needy?
- 66. Do we allow our children to quarrel or talk badly of others?
- 67. Do we seek to win others to Christ and encourage our children to do the same?
- 68. Do we permit our children to associate with only morally good friends of their own age?
- 69. Do we instruct our young people to respect sex and warn of its possible dangers? If we wait for our children to learn about this important subject, it is too late for them to learn from us the right way.

COMMUNITY JEREMIAH 29:7

- 70. Do we teach our children to be good citizens and obey laws?
- 71. Do we obey the laws ourselves?
- 72. Do we vote and seek God's wisdom in our voting?
- 73. Do we teach our children that God has a plan for the world?

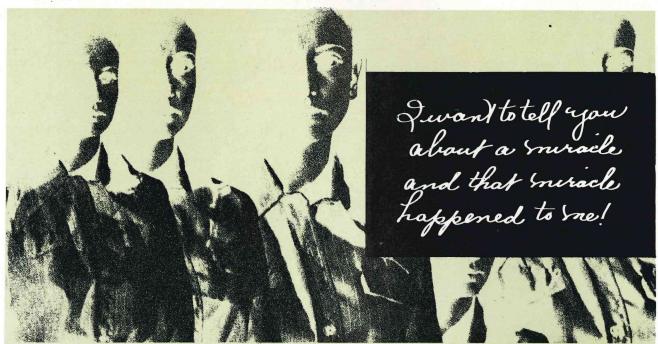
I want to tell you about a miracle and this miracle happened to me: how by one prayer, after I had the correct instructions about divine healing.

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

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

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

THE EVIDENCE OF HIS POWER



A TESTIMONY OF HEALING FROM MULTIPLE SCLEROSIS BY GERTRUDE TICER

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

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

Hebrews 13:8 says: "Jesus Christ, the same yesterday, and today, and shall I say unto them? And God said unto Moses, I AM THAT I AM." (Exodus 3:13-14).

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

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

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

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

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

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

They answered: "What did we forget Gertrude?"

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

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

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

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

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

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

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

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

SPIRITUAL PREPARATION FOR HEALING

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

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

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

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

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

FAITH UNMOVEABLE

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

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

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

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

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

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

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

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

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

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

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

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

THE DIVINE ANSWER

One day a woman came into my room, Beatrice by name, and asked me: "Do you believe that God can (Continued on next page)

EVIDENCE OF POWER

(Continued from page 27)

heal you and do you want me to pray?"

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

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

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

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

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

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

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

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

My answer was: "Yes, I know this." Beatrice then said: "If I bring you a glass of cold water and place it here beside your bed, do you believe that if you would drink it, it would quench the terrible thirst you have?"

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

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

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

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

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

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

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

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

It was at this point that I saw Jesus

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

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

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

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

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

LIVE TESTIMONY IS EFFECTIVE

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

Someone had finally brought me a

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

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

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

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

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

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

I said: "Just one."

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

I said: "It was Jesus Christ."

They called the superintendent of the hospital. He had known me for years, for I had been in and out of this hospital many times and he knew my condition. Now he said: "Gertrude, I am an unbeliever, but now that the Lord has come and worked a miracle in this hospital, this old hospital has rocked on its heels. Ever since Jesus came to heal you no one has worked in this part of the hospital, but that does not matter."

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

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

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

They said: "This is duty."

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

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

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

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

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

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

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

Oh yes, they obeyed what the Lord had said!

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

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

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

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

Many things happened in those

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

-Exodus 15:26 (KJV)

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

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

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

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

(Continued on next page)

EVIDENCE OF POWER

(Continued from page 29)

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

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

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

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

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

I answered: "Yes, I am she."

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

I said: "Yes, I am she."

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

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

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

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

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

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

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

BIBLE EVENTS TAKE PLACE

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

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

-Proverbs 4:20-22 (KJV)

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

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

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

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

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

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

But Mr. Martin again refused saying:

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

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

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

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

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

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

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

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

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

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

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

CHILDREN, FUN OR FRENZY?

(Continued from page 11)

experience concerning our youngest daughter when she was around three years old. We were not being obedient to the Lord in her training. It was very involved and I am not sure how to explain it except to say we were relying on ourselves and on our own reasoning . . . in many instances rationalizing that we did not need to spank her. In many ways we were afraid of her. We disciplined her just enough to maintain order but we did not train her to discipline herself. We allowed her to maintain subtle control over us by attitudes of an unsubmitted will. We had a whole list of excuses why we were not obeying the Lord in this, but the Lord, in His grace, would not give us peace. He brought us more and more under conviction about it until we were miserable.

I kept telling the Lord, "I can't, I just can't do it." And He would answer, "I know you can't. Of course not, you never could." I would say, "I can't" but kept struggling and trying.

Finally I literally spent one entire night in tears telling the Lord that I was at the end of myself and if He wanted my children trained, He would have to do it.

The next morning, after a sleepless night, I took the switch in hand and said, "Okay, Lord, You do it." And He did. Because I had trained my daughter to be insensitive to my voice, I had to begin all over again to teach her to listen. I spoke once and followed through with the switch. Each time as she sat on my lap and I loved and comforted her, I would repeat the words, "Listen to my voice and obey."

At lunch time that day, after many spankings, she sat down to eat and bowed her little head to pray and thank the Lord for the food. Often before, she had prayed, "Lord, teach me to obey." But today she prayed, "Lord Jesus, thank You that I will obey." She stressed the "will" as though she were saying, "Thank You, Lord, that Mommy has finally shaped up and I don't have to make all the decisions anymore. I am glad because I don't know what to do anyway."

In the days that followed a beautiful transformation took place. She took on new sparkle, became interested in others and began to live outside herself. And what an inexpressible pleasure she became to her mommy and daddy and brothers and sister.

Our Lord Jesus Christ has promised His own life within me to carry out His command. I can not do it. But Christ in me can. He has told me what He wants me to do with our children. He has told me how he wants it done. And then in His infinite grace He has entered into my life and said, "Now I will do it in you."

God meets us right where we are. If these principles are new to you and you already have untrained children, know that God will be very gracious to recover. It is not too late. In His strength you can begin now to obey Him in what He has revealed to you. Your children will soon learn that because you love them, you are training them to obey. As you step out in faith, you will see that God is doing His work in you. . . and in them.

YOU AND THE MINISTRY

(Continued from page 23)

from perfectly fitting into God's plan. One brother I know often says that if each Christian would only find his or her own place in the body of Christ and seek by the Spirit to express that ministry, the problems of the church would disappear overnight.

Few things have been as misrepresented as the church of Jesus Christ. We have seen it as a building of brick and mortar, as an institution, as a welfare committee, as a superorganization. No wonder our concept of the church is a cloudy one today. In reality, the church expressed locally is simply a group of people in whom Jesus dwells, gathering together to express the love of God in ministry to one another and to God, and then going out into the everyday world to do the same. You are the key! Christ dwells in you! In the church God recognizes no priesthood but that of all His people, no ministers but the saints,

no ministry other than the expression of the Spirit of the living God in each Christian. God wants to give to you gifts of ministry which can be expressed in pure worship toward Him, in reconciling men to God, and in building up your fellow Christian!

The ministry is the life of God in you! This is the new wine of Jesus.



TONGUES AND THE CHRONIC SEEKER

(Continued from page 17)

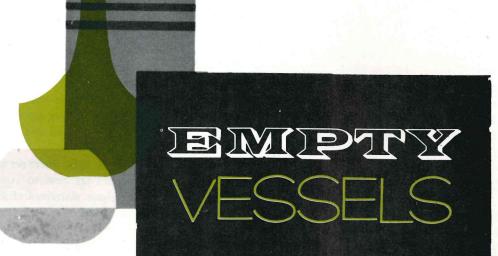
the experience for years, but when it finally happened, refused to accept it. All God had been wanting was for the man to step out in faith; to open his mouth and begin to praise God with the sound of his voice so the Holy Spirit could furnish him a new language of praise. This is exactly what happened on the day of Pentecost. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utter-

ance. (Acts 2:4).

Time and again I have had people read that scripture aloud. Then I would ask them, "Who began to speak in tongues?" And they usually reply, "The Holy Spirit began to speak." But they are wrong. "They were filled...and began to speak...as the Spirit gave them utterance" (furnished the words).

The Holy Spirit does not speak in tongues, you speak. And it is the combination of your speaking the words and syllables furnished by the Holy Spirit that makes up the miracle of speaking in tongues.

And that is exactly what finally happened to our "chronic seeker," the earnest devoted minister we have been talking about. When he finally became desperate enough to open his mouth and begin to praise God with what he thought were meaningless sounds, that is all the help the Holy Spirit needed. He began to pour the Chinese language through the man's lips.



Taken from a Series of Messages given by the noted British Evangelist, Arthur Wallis, at the Christian Growth Conference in November, 1971.



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

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

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

I believe that every detail in this story is significant. I am old-fashioned enough to believe that we have here, not just the general trend of the Word of God, not just the broad

over-all picture, but we have the detailed mind of God in black and white. I believe God has superintended the writing, the recording and the inspiration behind the writing of this story as He has over the whole of His Word to convey His inward thoughts. In this portion, particularly, I discern six interesting points worthy of our study.

THE PRESSING PROBLEM

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

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

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

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

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

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

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

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

THE JAR OF OIL

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

(Continued on next page)

EMPTY VESSELS

(Continued from page 33)

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

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

Notice that there is a wonderful promise linked with a tremendous command. "You shall receive power," is the promise; "You shall be my witnesses," is the command. The tragedy of the Church is that we have either divorced the command from the promise - or alternatally, the promise from the command. I suppose it could be said truthfully that no part of the Evangelical Church today has failed to accept, to recognize, to believe and to receive the commission of Jesus Christ. We all recognize that we are to be witnesses and that the responsibility of the Church is to evangelize the world, to the finish, so that the King may come back. But we have forgotten the promise that enables the commission

to be fulfilled. Without the promise, the whole thing is an impossibility. That is why the Church has been losing the battle of evangelism. The population explosion is outbidding all of our efforts to reach our generation for Christ. The oil needs not only to be in the jar but it also needs to be poured out.

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

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

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

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

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

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

—Oswald Chambers

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

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

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

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

THE DIVINE DIRECTIVE

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

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

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

-Oswald Chambers

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

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

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

"What kind of empty jars, son?"

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

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

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

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

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

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

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

VESSELS (Continued from page 35)

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

Strangely, in the New Testament the response of God is never depicted as one into which Christians have to mature in order to receive it. Read the Acts of the Apostles and you will find that the order was usually: (1) repentance and faith, (2) baptism in water by immersion, (3) the receiving of the Holy Spirit. These three steps usually took place within, minutes, hours, or at most days after the first point of encounter with Jesus Christ. In my limited experience, I find that those who come most sweetly and blessedly and easily into the experience of the Baptism in the Holy Spirit are the new converts. Those of us who have had no teaching, or at least negative teaching, concerning the whole realm of the Holy Spirit may have a considerable battle to fight. So to the older or more mature Christian may I say that all the past experience is not wiped out when you enter into this new area of operation. The quickening, energizing power of the Spirit will utilize every deposit of the past. But we must maintain a simplicity of faith and ask the Lord to deal with any unbelief in our hearts.

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

"Lord, is there any more sin?"

"No."

"No unbelief or pride?"

"No."

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

He said, "Read it again."

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

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

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

Soon after this I received a letter from a friend to whom I had written

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

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

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

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

THE CLOSED DOOR

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

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

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

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

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

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

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

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

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

—Oswald Chambers

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

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

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

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

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

THE ONE SET APART.

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

EMPTY VESSELS

(Continued from page 37)

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

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

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

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

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

-Oswald Chambers

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

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

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

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

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

THE DIVINE SUPPLY

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

from the brook and continued on His way.

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

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

-Oswald Chambers

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

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

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

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

the mastery of self

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





CHARLES

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

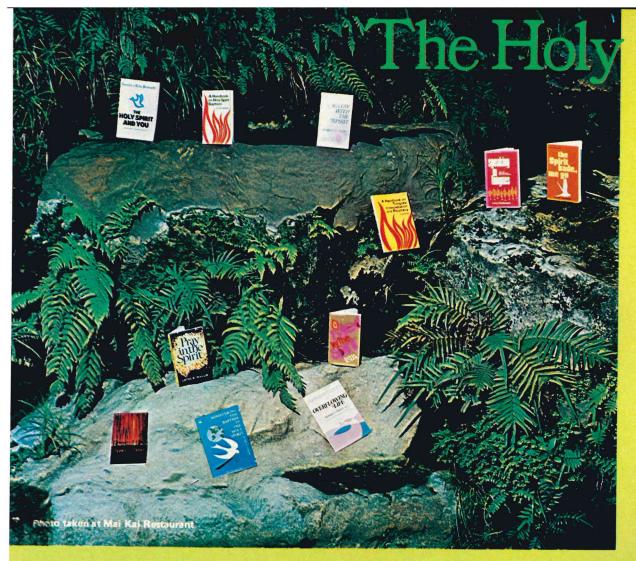
Florida. He spends much of his time traveling and teaching; he is best known for his unique understanding of family and church life.

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

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

DECEMBER 1972

Photo by Robert Caltagirone



Spirit

Keep Up with the Wind Currents — He is blowing where He will.

F501 – AGLOW WITH THE SPIRIT – By Robert C. Frost. Many Christians experienced little of the power of God which is essential for an effective expression of their relationship with Christ. This noted scientist discusses how God's promises can become personal realities. \$.95

F201 – REVIVAL FIRE – By Charles Finney. Important to those believers who are seriously seeking a more effective evangelistic outreach.

B106 – MINISTERING THE BAPTISM IN THE HOLY SPIRIT – By Don Basham. The book deals with such topics as the Baptism as a second experience, the primary evidence of the Baptism, tongues, and the "Chronic Seeker." \$.75

B101 — A HANDBOOK ON HOLY SPIRIT BAPTISM — By Don Basham. Drawing from several years of teaching in seminars, Mr. Basham provides answers which clear up doubts and concerns that arise concerning Holy Spirit Baptism. \$1.00

F502 – OVERFLOWING LIFE – By Robert Frost. Practical applications to everyday living and the Baptism in the Holy Spirit. \$1.75

S104 — **RULED BY THE SPIRIT** — By Basilea Schlink. An inspiring and uplifting book on the charismatic esperiences and how the reader may enter into them. \$.95

W104 - PRAY IN THE SPIRIT - By Arthur Wallis. This is not intended to be a general book on prayer. It concentrates on the ministry of the Holy Spirit in relation to prayer. It investigates the deeper meaning of that apostolic injunction, "Pray in the Spirit."

C101 - SPEAKING IN TONGUES - By Larry Christensen. Explains this supernatural manifestation of the Holy Spirit and its relationship to the church and people today. Contains questions and answers concerning speaking in tongues, all verified by the Holy Scriptures. \$.95

B201 — THE HOLY SPIRIT AND YOU — By Dennis Bennett. A well-known Episcopal priest relates how an upheaval resulted when he received the Baptism in the Holy Spirit and now, through the power of the Holy Spirit, a small, struggling church has become a powerful influence in his community.

B102 – A HANDBOOK ON TONGUES, INTERPRETATION AND PROPHECY – By Don Basham. This book deals with the initial experience of the Baptism in the Holy Spirit in a question and answer form. \$1.25

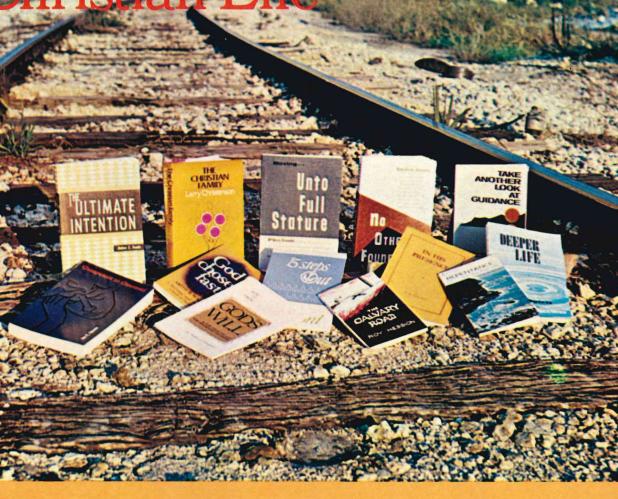
D101 – THE SPIRIT BADE ME GO – By David DuPlessis. A modern St. Paul shares his personal charismatic experiences with historic church leaders in a world wide spiritual adventure. \$.95



THESE AUTHORS HAVE CAPTURED THE ESSENCE OF HIS MOVINGS







H201 - CALVARY ROAD - By Roy Hession. Revival means New Life, and that implies that there is already Life there, but that the Life has ebbed. It is the Christians who need revival. \$.59

C102 – THE CHRISTIAN FAMILY – By Larry Christensen. Today's family problems are the result of our neglect of the divine order established by God for the family. Describes how families have been rewarded by putting Scriptural teachings into effect.

\$4.95

W101 - GOD'S CHOSEN FAST - By Arthur Wallis. Spiritual and practical guide to fasting, based on God's Word. \$1.25

M103 – TAKE ANOTHER LOOK (A study in Divine Guidance) – By Bob Mumford. Confidence that we can be spirutally guided is imparted to the reader of this "How To" book on Christian living. \$2.50

MH103 – TAKE ANOTHER LOOK (Hard Back) \$4.95

M 102 – 15 STEPS OUT – By Bob Mumford. Draws from the Psalms to answer questions as: How can we find our true selves? Can a Christian be happy? What does spiritual maturity mean? \$1.50

Do you want to go deeper? Walk farther? Fly higher? Here are helps!

K103 – IN HIS PRESENCE – By E.W. Kenyon, The secret of overcoming prayer. \$2.25

A101 – COMPETENT TO COUNSEL – By Jay E. Adams. Experience proves the necessity of a special anointing and understanding to be able to counsel those in the perplexities of life. This anointing is promised us in Christ. \$4.50

F404 – NO OTHER FOUNDATION – By DeVern Fromke. Covers basic principles which emphasize the God-centered view point. Each quarterly journal considers a special theme. \$1.25

F403 — MOVING UNTO FULL STATURE — By DeVern Fromke. Challenges the believer to expect and attain that measure of spiritual stature which God intends, though often considered impossible. He shows how God's provision is completely adequate for reaching this stature. \$1.50

F407 - THE ULTIMATE IN-TENTION - By DeVern Fromke. The author sharply distinguishes between the man-centered and God-centered viewpoint. \$1.50

H107 – HOW YOU CAN KNOW THE WILL OF GOD – By Kenneth Hagin. The inner man – the real you, Guidance through the inner man. Guidance through visions and gifts of prophecy. \$.50

F302 – DEEPER LIFE – By Hobart Freeman. The way into the deeper life in the Spirit is the way of the cross. It means to take up the cross and follow Jesus. God is calling a people to walk on a higher spiritual level. \$2.00

S102 — REPENTANCE, THE JOY FILLED LIFE — By Basilea Schlink, A creative, lifegiving power. \$.95

Biography & Adventure





A201 – GOD'S SMUGGLER – By Brother Andrew. Brother Andrew's mission to take Bibles into Communist countries. A remarkable account of life transformed and dedicated to God and to alleviating the spiritual needs behind the Iron Curtain.

\$.75

B301 – A NEW SONG – By Pat Boone, His marriage was on the rocks, financial ruin was near, and his career almost shipwrecked – then he discovered a New Song.

B105 — FACE UP WITH A MIR-ACLE — By Don Basham. The story of a minister who honestly faced the fact that if God is not alive and able to perform miracles in our day, his church was helpless and his profession was hopeless. Share with him God's mighty revelation of Himself. \$.95

M301 – MANIFEST VICTORY – By J. Rufus Mosley. A spiritual autobiography of a pioneer of the faith in this generation. The story of a quest to satisfy a thirst for God. \$2.50

W201 - SMITH WIGGLESWORTH:
APOSTLE OF FAITH - Stories of the
miraculous. Wigglesworth was without
doubt one of the most humble and effective
of Pentecostal evangelists ever to minister
among us. \$.95

S201 – THEY SPEAK WITH OTHER TONGUES – By John Sherrill. A skeptical reporter who investigated the phenomenon of "speaking in tongues" and how he eventually experienced the gift himself. \$.95

T201 – A PRISONER AND YET – By Corrie Ten Boom. Her personal life story. A footnote to the Acts of the Apostles. \$.95

L101 – THE LATE GREAT PLANET EARTH – By Hal Lindsey. Where is mankind headed? In this powerful and timely analysis, the author presents convincing evidence that Biblical philosophy is speaking directly to current world events. \$1.95

B104 – DELIVER US FROM EVIL – By Don Basham. In these pages you will find something more than eerie laughs and strange, sinister happenings; you find actual people being healed of ailments, or freed from anxiety, or released from the tyranny of tobacco and alcohol. Don Basham makes clear that the ministry he now understands so well means more than deliverance from evil, it means delivery into health and well-being. \$4.95

T101 – LIKE A MIGHTY WIND – By Mel Tari. God inspires a simple young man from a primitive foreign culture to write of contemporary miracles and scriptural experiences witnessed by thousands of people. \$3.95

B302 — ONE WOMAN'S LIB-ERATION — By Shirley Boone. Shirley Boone tells the story of how she came from selfpity, a burden of problems and unwanted responsibility to find her identity and purpose as a child of the King. \$4.95



From The Book Shelf Of Derek Prince



P201 — BAPTISM IN THE HOLY SPIRIT — A scholar's exposition of the nature and purpose of this experience, seasoned with timely and practical warnings.

S .50

P202 – BURIAL BY BAPTISM – A Scriptural analysis of Christian Baptism, In whose name? For what purpose? \$.50

P 2 0 3 — E T E R N A L J U D G-MENT * — Vividly sets forth the scenes, the purposes and the principles of God's three great eternal judgments. \$.85

P204 – EXPELLING DEMONS – A brief introduction to practical demonology, explaining common symptoms of demon activity, and conditions for deliverance.

\$.25

P205 - FOUNDATION FOR FAITH* - Shows the place of Christ and the Scriptures in all valid Christian experience. \$1.00 P206 – FROM JORDAN TO PENTE-COST * – The Doctrine of Baptisms – John's Baptism, Christian Baptism, Baptism in the Holy Spirit. A unique doctrinal revelation. \$1.00

P207 - HOW TO JUDGE PROPH-ECY - Purposes and principles of New Testament prophecy. Nine Scriptural tests.

\$.50

P208 — LAYING ON OF HANDS * — Uses and examples of the Christian ministry of laying on of hands. \$.50

P209 - LIBERATING TRUTH - Six powerful messages on Christ and the cross, the Holy Spirit, salvation and damnation.

P210 – PHILOSOPHY, THE BIBLE AND THE SUPERNATURAL – A statement of the Christian belief in God, and in the Bible as the Word of God. \$.10

P211 – PRAYING FOR THE GOVERN-MENT – Reasons for, and practical instructions on how to pray for the government. \$.50

P212 - PURPOSES OF PENTE-COST * - The operation of the Holy Spirit in the life of the individual believer, the worship of the congregation and the ministry of the preacher. \$1.50

P213 – REPENT AND BELIEVE * – The nature of repentance and the faith fully analyzed and related to modern living.

\$1.00

P214 — RESTORATION THROUGH FASTING — The master key that restores God's people to their lost heritage. \$.50

P215 — RESURRECTION OF THE DEAD * — Upon the stage of eternity the drama of the resurrection is unfolded in its successive phases and purposes. \$1.00

P216 — SELF-STUDY BIBLE COURSE — An easy, do-it-yourself Bible study course that provides sound teaching on what God's word says about salvation, the Baptism in the Holy Spirit, Healing and other subjects. \$4.95

P217 - THREE MESSAGES FOR ISRAEL - An analysis of Isaiah 53, a comparison of Christ to Moses, and the need for acceptance by the Jews of Christ as the Messiah. \$1.25

P218 - * FOUNDATION SERIES - Seven books. \$6.00



N101 - SIT, WALK, STAND - Based on the three key words in the Epistle to the Ephesians and describes the believer's position in Christ, his life in the world and his attributes to the wiles of the devil. \$.75

N102 – SPIRITUAL AUTHORITY – Will encourage and enlighten many of God's children who have honestly sought for answers in this problem of recognizing and submitting to authority. \$1.95 submitting to authority.

N103 - SPIRITUAL MAN - The editors believe it is a most timely message for this hour when God's servants need to distinguish between spirit and soul, and to know the God-intended function of each.
\$5.00

N104 - THE MINISTRY OF GOD'S WORD - Primarily for ministers of the Word. It explains why Nee has so effectively been used to receive and teach the Word in profound simplicity to God's people.



Books By Watchman Nee

N105 - THE NORMAL CHURCH LIFE - Outlines New Testament Christianity life of a community of function together in a Biblio

N106 - THE NORMA LIFE – Here is deepest t terms, clarifying great go such as Romans 6–8.

N107 - THE RELEASE OF SPIRIT - One basic lesson every serve SPIRIT - One basic lesson every servant of God must learn is that any measure of fruitfulness requires the breaking of the outward man so as to allow the release of the Spirit.
\$1.00

N108 - TWELVE BASKETS FULL (VOLUME I) - A collection of messages translated from the Chinese - fragments of a rich spoken ministry.

N109 - TWELVE BASKETS FULL (VOLUME II) - \$1.25

N110 - TWELVE BASKETS FULL (VOLUME III) - \$1.25

N111 - LOVE NOT THE WORLD - These studies, centered around 1 John 2:15, deal with the conflicting claims upon the Christian of separation from the world out of tian of separation from the world out of which he has been saved and envolvement which in its need of that salvation,

N112 – WHT SHALL THIS MAN DO? – A new and original study of Christian service, its basic principles and motives, and the variety of means God uses in prepari

N113 — A TABLE IN THE WILDER-NESS — Daily readings. A gleaning of choice gems from Watchman Nee's writings, Rich devotional readings to lend meaning to each day's life in God.

N114 - CHANGED INTO HIS LIKE-NESS – A practical exposition of periences of Abraham, Isaac and pointing to the sufficiency of God in the face of human failure.

Works of wisdom left us by a 1972 Chinese Martyr.

N115 - SPIRITUAL REALITY OR OBSESSION - Distinguishes between the trueness and falseness of the Christian life. Shows the reality of that which is touched by the Holy Spirit as compared with that which man does in himself. which man does in himself

N116 - SONG OF SONGS - A devotion exposition of the Song of Solomon, lustrating the mystical union of the believe and his Lord.

N117 – THE LATENT POWER OF THI SOUL – A practical guide to understanding the difference bwtween the power of the spirit and the power of the soul, and show the ease with which the power of the so can be mistaken for the power of the Ho Spirit.



the NEW TESTAMENT

on CASSETTE



Complete Set of 15 Cassettes only \$59.95 (Use order blank below)

with the voice of STEVEN B. STEVENS

MAIL THIS COUPON TODAY TO CHRISTIAN GROWTH MINISTRIES P.O. BOX 22888 FORT LAUDERDALE, FLORIDA 33315

To speed handling of your order, please fill out completely.

					NW1272	
	QUAN.	ITEM NO.	TITLE	PRICE EACH	TOTAL	
Ö			MARKS TRAILER FOR		Bliffind 188	
0.70		A THORSE				
0 0		1 2 2 2 2 2 2 2		华林纳州。南京		
9, A						
*No Billing, No C.O.D.			and Mark College and College	A CONTRACTOR		
0 8		Name of Street, or other party of the last	AND THE PERSON NAMED IN COLUMN TWO			
*						
	-	10.00	N. T.	A SHOPER IN		
		LB-CA	New Testament on Cassette	\$59.95		
TITI	П	TITE		Sub-total		
NAME				Postage & Handling		
I I I I I I			Fla. resi	dents 4% Sales Tax		
				TOTAL enclosed *	ATTENDED FOR	
ADDRESS				POSTAGE & HANDL	ING	
	1 3 5	Orders \$5 and under — 25c.				
CITY		STATE	ZID	Over \$5 - 5% of total order.		

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

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

LOSING CONTROL

Can a Christian actually LOSE CONTROL of his personality? If he does not "bring every thought into captivity," can other forces control his personality? The Bible answer is, yes. In Luke 21, Jesus gives a rather detailed account of last day events. In verse 8, He warns believers regarding false Christs who would deceive, drawing people away after them. Jesus goes on to describe fearful sights (verse 11), persecution (verse12) and betrayal (verse 13). In the midst of that conflict He advices, "In your patience POSSESS ye your SOULS" (verse 19). In other words, "don't lose control." The Apostle Paul warned the Corinthian believers against being beguiled, deceived or receiving OTHER SPIRITS. (II Corinthians 11:1-4). In his first epistle to Timothy (4:1), he commanded Timothy to warn the brethren against deception. He said, "In the latter times, some would DE-PART from the faith, giving heed to seducing spirits, and doctrines of devils." Paul goes on to name some "doctrines of devils." Our purpose here is not to judge the eternal salvation of such people, but to be reminded that Christians can lose control of their own will.

BUILDING WALLS

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

CARNAL CONDUCT PROVIDES A NEST FOR THE ENEMY

In the book of Ephesians, Paul gives further counsel regarding the relationship of CARNALITY (pursuing the interest of the old life) and satanic invasion. In Ephesians 4:22, Christians are told to "put off" the old man (our former conduct), be renewed in the spirit of our mind, and put on the new man. By putting away the former conduct we give no PLACE to the devil (verse 27). It is CARNAL CONDUCT that gives the ENEMY A NEST. James confirms the admonition of Paul in his epistle. He writes the brethren concerning unbridled tongues, that curse men and bless God. "My brethren, these things ought not to be so" (3:10). Therefore, he exhorts the believers not to be proud, but to humble themselves before God and resist the Devil. The responsibility for control rests with the believers. If he does not submit himself to God, he cannot resist the Devil and will fall victim. It surprises some Christians when such warnings are given to brethren. Again, it is not our purpose to judge the salvation of such people. The fact is, Paul and James and others, rebuked BRETHREN for being out of control and under Satan's influence. Even Jesus issued such a rebuke, to the spirit that used Peter's tongue in Matthew 16:23. "Get behind me, Satan!" Jesus commanded, while looking straight at Peter.

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

DESTROYING THE NEST

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

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

MASTERY OF SELF

(Continued from page 41)

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

IN COURT

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

our offence. (Romans 4:25). He died for us. When we REPENT (turn away from our sin), and look to Jesus in faith for a new life, the "old self" is crucified. (Romans 6:6). "Knowing this, that our old man is crucified with Him." Now, at the bar of judgment, we find ourselves innocent, standing in His beautiful garment of righteousness. Romans 4:23 speaks of His righteousness being IMPUTED to us. He took our sins. We take His righteousness. This is a legal transfer. As He shed His blood - the price of our sin was paid. We are justified - "just-as-if-we-had-neversinned." The "old man" is gone. The former witnesses against us pass by . . . "No, I do not recognize that man," they say. What the scripture says is true. There is no condemnation. (Romans 8:1). The new creature (II Corinthians 5:17) is justified (Romans 8:33). There is a new spirit (John 3:3, 5) and a new heart that desires to do God's will (Ezekiel 36:26, 27). That old self, hanging on the cross, represents the whole curse that came on man because of rebellion: guilt, poverty, sickness, all of it. Now the new creature is clothed in the life of Christ with all of His benefits: innocence, health and abundance. We came to court to be judged, and left joint heirs of God. That is grace.

ON TO THE CEMETERY

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

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

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

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

RESURRECTION AND REALITY

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

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

This mortal body is the same mortal

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

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

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

- (1) First, set your affection on things above (spiritual things). (Colossians 3:4). Develop a devotional love for Jesus. Do you love Him? Have you told Him so today? Do it . . . do it now. Christianity is not a self flaggellation sect of sadist. Nor, is it merely an anti-sin campaign. It is a life of loving and being conformed to Jesus Christ. Your vertical relationship with Jesus is the umbilical cord of Christian victory.
- (2) Do not major on mortification first...major on obedience, that is positive. I Peter 1:22 tells us that obedience is God's means of purifying the soul. Your cross is not some self engineered attempt to "be humble." Your cross is where God's will crosses your will. At that point you will make a choice. Choosing God's way will execute the death sentence on self continually. (II Corinthians 1:9). Obedience is better than sacrifice. (I Samuel 15:22).
- (3) One of the first things you will discover as you seek to obey the Lord, is the need for the POWER OF THE HOLY SPIRIT. Peter said, "Repent, be baptized and receive the gift of the Holy Spirit." The Holy Spirit is God with you in Spirit. (John 14:15–17, 26; Luke 24:49). It was the Holy Spirit that made the disciples exclaim, in the face of death, "We ought to obey God!" He gives boldness. (Acts 4:31–33).
 - (a) As a child of God you are en-

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

- (b) Jesus is the Baptizer in the Holy Spirit . . . look to Him. (Matthew 3:11; Acts 1:5; 11:15-17).
- (c) Ask Jesus to pour out His Spirit. (Luke 11:13). (Do not beg).
- (d) Worship Him devotionally...DRINK His presence. (John 7:37–39).
- (e) As you are motivated, begin to worship and praise Him, from your inner being.

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

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

-E.W. Kenyon

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

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

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

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

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

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

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

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

MASTERY OF SELF

(Continued from page 43)

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

NEW CLOTHES FOR THE NEW MAN

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

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

May I help you?

- (a) Realize these are YOUR clothes. You are not here to buy them. Jesus died, shed His blood, so that you could have His righteousness. Love, joy, peace, the whole wardrobe it is yours. And it will fit the new you. The Holy Spirit will fix YOU to fit the garment. EXPECT to display these virtues. Christ put them there. Exercise your FAITH. You expect the pastor to wear these garments. You have seen others wear them. They are yours, also. In other words, they can be put on by faith. (Some of these will be worked through difficulty.)
- (b) Further, let me suggest that the RENEWAL of your MIND is the secret to transforming your outward expression of Christ's life. Romans 12:2 tells not to be conformed to this world. (In other words, do not go around wearing the old garments.) But

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

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

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

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

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

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

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

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

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

A NEW PLACE FOR THE NEW PERSON

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

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

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

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

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

The little boy looked up into the

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

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

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

IT'S A NEW WAY

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

(a) Fasting. Jesus suggested that His

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

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

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

-John 4:10

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

-E.W. Kenyon

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

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

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

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

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

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

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

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

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

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

(Continued on page 50)



A STORY OF OCCULT BONDAGE

New Wine staff member, Bob Sutton, interviews a sixteen year old high school student, who found the reality of Jesus Christ after spending over four years in occult bondage.



David, what is your background in the occult? How long were you involved in it and in what areas did you concentrate?

My real involvement with occult practices began about four and one half years ago and since that time I have studied almost every area that the occult includes. My real concentration has been on witchcraft, sorcery and spiritualism; and for the last year, especially on witchcraft.

When you say, "Witchcraft, sorcery and spiritualism", what exactly do you mean, what do these practices involve?

These three practices are rather closely related to each other. Witch-craft comes from a word which means "wise men", and witchcraft is sup-

posedly the craft of the wise. So, when I got into it I assumed that I was coming into the deeper spiritual things of life. Specifically, it is a religion that deals with the concept of magic practices.

Sorcery is the direct influence of people, objects or things through supernatural means.

Spiritualism is the contact with the spirits of the dead or spirits that have departed from this earth.

How did it happen that you first got involved with the occult?

My interest in the occult began, as I said, about four and one half years ago with a curiosity about such things as E.S.P. I bought a few paperbacks on the subject, which you can find in any store you happen to walk into, and be-

gan to study subjects like hypnosis and thought projection. As my study lead me further and further I began to see instances of telepathy and mind transference take place. Of course this fascinated me greatly and urged me to go further and further in occult study.

There is a definite fascination in the field of the occult and it was this fascination that kept me going deeper. I very quickly realized that there was real power there and soon I began to desire this power that other people did not have. And it came to pass.

What is your church background? At the time you became interested in these things did you feel there was anything evil or wrong in what you were doing?

My church background is rather (Continued on next page)







DECEMBER 1972

limited. My parents are Presbyterian, but we never went to church very often. I remember going to Sunday School when I was about six, but the most that ever amounted to was singing a few songs and coloring pictures of Jesus.

I had never been warned of the danger of occult practice so of course I felt that there could not possibly be anything wrong with it. Through my reading I did come to understand that there was a definite danger — mental derangement or even insanity — involved in these areas. These people, I felt, who had been hurt by it had been too hasty or careless, and I could avoid the same pitfalls by being more careful and taking my time.

At the time that I was actively involved with spiritualism, I had a concept of good and bad spirits, but even this did not bother me. If I associated only with the good spirits, I thought, there would be nothing to fear from the bad spirits. The most important thing, this was stressed in the study of sorcery, is that it is a precise art with no room for error. It must be undertaken with great care because one slip and the spirits that you are trying to control through a ritual can turn and attack. This is why so many people were harmed. All the material I studied and all the people I talked to taught me that as long as I was careful in the working of my rituals I would have no problem at all.

David, is it real? Many people want to say it's only psychological phenomenon. Is this true?

It is all very real. The people who say these things have not experienced it. It is as real as the physical bodies you and I are sitting in. It is easy to explain away someone else's experience. Too many people are not aware that beyond the physical realm that we live in everyday there is a spiritual world far greater, and in some ways, far more real.

My background from school is basically one of using the scientific method. At the time that I was involved in these things I was also doing some reading in psychology, which I eventually gave up because the truth was in the occult and not the psychology.

My deepest personal experience is in spiritualism and sorcery. When you, or one of your associates puts a spell or a hex on someone and in a very short period of time the thing which you desired comes about, someone gets sick, or has an accident, you just can not say it is a coincidence. Time after time I have seen these things work, with accuracy right before my eyes. It is as real as the breath in your mouth!

When I was first beginning to become deeply interested in sorcery, a friend of mine stole fifty dollars from me. Because of certain other involvements it was impossible for me to go to his parents or the authorities; so, I figured I would incur my own justice on him. I set up a ritual at a little altar I had in my room and said the proper incantation. When I did I actually felt something happen, it was like power was actually being manifested at that time.

The next night his parents showed up at my house with his wallet. He had lost it that day and they had found it with one hundred and fifty dollars in it and demanded to know where he had gotten it. The only excuse that he could give was that he had borrowed it and owed it to me. They asked me if he had owed me any money and I said

that he owed me fifty dollars which they gave me on the spot! I was really in a state of shock! My shock quickly turned to joy as I began to realize the discovery that I had made and the power that could be mine.

As a result of this I plunged even more deeply into my study of sorcery. I bought every book I could get my hands on. It seems that when you set yourself to really get involved with it, that certain circumstances begin to come along that simply open the doors to lead you in deeper and deeper . . . a phenomenal book buy . . . running into people who know more than you do and are willing to lead you deeper . . . or finding a group that is willing to help you. You know that forces beyond you are there.

Just to show how dangerous this really is; a friend of mine was visiting me one day and he began to fool around with one of my favorite amulets, a very powerful one which I wore almost constantly. I did not want any one fooling with it and asked him to please leave it alone. He made a joke of it and said there was really nothing to it and continued to play with it.

A few minutes later we walked up to the corner store, some other friends were with us, and as he was coming out of the store an unusual thing happened. There was an old man standing in front of the store and my friend suddenly got a strange look in his eyes, like he was totally a different person.



NO OTHER GODS

(Continued from page 47)

He stepped toward the man like he was going to hit him. He kicked one leg up in the air and as he did his whole body became parallel to the ground about four feet above it . . . he came down hard and cracked his head open. As he was a friend I felt rather sorry about it. Needless to say my other friends were pretty alarmed, they had never seen anything like it before. I was beginning to realize more and more the powers that I was becoming involved with. I found that these powers were very cooperative; if I asked them to arrange circumstances to draw me deeper, then it would happen.

As time went on my powers increased. One time an individual whom I did not especially care for was at a friend's house acting rather obnoxiously and bothering me a great deal. Under my breath I chanted an incantation to a well known hex. When he left the yard on his motorcycle he was cutting up a little and his throttle stuck; and took a pretty bad spill and ripped up his leg. It was more than I thought would happen, but I was beginning to learn that exactly what happened was not under my control.

A close friend once asked me to put a protection spell on the VW bus...this power is supposed to be used for good things also. I was going to make this one a really deluxe job, I was going to give him the protection ritual against theft, damage, and anything like that.

I showed up one night with two bags of various equipment and set to work. The strange thing was that the night was clear and calm, no wind or rain or snow. I set up a very elaborate ritual and told my friends to get in the garage and not make any noise while I was performing the ritual.

The minute I started the ceremony, the wind started to gust very hard and it started to pour buckets of rain. The whole bus was shaking with the force of the wind. I had experienced things like this before, but never to the degree that it had happened that night.

My friends were scared stiff! The forces I was invoking were more powerful than any I had ever encountered. When I finished the ceremony the wind and rain stopped almost immediately. This was the night before I was saved.

I was also involved with spiritualism or direct communication with the spirits. I tried to contact the dead with automatic writing, seances and so on, but I soon found out that I could best communicate with them through the powers of telepathy.

As my power of telepathy increased I found I was becoming more and more aware of the powers that were around me. Finally, I simply asked these spirits to come to me. This to me was truth and reality, the world did not have it and I wanted it. At this time I began to communicate with a spirit I came to know as Diana. At first our communication was simple - we would greet each other - and she would tell me about the practices of the occult. She was always very calm and peaceful and reassuring, so I was confident that I had contacted a good spirit.

We communicated with telepathy, and once I became good at it, it was really not much different from carrying on a conversation.

She would guide me and give me advice in certain areas, she showed me how to do certain rituals and became what you might call my "guiding spirit" in witchcraft.

As I got to know her better, I found out that she was the supposed goddess of the religion of witchcraft. She was associated with the moon in some manner and her communication with me increased and decreased with the phases of the moon, coming to a climax with the full moon. I know now it was all a deception to get me further into witchcraft.

Since your involvement with occult was so deep, what lead to your leaving it?

Ever leaving the occult was the furthest thing from my mind. I was quite happy and was ready to make witch-craft my life-time religion. I knew there was real power and reality there, the people I knew were sincere, and for the most part I could not find that in any of the churches.

My parents were beginning to become rather alarmed about all this as I began to openly confess my practices.

Through a series of "coincidences" that only God could arrange, my mother met a Catholic priest who had a background of understanding in the occult. He offered to have a talk with me.

Reluctantly I agreed to go see the man, but purposed in my heart not to be swayed. I had nothing against Christians, but I knew that the followers of witchcraft were often blackballed or persecuted for their beliefs.

The man did not accuse or pressure me but gently and quietly he began to explain how all these things I was involved with really had control over me, and that they were not under my control. He said I was being deceived, and would go so far that I would become mentally ill or insane.

For the first time I heard about the love of Jesus. He told me He was the divine Son of God and that He had the only real authority over all these forces.

Suddenly it was as if a light went on inside me. Everything this man had been saying to me for almost an hour registered inside me. What he was saying WAS TRUE! I knew it! I saw two paths in front of me, one path was very dark and I was already a long way down it. Then I realized what I was doing and where I was going! At almost the same instant, Diana, my "friendly" spirit, rose up in a way I had never known. She became very hostile. She was indignant and began to rear up and shout in my head, "Walk out of here! This man is a fool! He is telling you lies! Spit in his face! Walk away! . . . walk away! . . . this is madness!"

This scared me. I had never experienced anything quite like it before. This peaceful and good spirit had started shouting obscene phrases at the

man and it started at the instant I became aware of being on the wrong path; she had been unmasked for who she really was.

It was almost as if a battle was going on inside my body, I began to shake all over. Not just a knee-knocker, either! I shook violently all over my body. I thought for sure I was doomed.

The priest just said, "Well, let's pray."

I did not know what or how to pray. I just said, "God, help me!" The priest began praying to the Lord Jesus Christ and in a few seconds I felt the battle leave me and a wonderful calm settle around me, it was a warm glowing circle of protection all around me. It was the most wonderful and powerful thing I had ever come in contact with, and it was holding off all the things that were trying to attack me.

I had stopped shaking and the priest began to talk to me about the necessity of my accepting Jesus Christ as my Lord and Savior. I was a little apprehensive about what would happen if these powers tried to get back at me through my friends. He reassured me that Jesus was able to protect me in any situation and that all I had to do was put my trust in Him.

He led me in a prayer to renounce my dealings with Satan and all the occult practices I had been involved in. I stood on the name of Jesus Christ and told God I would have nothing more to do with any of these things.

To seal my decision I was baptized that night. God had released me, and I felt freer than I have ever felt in my life.

That night I gathered up all the books I had on occult, all the equipment I had used, the candles and herbs, and burned it all in the barbeque. I was ecstatic with joy. It was over a hundred dollars worth of material, but I did not care, I was really happy for the first time, because I was free from all of it.

Was it a struggle to remain free from these spirits after your conversion, or did you have complete freedom at all times?

Occasionally one or more of these spirits would return and try to talk me out of my salvation. It has never really bothered me, because I know who they are and who their god is and that I have authority over them in the name of Jesus.

The only time I have had any real problems have been when I have not been totally obedient to the Lord. There were a few small objects that I used in my practice that I kept because of their value. A few small containers and so forth. I did not know it, but these things were oppressing me. One night while reading a book on occult bondage, I became aware of the potential danger of still keeping these objects in my possession. I began to see that they could hinder my spiritual progress and life by their very presence in my room.

The instant I realized this I was attacked spiritually. The lights began to dim in my room, not flicker like a power failure, but slowly grow dimmer and go out, just like they were controlled by a dimmer switch. As soon as the lights went out I heard a distinct breathing next to my bed, human sounding breathing. I began to pray for the protection of Jesus Christ. Then I took authority over this spirit and commanded it to leave. The breathing stopped and the lights came back on . . . I threw away the rest of my occult material.

Spirits can not bother us, unless there is legal ground in our life. People are usually attacked by depression, sickness, confusion, or disorientation when these spirits come against them. The greatest protection against these attacks is to walk in the light of Jesus, being obedient to His Word; this removes legal ground that they might have to oppress you.

What are your views of those things you have left behind, are they real, are they of Satan?

Without question. I definitely know

now that I was being deceived the entire time I was in the occult. There are no good or bad spirits, no black or white magic and there is no good healing or for that matter, anything good in the occult. It is all presented just as the scripture tells us, like an angel of light. All these things come to us masked as good, but they are really coming to kill and to destroy our spiritual life and bring us further away from the Lord. It is all under the dominion of Satan.

We can not communicate with the dead. It is a clever trick of Satan to bring us deeper into bondage. They can play on sympathy for a loved one, or on simple curiosity, but their aim is to bring us into bondage. Listen, Satan is no fool, he is extremely clever and has an intricate plan for capturing and ensnaring as many souls as he can. All this good and bad spirit stuff - they are in league together just to bring an individual into more deception. No one in his right mind would seek a bad spirit, so they come as friendly spirits, supposedly to help us or to protect us from bad spirits, and thus we come under the dominion of a "good" spirit which will lead to great deception. Satan will do anything we want, or give us any spirit we want, he will appear to heal our bodies or give us money to get us into bondage. He stops at nothing.

Most people would not go as far as you did in the occult, to take up witchcraft as a religion. But what about horoscopes, ouija boards, and fortune telling, is this not relatively harmless?

Far from it! Ouija boards are extremely dangerous. Spirits work those things, and people who say otherwise do not know what they are talking about. Listen, it is all the same thing. God FORBIDS us in His word to have anything to do with these things. Automatic writing, horoscopes, fortune telling or what have you is all in the same boat as witchcraft. The practice can still bring you into bond-

THE MASTERY OF SELF

(Continued from page 45)

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

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

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

Humanism in various forms has convinced many people that CREATION exists for MANKIND. Theologies of various kinds have taught us that GOD exists for MANKIND. Neither is true; both are harmful and tend to make man a spoiled demanding child, "pouting" when his will is not obtained. One look at Jesus reveals the way . . . no man ever had self so under control. No man ever so glorified the Father, and blessed mankind. His moment of greatest humiliation was His greatest triumph. "Let Christ Jesus be your example as to what your attitude should be. For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born

as mortal man. And, having become man, he humbled himself by living a life of utter obedience, even to the extent of dying, and the death he died was the death of a common criminal. That is why God has now lifted him so high, and has given him the name beyond all names, so that at the name of Jesus every knee shall bow, whether in Heaven or earth or under the earth. And that is why, in the end, every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father." (Philippians 2:5–11, Phillips Translation).

"For though I am no man's slave, yet I have made myself everyone's slave, that I might win more men to Christ . . . Do you remember how, on a racing-track, every competitor runs, but only one wins the prize? Well, you ought to run with your minds fixed on winning the prize! Every competitor in athletic events goes into serious training. Athletes will take tremendous pains - for a fading crown of leaves. But our contest is for an eternal crown that will never fade. I run the race then with determination. I am no shadowboxer; I really fight! I AM MY BODY'S STERNEST MASTER, for fear that when I have preached to others I should myself be disqualified." (I Corinthians 19:9, 24–27, Phillips Translation).

NO OTHER GODS

(Continued from page 49)

age and that is what the enemy wants.

You have experienced more in the last few years than most of us will ever experience in a life time. Can you give any advice or warning concerning these things?

I have known people and have read of so many people who have been placed in mental institutions just because they have allowed these spirits to take control of their lives. It can result not only in depression and confusion, but it can lead to insanity.

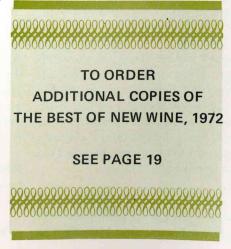
So many people are walking into

the occult today, because they do not see the answers in the churches and they are going elsewhere. It is alarming that today everyone is either reading his horoscope or dabbling in magic. Unless they are told of the danger involved and the Scriptural taboos put on these things by God they are going to be sucked into a trap and put under a bondage.

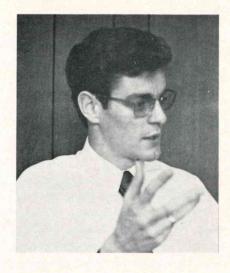
What is the way out of bondage?

"Come out from among them and be ye separate," says the Lord. Renounce these practices and be done with them. Accept Jesus Christ as your Lord and Savior and repent of your sins. The only way to stay free is to walk in the light and be obedient to the Word of God. Everyone should be baptized in the Holy Spirit, too. He is where we get the power to discern and understand the forces of evil. You can not fight a spiritual battle with physical weapons. We need not only to be clean in the realm of the enemy, but also to be filled with the Holy Spirit. It is much less easy for the enemy to deceive you if you are filled with the Spirit and walking in it.

This is no game. The enemy would make us try and take the path of least resistance, but we are in a battle and I think God wants us to do more than sit inside our spiritual armor. These are the end times and the forces of Satan are growing; by the grace of God I am learning to know the voice of God and follow His leading. I want to be ready.



The Place of Fasting



FORUM GUESTS
Rev. Floyd Richardson
Mr. Jack Hill

Questions on FASTING are submitted by the Rev. Floyd Richardson, pastor of an Assemblies of God church in Jasper, Alberta, Canada; along with Mr. Jack Hill, a deacon in this same church.

Sitting on the panel are: Don Basham — Pastor, Teacher and Author; Charles Simpson — Minister and Teacher; and Derek Princee — Missionary, Teacher, Bible and language scholar.

Questions for the Forum panel may be submitted to: New Wine Forum, P.O. Box 22888, Fort Lauderdale, Florida 33315. "How does one decide if he should fast, when to fast, how long to fast, and does he need to have a specific object or reasure 2"

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

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

If spiritual results are desired, one should study Isaiah 58 very carefully. Keep your motive straight. DO NOT FAST TO "GET YOUR WAY." Do not fast simply to be more spiritual than others, or simply to force God to give a special revelation. Isaiah 58:6



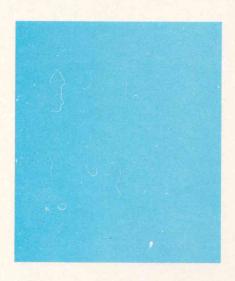
and following will reveal God's chosen

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

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

Basham — I feel the decision to fast is much like the decision to pray: If you feel you should do it, do it. In teaching the disciples, Jesus did not say, "IF you fast", but "WHEN you fast." (Matthew 6:16). I believe the same principle applies as to whether or not one must have a specific reason for fasting. Do we have to have a specific reason for praying? Certainly, we may have a specific objective in mind, but often prayer is simply fellowship and

The Place of Fasting

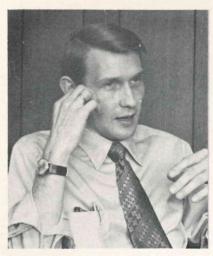


communion with God. I believe that fasting can also be a legitimate means of sharpening our communication and fellowship with God with no particular prayer project in mind.

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

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

In Mark 9:29, Jesus couples "fasting and Prayer" as He talks with His disciples following the casting out of an evil spirit.



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

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

TIAL fast would mean abstinence from certain foods or certain meals.

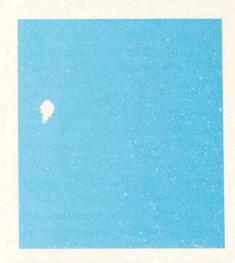
Prince — The basic guidelines for Christian living is contained in Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Every Christian must cultivate the personal leading of the Holy Spirit in his own life.

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

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

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

Simpson — I would add that any abstinence of a significant need may be referred to as fasting. I do not consider "giving up popsicles for lent" very significant. The spiritual effect will depend upon the motive, and the fervor of the request. Fasting is not academic or theoretical. The Pharisees fasted



twice a week. There is no record that it rendered spiritual value. Their fast became a form without FERVOR or LOVE. If the burden is intense, then a total fast is likely. By this, I mean abstinence of food or food and water.

A PARTIAL fast can also be effective. Daniel went on a fast from all "pleasant bread". (Daniel 10). His fast lasted 21-days. Whether or not the fast is total, partial, and how long, depends largely upon the leading of the Holy Spirit. When I first began to fast, I ate salads and drank juices. That was as hard for me then, as total fasts are now. God honored those fasts.

"What is the relation between prayer and fasting?"

Basham — Both prayer and fasting are spiritual disciplines. My personal

conviction is that fasting gives added impetus and power to prayer. It seems to sharpen and increase the effectiveness of prayer.

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

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

Simpson – As we said earlier, all fasting is not Spirit motivated. But, assuming that the Lord has led, or that a person is rightly motivated, fasting underscores prayer. It serves to intensify our spirit, soul and body toward the spiritual objective. Matthew 6:22 says, "If the eye be single, the whole body will be full of light." Fasting serves to "make the eye single." That is, it diverts all of our energy and interest toward the objective. It removes double-mindedness. That tends to increase the FERVOR of our prayer. It says to God that we want His will more than food and drink, and at the same time, fasting deals with the flesh to subdue it. The flesh is often the demanding and distracting rival to giving God our



TOTAL attention. Once fasting is initiated our prayer comes from an attentive heart. God can therefore speak more clearly to us.

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

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

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

The Place of Fasting

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

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

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

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

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

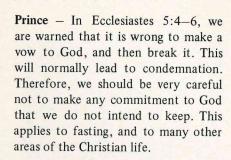
And I think we could say that Satan would certainly use the discomfort of the flesh to try and dissuade one from fasting. Basically, Satan always encourages the indulgence of lusts of the flesh; naturally then he would discourage any discipline of the flesh which might increase one's spiritual effectiveness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

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

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

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

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

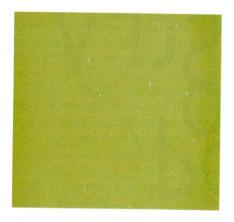


Simpson — I, too, would be reluctant to set a time in advance or make a vow. Those have a binding effect and we would condemn ourselves in failure. I do not believe God condemns. Many vows and pledges, etc., are our doing and not God's (Judges 11:30). Set a time only if you know God has led.

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

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

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



fast first, or even just fasting one meal.

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

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

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

In his vision of God's latter-day visitation, the prophet Joel three times calls God's people to collective fasting. See Joel 1:14; 2:12; 2:15–16.

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

In almost all organized group activity, it is necessary to appoint a regular time and place to do certain things. This applies to preaching, praying, fasting and many other things.

However, it is possible to avoid legalism by always remaining sensitive to the leading of the Holy Spirit.

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

Corporate fasting can be a national fast (Esther 4:16; Joel 1:14), a church fast (Acts 13:1-3), or a family fast. If it is a corporate fast, do not "impose it" upon those who have no burden to fast. Suggest it, or even declare that God has spoken it - but allow the individuals to be motivated by the Spirit. Any fasting which is not motivated by the Spirit working within the individuals is legalism. That is the biggest danger of setting times. Though, I do believe God can lead us to set times. A group can set a time as the Lord leads and still leave the responsibility with each individual. Corporate directions should be confirmed by those involved. In Acts 15:28 the church said, "It seemed good to the Holy Ghost, and to us." When the Holy Spirit speaks a spirit of unity will pervade the activity. It is the unity within God's purpose that makes the action effective (Matthew 18:18-20). Corporate fasting under God's direction is a powerful spiritual weapon!

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

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

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

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

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

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

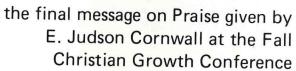
Ministry God

E. JUDSON CORNWALL











Praise God for the Psalms! What a wealth of beauty, joy and example has been provided and preserved for us in this portion of His Word. We have been using selections from this rich treasure to develop thoughts around which to build our own personal praise responses to God, and have already considered praise as an act of obedience and praise as the fulfilling of a contract, which leads us to accept the challenge that PRAISE IS A MINISTRY TO GOD!

Psalm 68 launched our study as we acknowledged the fact that God is now rising — already beginning to arise in His people — moving the Church into new territory. The opening words, "Let God Arise," led us into the second study in which we considered the response which God desires from His people in the movement which He has initiated. We found that it is His plan that we follow when and where He leads with gladness, rejoicing and singing. We are to move in a spirit of expectancy, victory and praise.

Turning our attention to Psalm 81, we next learned that God has made a Covenant of Praise with His people. Here we noted the conditions of the agreement which were the particular responsibility of the people and this was followed by the provisions and protections that are ours if we will be a praising people. God said, "I will . . . if you will." This, too, should bring forth praise, adoration and joyful obedience.

MINISTER UNTO GOD

Let us now consider Psalm 149 and see that here is an opportunity for us to MINISTER TO GOD through this same wonderful channel of PRAISE. Included in this Psalm are seven methods, seven motivations and seven ministries of praise. We shall deal with some of these ministries and see what very powerful weapons we have at our disposal as we praise God. Praise ye the Lord!

The first ministry of praise that the Psalm speaks of is that of ministering directly to God. This gives pleasure to

the Lord. Verse 4 specifically tells us, "The Lord taketh pleasure in His people." Somewhere along the line, the Church has forgotten that this is what gives pleasure to God. We are the object of His joy and our praise is the satisfaction of His own heart. Revelation 4 declares, "It is unto His glory that all things are and were created." When you and I make a joyful response to God, it brings pleasure to His heart. You say, "I never thought of God enjoying anything." But, of course, He does - that is why He made you. He rejoices in His people and He loves to have His people come to Him in positiveness. Too much of the time we approach God on a giftseeking basis; surely this must become wearisome to Him, even as it does to me, as a father.

I have three daughters and they learned very early in life to be motivators in their giving of love and praise. When my youngest daughter reached her teens, there came a little change in her — she became a manipulator! It got to the place that when she would come to me, sit in my lap and throw her arms around me, I knew she wanted something and this took much of the enjoyment out of her expressions of love and affection. I would find myself going a little rigid and stiff because I was thinking in terms of dollar signs!

One day I said to her, "Honey, could you and I get one thing straight? I love you! You are the joy of my life. But you do not need to motivate me to get what you want. It is my responsibility to buy your clothes, take care of your schooling and meet your other needs, so, please do not try to motivate or manipulate me. Just tell me, and then love me at some other time so that we are not confusing the

"The whole tone of scripture seems to be that God made man because He had a need. Man met that need."

meeting of YOUR needs with the meeting of MY needs."

Once I got the message through to daughter, God said to me, "How about getting the message through to son?" It was then I realized that I, too, had a bit of learning to do in this matter of relating the giving of attention to purely seeking advantages in return. When we take out of our praising and worshipping the petitioning - set that aside — then there is an entirely different form of prayer. Just worship . . . praise . . . magnify Him not because you want to move Him to do something for you, but because you simply want to move Him - to give Him pleasure. He takes pleasure in His people and praise is one of the prime ways of giving pleasure to the heart of God. Let this always be our first ministry of praise.

The whole tone of scripture seems to be that He made man because He, God, had a need. Man met that need and whenever redeemed man comes back to meeting the needs of God, the original prime purpose of creation is reinstituted. God does need love and He needs an object of His love — and YOU are that person. So, praise Him!

THE WEAPON OF PRAISE: VENGEANCE

The second ministry of praise is to execute vengeance upon the heathen. These words are found in verse 7 and to give them their proper background, let us read verses 5 and 6. Praise should become such a way of life for us that whether we are worshipping in the congregation or alone upon our beds, joyfulness and singing will be the natural expressions of our personalities. Our mouths are to be continually filled with praise.

And notice what is to be in our hands — a two-edged sword. Please, please never reverse the order of this. The scripture declares of Jesus that out of His mouth went a two-edged sword. It always says that the sword of the Spirit is in the HAND of the saint. I think much needless damage is done

MINISTRY TO GOD (From page 57) when we try to minister with the sword in our mouth.

You may question, "I really do not understand what you are saying." Just consider how easy it is for us to put the sword in our mouth and quote scripture when a brother or sister disagrees with us or gets a little bit out of line. We project condemnation and cut and lash out; or we quote scriptures and try to capture and bring people into submission. Please let us keep the sword in our hands where it belongs.

Our mouth is to be filled with praise . . . worship . . . that which projects to the Lord Jesus Christ. We do have the Sword of the Spirit, but it is in our hands — it is for fighting the enemy when he closes in upon us. Our real weapon is praise! God has given us something far more glorious and much safer to use in our mouth than a sword.

God declares that because we praise, vengeance will be taken upon the heathen. When we read "heathen" in the Old Testament, this generally refers to the people who are without God. They have no room for Him in their consciousness. Either they have not been introduced to Him, or after introduction, they have totally rejected Him. We must leave them in God's hand. I rejoice that my God, who is a just God, will do justly to all men — and I praise Him that this is not my decision or my situation.

When we read of the rising up of the Satanic and the heathen that causes such damage in our world, are we just to stand back and say nothing? Missionaries have been slaughtered and tortured down through the centuries. We have seen it in our own day. Shall we not cry out to God, "God, you know! We keep our hands off because we do not know what is behind it, but we believe you, Lord. You are not only just, but you are the justifier and we are looking to You that justice shall be done." We praise Him that everything is in His hands. We worship Him Who has everything under control, even though it would not appear so to us.

Because we praise and trust Him, we do not have to deal with hatred or anger or even malice. We have put everything in God's hands. As we genuinely love God, we shall find ourselves able to love even our enemies. We can safely leave the vengeance of the heathen in His hand!

EXECUTE PUNISHMENT

The third ministry of praise is to execute punishment upon the people.

phone call...and later I received a letter — both of which bear out the thought in this third ministry of praise.

The phone call came from a young man who pastored a congregation with which I was familiar. He said that during their morning service one of his deacons stood to his feet and began walking down the center aisle of the church with anger in his eyes. This man was not only a deacon, but as the treasurer of the church and its most



The basic difference between "the heathen" and "the people" is that the heathen are without God and the people are those who know Him. His own people primarily were referred to as the people. Here it says that through our praise we can actually execute a punishment upon them.

Perhaps this story of an incident in our own church will serve to illustrate the power of a praising people.

Some few years ago in a Sunday morning service there came some especially high moments of praise in our congregation. It seemed that all heaven joined in — or more likely, that we were joined in to all heaven. The praise was just like the ocean waves rolling in upon the shore and then receding a bit . . . then rolling in again. It was a glorious time of worship. I had a sense while it was going on that something was happening that we did not know about. We could see no visible results among us, but that afternoon I had a

highly moneyed member, he had for years led out in matters of church policy and order and managed to have his own way. This day he said, "We have had all of this kind of ministry we want in this church. We ask for your resignation."

The pastor was dumbfounded and replied, "But I have not been here very long. All I am doing is bringing you into a consciousness of the Lord in worship." The man advanced forward. again demanding a resignation. He got down to about the second row and suddenly he froze. He either saw or heard something that no one else could see or hear. He stood there in silence and then cried out, "Oh, no! - Oh, no!" Reaching into his pocket for paper and pencil, he wrote out his resignation from church office and handed it to the pastor. When he walked out the front door of the church, the glory of the Lord filled the place, and it was the beginning of a revival in that congregation. To this day no one knows what that man saw or heard, or how God was dealing with him. All that is known is that he who was demanding that the pastor get out, himself got out. To me, this is a wonderful "executing of a punishment upon the people."

News of the second result of that morning's praise came in a letter from my son-in-law who ministers in Argentina. Things were going roughly for him in a certain church and the officials in the city had demanded the closing of his church on a little technicality of building structure. The word had gone out that anyone who attended the church would be arrested and not many people were taking a chance on that. At the very time our church was ministering praises to God, my son-in-law went to his morning service only to find an empty building. He went in, picked up his accordian and had a one-man song service. The blessing of the Lord began to fill his soul, so he had a testimony service - both leading and participating in it. He then felt led to go ahead and preach the message he had prepared for his people, even to giving an altar call, as usual. To his amazement, two of the members of the city council (or the equivalent of it) walked through the doors of the church and came to the altar. These men had been standing outside watching through the window, having come to arrest anyone attending the services. They were so overawed at the sight of a preacher conducting a service with nobody there, that they had remained to watch. The Lord came in His convicting power upon them and they were persuaded to answer His call. As a result, the church now has the official blessing of the city. The praising of one congregation reached out almost eight thousand miles and did the impossible, even though we did not know what it was all about.

Praise is a mighty weapon. It moves in any direction necessary and it will execute a vengeance upon the heathen or it will execute a punishment upon the people. Let us stop trying to tell God how to do things and just praise Him that He can figure it out on His own! Let us furnish the ammunition, ask God to plan the strategy and carry out the battle. Then let us praise Him for it!

TO BIND THE FORCES OF EVIL

The fourth ministry of praise is to BIND THEIR KINGS WITH CHAINS (verse 8). This reference has to do again with the heathen. Who is the king of the heathen? Who is the ruler of the power of the darkness of this world? Satan — he is the king. Everyone of us would like to be able to bind Satan with chains. We need to deal with the prince of the power of the air and this passage says that with praise we can bind the king with chains.

The fifth ministry of praise is closely linked to the above (also verse 8), TO BIND THEIR NOBLES WITH FETTERS OF IRON. Not only do we deal with the strong man (as Jesus calls Satan), but we deal with those who work for and with him. We bind the king with chains and we bind his lieutenants with fetters of iron.

Jesus clearly stated that we are not going to be successful in taking out of the strong man's house that which we think is ours, unless we first bind the strong man (Mark 3:27). It is time for the Church of Jesus Christ to come back to the position where we bind the strong man with chains and his lesser emissaries with fetters of iron; then we can go in and totally spoil him of everything that he has taken from the Church.

The Church needs the faith back that we let the enemy take from us. We need the ministries back that we have let the enemy steal from us. We need our children back. We are apt to stand around wringing our hands and saying, "I am trusting God to bring my children back;" but I think it would be a good thing if we could just bind that strong man and go in and get our own property back, bringing them to a place of repentance in God.

In this passage we are told that the

weapon that God has given to us whereby we can do this is PRAISE — HIGH PRAISE. When there is praise in our mouth, we are able to take authority over the dominion of Satan and his principalities and his powers, liberating those who are in bondage. What a privilege is ours through praise.

We are told that greater is He that is in us than he that is in the world and we are to be more concerned with God than we are with the enemy. The very fact that God is being praised and magnified places all the forces of heaven at our disposal. The victory is an easy thing because the victory is the Lord's. There is not much the enemy can do against the weapon of praise.

THE BATTLE IS THE LORD'S

You may say, "Brother Cornwall, we've got to do more than praise; we have to fight, fight, fight the good fight of faith." If we are honest, we will have to admit that the Church has divided itself into fragments by her fightings; for often we are not fighting



the devil — we are fighting each other. It might be wiser to remember that the Lord says that He is the Lord of hosts — and the hosts are an entire angelic class that are the warrior angels of heaven. He has a whole army up there — we may just need to get out of the way. We are the Bride of Christ far more than the warriors of Christ.

Yes, there is a place where we are told to put on the whole armor of God, but this is to "withstand and having done all to stand." It is a defensive

MINISTRY TO GOD

(Continued from page 59)

thing (Ephesians 6:11–17). God has a glorious army to care for our needs. "The angels of the Lord encampeth round about them that fear Him, and delivereth them." (Psalm 34:7). That is your promise; it is available to you as you praise God. I think it would be a good thing if we could get rid of some of our fighting spirit and come back to a little more of the family spirit.

In Isaiah 59 we read that when the enemy comes in like a flood it is the Spirit of the Lord that raises up the standard against him. What does the Spirit of the Lord raise up in you when the enemy comes upon you? Fear? That is not from the Spirit of the Lord. He has not given us the spirit of fear, but of love and a sound mind. (II Timothy 1:7). The Spirit will raise up within us worship and praise. Can we praise God when we see the enemy coming in like a flood? Yes, if we also see the Lord high and lifted up, for He is not going to let you go down in defeat while you are worshipping and magnifying Him.

An incident in the life of the Prophet Elisha is recorded for us in II Kings. Now Elisha was not politically loved. The enemy wanted his death and it looked like here at Dothan they were going to get it. Elisha and his servant arose one morning to see every hill of that city filled with the chariots of the enemy and it was more than the servant could handle. He cried out, "My lord, Elisha, do something. Cry out unto God."

Elisha replied, "All right. God open his eyes."

"That is not what I had in mind," the servant begged, "Cry for help."

"We do not need any help," Elisha answered, "it arrived last night. I just would like to have you to be able to see it."

As his eyes were opened, the servant exclaimed, "Oh! My Lord. The chariots of Israel...the horsemen...Why greater are they that are before us than they that be against us."

To this Elisha responded, "Yes, we need to see the greatness of God's provision. We need to see the greatness of His power and His love."

Truly, we do need to rejoice in Him for as we rejoice, we forge a chain of binding. It becomes fetters of brass and the satanic is not able to move against us. II Corinthians 10:3–6 presents some beautiful teaching on our warfare and our weapons. The following is a paraphrase taken from Ken Taylor's LIVING LETTERS:

"It is true that I am an ordinary weak human being, but I don't use human plans and methods to win my battles. I use God's mighty weapons, not those made by men, to knock down the devil's stronghold. These weapons can break down every proud argument against God and every wall that can be built to keep men from finding Him. With these weapons I can capture rebels and bring them back to

"The very fact that God is being praised and magnified places all the forces of heaven at our disposal."

God, and change them into men whose hearts' desire is obedience to Christ. I will use these weapons against every rebel who remains after I have first used them on you yourselves, and you surrender to Christ."

GOD TEACHES ME ABOUT PRAISE

Let me tell you a story which illustrates the truth of the above words. Some years back God began moving our church into a more vital relationship through worship and praise and one of the men of my board was very much against this moving. He and I had been very close friends but he now felt that I was absolutely wrong and no amount of my seeking to communicate my vision could reach him. Levels of immaturity in me matched the levels of immaturity in him and between the two of us arose a clash.

This man was a man of power and he used his power against me. He knew how to do it and he did it. We were in a building program at the time and he was the only man in my congregation who really understood construction. At one board meeting he declared, "Either Cornwall resigns as pastor and gets out, or I resign as being in charge of the building program and I get out." After prayer, there was a delay, and he took the key out of his pocket and continued, "Either your key is on the floor in ten seconds or mine is." I called his bluff and found he was not bluffing. He threw his key down and that was the end of it.

Many problems resulted. He caused trouble with my denomination, with my brethren, with my church, and with the financiers of the building pro-



gram. This went on for several years. I felt I had done everything that could be done. I had pled with him, prayed for him, and finally, in my mind, I had written him off as hopeless. Then I got hold of Ken Taylor's translation of the New Testament and the first time I read the passage quoted above, it flashed at me.

God spoke to me, telling me that here was the solution to my long-standing problem. But I could not see it until He finally said, "Son, if you will use my weapon, you can drag that man back to captivity — to a man whose heart's desire is to serve Me. You can win him to Me and to yourself if you use my weapon."

"Which one?" I queried.

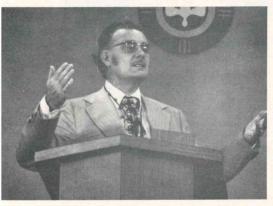
His reply was, "The only one you know how to use. Praise."

For awhile this was beyond my comprehension. But I read the verses aloud and tried it: "Lord, I praise you

for this man and for everything he has done to me. And I praise You for this verse."

At first, the response on my part was very empty but again God spoke, "Son, if you can break through to genuinely praise Me for what that man has done and for what that man means to Me, I will make that verse come to pass in his life."

Six hours without success is a little hard on a man. It lets you realize what has really happened to your spirit. But I felt I had to plow this out with God and so continued on far into the night. It was about two in the morning as I was walking back and forth in my office that God sparked faith to believe what I had been saying all those



hours. I was finally able to say with real genuineness, "I thank You, I praise You, I praise You for these three years. They have been glorious years and I praise You for the rescuing of this man, as you have rescued me."

Of course, I expected to see this man be number one at the altar call the coming Sunday, but not so. There was no change in him but the change was in me. He continued as belligerant and antagonistic as before.

It was two years later when we were having a teaching session on loving one another that praise swung open the door of victory. We had a period following our teaching when we were to put into action our love for one another as fellow believers. As I was moving about among the people, I was aware that my still-resentful brother was trapped in a corner. He was an observer, not a participant. I knew the door through which he thought he

could get out was bolted, so I approached him and told him, "For two years I have had nothing but love for you. I have never had a chance to tell you this but I am going to tell you now. You have blessed me more than all my friends because you have sent me to my knees. You have made me double-check everything twice in the Word. You have caused me to worship God as no one that loves me has caused me to worship God. Because of you I have grown in God. My brother, I love you in the Lord."

Later that evening during the regular service, I had the feeling that it had failed, but I felt good in my own spirit because it had been honest. God had brought me to a place where I loved him. When the service was over, a friend came and told me that this man wanted to see me. As I stepped toward him, he turned and tears were streaming off his face. Calling me by a

"I thank You, I praise You, I praise You for these three years."

nickname of former years, he said, "Little Buddy, I can't take any more of it. I am sorry it happened." This was a time of great rejoicing and God welded our spirits together and gave us many years of warm relationship. I tell you, these weapons are mighty!

NOT WITH MANY WORDS

Saints, praise is a fabulous weapon. With it we can claim and conquer. We can lay hold upon and bring men to a change of heart's desire. I think it would be good if we would stop praying for our loved ones and start praising God for their deliverance. I think a lot of what we call intercession is nothing more than the mouthing of our faithlessness. We do not think He heard us, so we are going to say it again. This is like the prayer wheels of China, or the water wheels of Japan, or the whirlygigs that other religions have used. They believe the more it turns, the more it is prayed. Once you know you have touched God in your requests, stop the petitioning and get involved in praising.

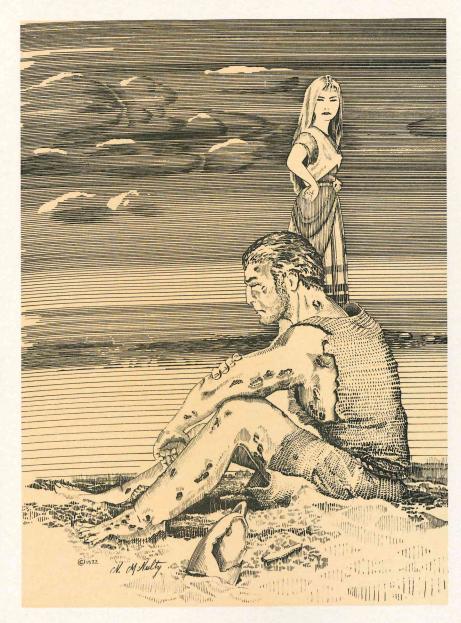
You may say, "If God has really answered, why do I not see the results?" Because He has to answer without violating the will of the other person involved. He is having to bring him into submission through gentle channels and the greatest weapon you can have is praise.

There are times when I have gone into the prayer room in my church feeling total victory and come out in total defeat. I have prayed myself into misery because I got involved with the problem. Other times, I enter in defeat and come out in victory . . . because I became involved with the person of the Lord Jesus Christ.

If I let myself get immersed in the problems, I will go to defeat for I cannot handle the problems. But if I can put the problems before Him, and pray according to His excellent greatness and provisions, then I can come out victoriously whether anything has changed or not — for I have changed. They key to positive prayer is praise.

Instead of praying, "Oh God, I plead with you to be merciful...I wish that you would...I want you to do..." try, "Oh, Lord, I praise you for your excellent greatness, for your mercy, for your concern." This second kind of prayer binds. It executes vengeance. It brings forth needed judgment. It releases the captive and lets him become what God wants him to be. This mighty weapon can bring forth the power and victory and the grace of God in our lives.

Let us thank Him for the magnificent greatness that is ours in praise. For it causes us to deal with Him instead of with ourselves, or even with the enemy. Let us ask Him to cause us to come into a realm of praise that is known as the high praises, getting off the level of our little personal "things" and becoming involved with the Person of Jesus. Let us ask the Holy Spirit to fulfill His office in bringing to our remembrance the things we have been considering together. Praise ye the Lord! Sing and rejoice! The victory is ours!



WHY, GOD?

IN GOD'S ETERNAL DEALINGS
IN OUR LIVES,
HE MUST SOMETIMES
BRING US FACE TO FACE
WITH OUR OWN NATURE

by Bob Mumford

Bible Teacher, Fort Lauderdale, Florida

A few months ago a minister friend and I were having lunch together. He had been under some oppressive dealings and processes of God. Looking up from his plate — directly into my eyes (I was sitting across the table from him) — he blurted out, "Bob, how far did man fall?"

His question shocked me and completely caught me off guard. In this business you learn to depend on the Lord for answers where there are none in the natural, so I waited for a moment and then replied, "It will soon be evident how far man has fallen when you start your climb back." Cheers! But, isn't this true? You really begin to find out how far man has gone into sin as you read the account of Genesis 3 and follow the developments resulting from that action. You begin to recognize how deeply ingrained some things are in the life and character and nature of man.

Consider with me this friend's question. Some light on it is to be found in that very familiar portion of scripture - the Book of Job. Everyone knows the story of this man. Even in the parlance of every-day exchange, the name of Job is synonymous with sufferings . . . patience . . . uprightness. Yet the book presents many perplexing situations. Down through the centuries writers, theologians and philosophers have delved into this story for spiritual truths. But, let me ask you one thing: WHAT WAS GOD AFTER IN JOB? In searching out an answer to this question we may find

DECEMBER 1972

not only some answers for my friend, but you may find yourself getting in a little deeper than you are willing to go. You may find yourself asking, "Could this be what God is after in MY life?" Question and answer both may shock you and catch you off guard. Want to go on?

WHEN IT RAINS, IT POURS . . .

The Book of Job opens with these words: "There was a man in the Land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." What more could you say about a brother than that? Three times it reiterates this statement. He was a just man, perfect man, upright, shunned evil and he loved God. He was blessed with many children, much wealth and substance, "so that this man was the greatest of all of the men of the east."

Then we find God initiating action (1:7). Notice, it was God who started all that follows — not the devil. This is a signal for concern. Put your name in there and read, "Have you considered my servant Mumford?" I know that God knows me, knows just what is needed, and just what to do about it. That is the reason for the concern!

And it is God who precipitated the crises next recorded — the loss of all of Job's live stock . . . the destruction of his property . . . the calamitous death of all of his sons and daughters. Notice that news of each succeeding tragedy was brought to him by one servant while the preceding one was "yet speaking". This phrase given to us in verses 15,16 and 17 encompasses a Biblical principle: in the dealings of God, when it rains, it pours. Do you see how this came? Wave after wave! Job did not even have a chance to breathe.

Could we bring this up to date? You see this brother — he drove out in his new Cadillac...CRASH! ("The Lord giveth, the Lord taketh away.") And while he was yet parked there, his house burned down. And while his house was yet burning, the stock

market collapsed. And while the stock market was collapsing, his best dog died.

Watching all these things piling up one after another, the question comes, "WHY, GOD?"

Job's reply to all of this in his life is, "Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is followed by the statement (verse 22), "In all this Job sinned not, nor charged God foolishly." Yes, Job held onto his integrity throughout all of his losses. Then Satan struck again. This time Job was covered with sore boils "from the crown of his head to the sole of his feet."

About this time, his wife comes onto the scene of action with a cheerful word. "Then his wife said to him, 'Do you still hold fast your blameless uprightness? Renounce God and die!" (Amplified, Job 2:9). How about that for good wifely counsel? Notice Job's reply: "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" I like that very much.

Next came Job's three famous friends, Eliphaz, the Temanite, Bildad, the Shuhite, and Zophar, the Naamathite. What one really needs in a situation like this is three of these kind of friends! Verse 12 tells us, "When they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle . . ." Job was so ugly all covered with boils that they did not even recognize him. I am glad to know that, ". . . they sat down with him upon the ground seven days and seven nights, and nobody talked . . . for they saw that his grief was very great." (Verse 13). This proved to be more consolation than what followed.

With this basis, I want to start building some premises. First, it was said three times of Job that he was a perfect man, upright, fearing God and shunning evil. It was these four things that got him into trouble. In other words, he was doing unto God all that he knew to do. He was walking in all of the light that he had — in all that he understood. It was this very thing that precipitated all of the above experiences. We detect in Job's heart a cry, "Oh, Lord, show me your way. If there is anything more, Lord, I would like to know about it." Let me tell you, please do not pray that way unless you mean it.

Once while I was pastoring... beautiful building...large crowds...everything going great, a lady came to me and asked, "Pastor, do you know about the move of God?"

"Certainly, I know about the move of God," came my reply. But I went home and got down on my floor and said, "Lord, what is the move of God? If you are doing anything in the earth, I would like to know about it." He hears that cry!

Job, in his original prosperous situation had been crying out to know God and to understand His ways. God in His mercy now takes Job to Himself and begins His work in order to reveal to him answers to his plea. At times it proves to be a long and arduous path. Few men or women ever come to understand just what it is that God was after in His servant Job. God saw the hunger that was in that man and moved in all of the recorded events to satisfy it.

"FRIENDLY" ADVICE

Did you ever realize that we need to be extremely careful in our relationships with persons who are under the dealings of God? We can prove to be part of the problem instead of part of the answers. Often we do not know what God is after in another person's life. This was the case with the three friends of Job. We have already raised the question, WHAT WAS GOD AFTER IN JOB. The counsel and advice offered by Eliphaz, Bildad and Zophar show that they had absolutely no idea of God's purposes in this situation. In fact, they transgressed the

WHY, GOD?

(Continued from page 63)

very principles of the God they sought to represent.

I was preaching one day along this line and God began speaking to me. He asked a very pointed question. "Bob, are you representing ME like I really AM or like you want ME to be?" Oh, Church! Is this possible? There set off in my heart a time of searching that was severe and deep. I realized that it is very possible to represent God as a mental image, which is only something of your own concoction — something that is whipped up out of your own understanding — and not the great I AM at.all.

The first friend who leads out in the attempt to be of help is Eliphaz. Chapters 4 through 7 give us the reasoning of this comforter. He begins (4:3) by reminding Job, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee." In other words, "You are now eating what you said to others."

Eliphaz's second thought is (Verse 7), "Remember, I pray thee, who ever perished, being innocent? or where were the righteous ever cut off?" Or, "I know what is wrong, Job. I never saw the righteous going begging or the innocent perishing. Draw your own conclusions."

His third solution does not offer much comfort either. Verses 12 and 13 relate that Eliphaz had a dream and he glowingly relates all of the hairraising details to poor Job. All of which sheds no light on the problem at hand.

Bildad now takes his turn as comforter. He starts out (Chapter 8), by saying, "If you would seek God and make up thy supplication to the Lord, God would change this thing... If you were pure and upright, surely now He would awake for thee, and make the habitation of thy righteousness prosperous... Behold, God will not cast away a perfect man..."

How about that for a real lift when one is down? "I know what is wrong with you, Job. You did not seek God enough . . . there is sin in your life . . . God never turns away from a good man." These are all stock answers that are heard every day. There is no greater consolation to one who is under oppression than to have such "religious" platitudes thrown at him.

Finally, we find Zophar (a little bit of an older man, I understand) and he was ready to lay it on the line like he thought it was. His diagnosis was, "Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? For thou has said, My doctrine is pure and I am clean in thine eyes." (11:3). He is ac-

very clearly — when God really and truly goes after something in a man, He makes His own rules. If you can see this, it may prevent you from being a "Job's comforter" and it may help you to receive some insight just in case God goes after something in your life.

ALL'S FAIR IN LOVE AND WAR

There is an adage that says, "All is fair in love and war." This is just the principle we are working at. God loves a man, and in that love, God declares open warfare on something that needs correction. He saw in Job that which He wanted to get out of Job. And nobody else saw it.

"Proud? Look at me. How can anybody be proud the way I look?"



cusing Job of being proud and boastful. Job might well have replied, "PROUD? Look at me. How can anybody be proud the way I look?"

Zophar continues, "If thou prepare thine heart, and stretch out thine hand toward Him..." And here was Job wearied from trying to climb to heaven... everybody piling consoling streams of friendly concern upon him... nothing like trying to help a man up by putting him down!

Where were the friends wrong in their well-intentioned advice? Here we try to establish another principle. These men were trying to MAKE a law whereby God would deal with the problem. They were taking certain laws that they had seen operating before and they felt, consequently, that God MUST work this same way in all instances. They thought they had it all figured out. Let me tell you something

Most of the things that are really wrong with us are deeply imbedded within — far beyond the superficial level where most people look. Some of them we do not even know ourselves. I want to be as honest as I know how and say this straight and plain — when GOD goes after something in the life of a believer, There are no rules. He makes His own rules. Do you know what else? No one can say, "What doest thou?" God dealt with Peter one way. Dealt with David another. Dealt with Jacob in yet an entirely different way.

You say, "Brother Mumford, God would never break a man's thigh... He would never put the heat on a man until he cursed and swore."

You better believe He would. (Examples are Jacob and Peter).

How many of you would have been

surprised at times to learn the things the Lord can find when He sets out to answer a believer's cry to know Him better? It is amazing what comes up when the heat is on!

I recall visiting a young man in the hospital. He had about eight breaks in his legs and, I think, two or three breaks in both arms, plus a skull fracture. I inquired, "How are you doing?"

He replied, "Great!"

"Well, what are you doing here?"

"I am trying to run from God."

I said, "You're not telling me God did that?"

"Oh, yes, He did."

"Explain it to me," I requested.

He said, "God called me to preach



and I said, 'I will not do it.' God said, 'You will! I am coming after you. There is something in you that I am coming after.' "When God says He is going after something, please believe me when I say He makes His own rules. PLEASE believe me.

The boy continued, "God warned me prophetically; God warned me in dreams; God warned me in visions; God warned and warned and warned me. One day I was going around a curve on my motorcycle and for no reason at all that motorcycle straightened out, went straight across the road and I could not turn the thing . . . it went into the guard rail . . . end over end . . . and I woke up in the hospital. I tell you, I am ready to preach."

I would be, too! You say, "Brother Mumford, God would not do that." — You better believe He would. I am telling you when God

knows the true need of a man and when he hears a heart cry for a closer relationship to Himself, He goes after it. And when He goes after it, He makes His own rules. He will do anything needed to bring into focus the real cause of the trouble.

Now follow me. There was something that lay beneath the surface in Job's life that even his friends did not know — something they could not see. But God wanted Job to see it and He wants us to see it, too. This is the time when you have to either accept or reject my thesis. For years I interpreted Job, I feel, incorrectly. I did not understand what God was after in him. Move with me into the very heart of Job's problem.

BEHEMOTH AND LEVIATHAN

Chapters 40 and 41 introduce us to these two words. Will you underline them in your Bible? They portray in oriental symbolism the sources and causes of Job's trouble. I would like to suggest that BEHEMOTH typifies SELF-WILL and that LEVIATHAN represents SELF-LOVE. Ever hear of these two monsters before?

Turning back to Chapter 27, we see God beginning to uncover these two destructive forces as the blinders which produced the blockage to Job's seeing what God was after in his life. Notice that the words, I, ME, MY are used fourteen times in six short verses, (27:1-6). Does this say anything to you? How about that famous verse which we eulogize, "Though He slay me, yet will I trust in Him." (13:15)? I always thought it the epitome of greatness until I discovered that this was one of the very things that God was after in Job — SELF-WILL.

"Pour on the trial. I can take it. Go ahead, God, deal with me. I'll show you I am able to take it. I'll never let go of my righteousness. Other people may fail, but I'm not going to fail. I belong to the white knuckle club. I am going to hold out until the end."

Such a manifestation of self-will is one of the most subtle things I have ever discovered in the Word of God. Do you think THAT is what God was after? Do you think God was trying to demonstrate how strong Job was? You see, God is not interested in your going through a trial all puffed up and showing God how strong you are and how you can take it. He is not trying to find out how much you can take. He is after something much more precious — a breaking inside of you that cries out to Him for help.

Going back to our first monster, BEHEMOTH (41:23) we read, "Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth." The river is a symbol of tribulation and difficulty. Here God is speaking to Job and saying, "Son, that thing, that SELF-WILL that is within you, this needs dealing with!"

The second monster, LEVIATHAN, is a type of crocodile. Let us see how this creeping thing resembles Job's second deeply-rooted and full-blown impediment to seeing God's purpose in his life.

In Chapter 29, we find the words, I, ME and MINE used thirty-two times in seventeen verses. What was Job's problem? Something he did not know he had himself. We might call it "I" trouble. This is subtle. It is beyond our understanding and something that only God knows is ingrained in the personality.

Verse 1 of Chapter 41 asks, "Can you put a hook in his nose or bore his jaw through with a thorn?" This crocodile or alligator is one that defies easy methods of approach. Verse 10 continues, "None is so fierce that dare stir him up." You stir up someone's selflove and he is apt to tear you apart like a ferocious animal. Verse 15 carries the description further - "His scales are his pride, shut up together." When man is wrapped up in self-love, he does not let anybody in. Does this picture Job to you; Do you catch a glimpse of anyone else in the picture, also? Verse 34 concludes: "He beholdeth all high things: He is a king over all the children of pride."

What a perfect painting of two of (Continued on next page)

WHY, GOD?

(Continued from page 65)

the things that separate men from what God wants to do in a life. SELF-WILL to the extent that, "he trusteth that he can draw up Jordan into his mouth," and SELF-LOVE that, ". . . maketh the deep to boil like a pot: maketh the sea like a pot of ointment." These things shut up a man so completely that he will not even let God get in. So God, by His power, has to let the enemy come in on you until that thing breaks wide open. Then you see yourself as you really are. Self-will and self-love are so perverse that they even accuse God.

LIGHT BREAKS THROUGH

We listen as God begins talking to Job (Chapter 38) out of the whirlwind. He asks him some questions and Job finds himself beginning to melt inside. His thoughts are beginning to fall into step with the Almighty. He says, "You know what? I think God is after something that I do not understand. I had better give Him my attention. All right, God, what are you after?"

This opens the way for God to reply (40:7), "Gird up your loins, I am going to talk to you like a man." What a joy it is to be able to talk "man to man," rather than pace the conversation to the level of childish prattle. Do you recall Paul telling the Corinthians (I Corinthians 3:1 and 2), "I wanted to talk to you like men but had to treat you like children — feed you with milk instead of meat."

So God asks (40:9), "Do you have an arm like God? Can you thunder like Him?" We could paraphrase this, "Job, who do you think you are, with all your strength and self-will? Stand up like a man and hear what I have to say to you." Here is a man — perfect, upright, never did anything wrong, feared God...but with SELF-WILL and SELF-LOVE lying deep in the being. And God said, "Job, dear, I am going after that. I am going to free you from that, son. And when I free you from that, you will be free indeed!"

To which Job replies, (42:2), "I

know nothing can be hidden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not . . . Wherefore I abhor myself and repent in dust and ashes." (Verse 6). All of God's dealings were to get Job to this very place — to be able to say from his heart, "I abhor myself. God, I see me like I really am. Other people saw me as a perfect man, upright, shunning evil, fearing God. BUT YOU saw me like I really was. And YOU have succeeded in showing me to me!"

Is this discovery to condemn or to deliver? We can almost hear Job as he continues: "Oh, God, I am glad YOU can see what men cannot see. Now that 'leviathan' and 'behemoth' have been laid to rest in me, I can step forth alive for the first time. Really alive. My God, it is good to breathe fresh air and see daylight."

You ask, "Brother Mumford, did God vindicate His dealings with Job?" Oh, yes. He gave him back his family, more than he had. He gave him back his material wealth, more than he had. He gave him back all of his friends.

God also spoke to Job's three friends, Eliphaz, Bildad and Zophar. He told them (42:7), "You have not said what was right. You did not understand what I was after in Job. Now go get Job to pray for you." Isn't that a little humbling? But they went to Job — can't you almost hear them apologizing and asking forgiveness? Job could honestly answer them, "Surely I forgive you. I didn't know what God was after myself. How could you know?"

Our study began with one man's question born out of personal trial. Let us ask ourselves some related questions and then tie them together with some answers.

Do we try to go through trials in human strength? Are we ever so wrapped up in a thing labeled SELF-LOVE that we will not let anyone penetrate this armor? Will we be willing to ask God to do for us what we cannot do for ourselves? How many of us have found out that the "white-

knuckle" club fails the tests God puts to us?

To reach a satisfactory answer, let us ask another question. Will you look into the face of the Lord and say, "God, I know that YOU see things as they really are. I do not know if I am wrapped in Self-Will and/or Self-Love or not, but if I am, would YOU help me? Would YOU show me the way out of my situation? Would YOU deliver me from that humanistic thing that keeps me grounded like a bird without feathers?"

If you will do this, as the days go by you will find that God will take these words and show you what HE is after in your life. HE will show us that which is in you and in me that HE wants to bring to the surface for healing. We need this exposure. We need to understand ourselves as HE understands us. HIS answer to any honest pleas for help is the right answer — the only answer that can bring any lasting, remedial cure to the diseases that have grown out of "man's fall".

This type of request automatically puts into operation God's perfect steps to complete healing and wholeness. Very often "chastisement" is a necessary part of that operation. No matter how far one has fallen, the climb back is possible and profitable beyond our wildest imaginations.

SEND FOR * * FREE * * CATALOG TODAY!

Christian Growth Ministries

* TAPE CATALOG

***** BOOK CATALOG

Send to:

Christian Growth Ministries P.O. Box 22888 Fort Lauderdale, Florida 33315 The great central act of the drama of redemption is the atonement. To this all the purposes of God and all the events of human history are related in the same way that the rim and the spokes of a wheel are related to its hub.

The English word "atonement" itself contains a very beautiful picture. It is made up of three parts: "at-one-ment." Through the death of Christ on the cross God and the sinner are made "at one." The fellowship between God and man, broken through the fall of man, is hereby restored.

The words used for "atonement" in the Old and the New Testament are different. The Old Testament word for "atonement" means "covering." The New Testament word for "atonement" means "reconciliation." The sacrifices of the Old Testament never finally dealt with the sins of God's people. They merely "covered" sin for a period until the next sacrifice was due. In Hebrews 10:3-4 the writer says: "But in those sacrifices (of the Old Testament) there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins."

On the other hand, in Hebrews 9:26, speaking of the atonement of Christ, the writer says: "But now once in the consummation of the ages hath he (Christ) appeared to put away sin by the sacrifice of himself." The sacrifice of Christ on the cross "put away" sin, finally and forever. It completely removed the barrier of sin that had stood, since the fall, barring the path of man's return to God. For this reason, the sacrifice of Christ, unlike those of the Old Testament, was made only once, and never had to be repeated.

Perhaps the clearest single explanation of Christ's atonement is contained in Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made to meet together on him (Christ) the iniquity of us all." The word "iniquity" might be amplified as "rebellion and all its evil consequences." On the cross, God made



ATONEMENT

by Derek Prince

to meet together upon Christ the rebellion of the whole human race, together with all the evil consequences that resulted from rebellion. Notice that the basic guilt of the human race consists in stubborn self-will. "We have turned every one to his own way." Very often our "own way" is a

religious way. It is possible to be very religious, and very stubborn. In Proverbs 14:12 we are told, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." When a man acknowledges that his way is wrong, it is not too difficult to turn him from it. But when he claims that his own way is right, and yet he is wrong, then it is hard indeed to change him. For this reason the Holy Spirit often has a greater problem in dealing with religious people than with non-religious people.

The ultimate purpose of God, achieved through the atonement, was an exchange. As "the last Adam", on the cross, Jesus became the Godappointed representative and substitute for the entire Adamic race. All the evil due by divine justice to the whole race was made to meet together upon Jesus that, in return, all the good due by perfect obedience to Jesus might be made available to every descendant of Adam.

There are many different passages of scripture that unfold the various consequences of this exchange of evil for good, made on the cross.

In Isaiah 53:4–5 two consequences are stated, one spiritual and the other physical. In the spiritual realm, Jesus received the "chastisement" (punishment) due to our "transgressions" and "iniquities". These last two words might be amplified as "acts of disobedience" and "acts of rebellion". In exchange for "punishment" God now offers to us "peace" — that is, pardon and reconciliation.

In the physical realm, Jesus bore our "griefs" and carried our "sorrows". The correct, literal translation for these two words is "sicknesses" and "pains". In Matthew 8:17 this passage is quoted with this physical application: "Himself took our infirmities and bore our sicknesses." In exchange, as a result of the physical "stripes" (wounds) received by Jesus, we are now physically "healed".

In Isaiah 53:10 two further aspects of the exchange are unfolded. Literally translated, the first part of this verse reads: "Yet it was the Lord's purpose to bruise him unto sickness: when thou shalt make his soul sin (or guilt), he shall see his seed . . . etc." The two key words here are "sin" and "sickness". As in verses 4 and 5, both the spiritual and the physical realm are covered. Spiritually, Jesus was made "sin" with our "sinfulness". Physically, he was made "sick" with our "sickfulness". In exchange, God now offers to us, in the spiritual realm "righteousness", and in the physical realm "health".

In II Corinthians 5:21 Paul is actually quoting part of Isaiah 53:10. He is dealing with the spiritual aspect of the exchange, and he says: "God made him, who knew no sin (Jesus), to be sin for us, that we might be made the righteousness of God in him." The exchange is here clearly stated. Jesus was made sin with our sinfulness, that we might be made righteous with his righteousness.

In Acts 3:16 the physical outworking of the exchange is likewise clearly unfolded. Concerning the healing of the lame beggar at the beautiful gate, Peter says: "Yea, the faith which is by him (Jesus) hath given him this perfect soundness in the presence of you all." "Perfect soundness" is the exact opposite of "sickfulness". Jesus was made sick with our "sickfulness" that we might be made whole with his health.

In Isaiah chapter 53 there is a logical progression from verses 4 and 5 to verse 10. In verses 4 and 5 the phrases used are plural: "acts of disobedience and acts of rebellion" in the spiritual; "sicknesses and pains" in the physical. In verse 10 the words are singular: "sin" and "sickness". "Sin" - or "sinfulness" - is the condition of spiritual corruption that produces sinful acts of disobedience and rebellion. "Sickness" - or "sickfulness" - is the condition of physical corruption that produces sicknesses and pains. In the spiritual and the physical realm alike, the atonement of Jesus covered every area: both the basic corruption of sinfulness and sickfulness, and also the outworking of this corruption in sinful acts, and in

sicknesses and pains. Thus the result is total provision for man's well-being, spiritual and physical.

A further consequence of Christ's atonement is stated in Galatians 3:13-14: "Christ hath redeemed us from the curse of the law, being made a curse for us...that the blessing of Abraham might come on the Gentiles through Jesus Christ..." The exchange is clear: "curse" for "blessing". The curse due for man's breaking of God's law came upon Christ that, in return, the blessing due to Christ's perfect keeping of the law might be made available to man.

The curses and the blessing related to God's law are unfolded at length and in detail in Deuteronomy chapter 28. Verses 1 through 14 describe the blessings. Verses 15 through 68 describe the curses. The curses might be briefly summarised as follows: unfruitfulness; insufficiency; frustration; failure; defeat; bondage; poverty; fear; every form of sickness, both mental and physical. Every Christian would do well to study these two lists carefully. Through ignorance of God's will and provision, many Christians are enduring the curses when they should be enjoying the blessings.

The "blessing of Abraham", referred to in Galatians 3:14, is beautifully summed up in Genesis 24:1: "The Lord had blessed Abraham in ALL THINGS." God's blessings for obedience cover every area of the believer's life.

In the financial and material realm, the exchange made through Christ's atonement is specifically stated in II Corinthians 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Once again, the exchange is clear: "poverty" for "riches". This agrees with the picture of the curses for disobedience already referred to in Deuteronomy chapter 28. In verse 47 and 48 of this chapter God presents his people with two alternatives: "Because thou servedst not the Lord thy God with joyfulness,

ATONEMENT (Continued from page 68) and with gladness of heart, for the abundance of all things; therefore thou shalt serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things . . ."

The will of God for his obedient people is that we should serve him with joyfulness and gladness for the ABUNDANCE OF ALL THINGS. The alternative for the disobedient is that they should serve their enemies in HUNGER, THIRST, NAKEDNESS, and WANT OF ALL THINGS. Sum up these four things in one phrase, and you have ABSOLUTE POVERTY. Then consider the account of Christ on the cross, and you will see that he literally endured all these four things in their completeness. He was hungry, thirsty, naked, and in want of all things. On the cross he totally exhausted the poverty curse, that in return his people might enjoy divine abundance.

The full picture of the abundance thus made available to the believer is given in II Corinthians 9:8: "God is able to make ALL grace ABOUND toward you, that ye, ALWAYS having ALL sufficiency in ALL things, might ABOUND toward ALL good works." In this one verse the word "ALL" occurs five times, and the word "ABOUND" occurs twice. How could language say more? The level of God's provision for his people is not mere sufficiency; it is abundance. All this is made available through Christ's atonement.

In Romans 6:6 a further aspect of the atonement is unfolded: "Our old man was crucified with him (Christ)... that henceforth we should not be the slaves of sin." In the New Testament the phrase "old man" is used to describe the rebellious nature that each one of us has received by direct descent from Adam. In Ephesians 2:2—3 Paul clearly says that "we are ALL BY NATURE the children of wrath because we are all the CHILDREN OF DISOBEDIENCE (REBELLION)." On the cross, by divine appointment, Christ made him-

self one with this "old man", this rebellious nature inherited from Adam. When Christ died, our "old man" died in him.

In exchange, there is brought forth by rebirth within the believer a new nature, called the "new man". In Ephesians 4:22-24 Paul sets forth these two natures in opposition to each other: "Put off the old man . . . put on the new man . . ." This "new man" is actually the nature of Christ himself reproduced within the believer. This makes possible the exchange stated by Paul in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . ." The "old man" (the old Adamic nature) was crucified in Christ on the cross, that, in return, the "new man" (the resurrected Christ himself) may live out his life in each believer. Only by this exchange of natures can we escape from the continuing slavery of sin.

The last great aspect of the exchange made at the cross is indicated in Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The word "wages" indicates the reward due by justice for the sins which we have committed. This reward is "death". The alternative is "eternal life". This is received not on the basis of merit or good works, but simply as the free gift of God's grace through faith in Christ. On the cross Christ died our death that we in return might live his life.

The fact that Christ's death on the cross was substitutionary is made clear in Hebrews 2:9: "that he by the grace of God might taste death for every man." The phrase "for every man." On the cross Jesus died as the personal substitute for each one of us. He received the wages of death, due by justice to each one of us, that we in return might receive by faith the free, unmerited gift of eternal life.

The Bible reveals that death, as the result of sin, takes place in three successive phases; first, spiritual alienation from God; second, the

physical death of the body; third, final banishment from God to the abode of the lost. As our personal substitute, Jesus endured death in these three successive phases. While still hanging on the cross, he was alienated from God. Hency his cry: "Why hast thou forsaken me?" Then he died physically. Finally, he descended into "sheol", the abode of the lost. The most vivid picture of Christ in sheol, enduring the wrath of God on our behalf, is found in Psalm 88.

Likewise, the life offered to us in exchange by God is received in three phases. First, we are spiritually united with God, and thus made spiritually alive. Second, through resurrection or translation, our physical bodies will be made like Christ's resurrection body. Thirdly, after the transformation of our physical body, we shall enjoy unending ages of fellowship and glory in the presence of God in heaven. All this is made possible only by the fact that Christ first tasted death in all its phases on our behalf.

For the sake of clarity, we may present the following summary of the exchange made possible through the atonement of Christ on the cross:

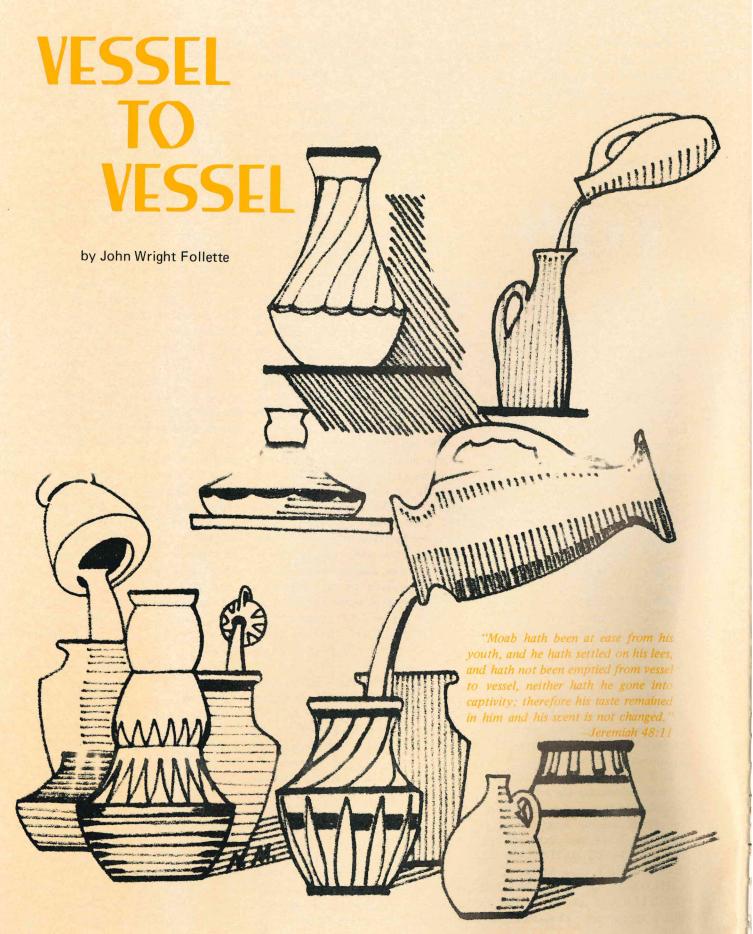
BORNE OFFERED TO BY CHRIST THE BELIEVER

- 1. Punishment for sinful acts. 1. Peace, i.e. Forgiveness.
- 2. Sicknesses and Pains 2. Healing
- 3. Guilt, Sin 3. Righteousness
- 4. Sickness5. Curse4. Health5. Blessing
- 6. Poverty 6. Wealth, Abundance
- 7. Old Man 7. New Man
- executed brought to life 8. Death 8. Life

in three phases in three phases

In the light of all these provisions, we may more fully understand Christ's great triumphant cry from the cross: "It is finished!" All the more so, if we follow an amplified translation: "It is completely complete! It is perfectly perfect!"

What more appropriate response can this evoke from each one of us than the words of Paul in Galatians 6:14? "God forbid that I should glory, save in the cross of our Lord Jesus Christ."



Affiliated with the Assemblies of God until his death in 1966, John Wright Follette taught the Word of God with a simple profoundness that left a lasting impression in the Body of Christ.

In the text before us we find a partial statement of the judgment against Moab. It is not my purpose to take up this judgment and from an historical standpoint show the reason for and outcome of it. But I would like to take from this verse a little group of words, really a figure of speech, and find if there be any spiritual application therein for our profit.

The words, "emptied from vessel to vessel" are so suggestive! The Holy Spirit in making use of such an expression means more than we may think from a surface or careless reading. The figure has to do with wine-making. It tells one of the methods used in producing a clear, rich, well-refined wine. It is poured into a vessel and allowed to stand for a certain length of time under respective circumstances perhaps of heat, cold, light or darkness. Then it is poured again into another. Each time there is a settling of sediment and dregs which remain in the vessel as the wine-maker carefully pours the precious liquid into still another one. This process he repeats until the wine is perfectly refined and as it is poured in clear smooth streams, it yields a freshness of scent or fragrance very choice and pleasing to the maker. This is not so if the wine is allowed to stand all the time in one vessel. If so, it "settles upon its lees" and becomes scented with the essence of the dregs and loses its proper color value.

Does not such a figure speak? We are, as Christians, familiar enough with God's methods in soul training to recognize at once its teaching. But let us look at the picture in fuller detail.

There is a very useful lesson in Scripture in which we are mentioned as vessels. The Holy Spirit uses that type to teach us lessons concerning character building, frailty, usefulness, emptiness, and other helpful truths. But the figure here is quite different; instead of being represented as vessels we are to play the part of wine which is emptied or poured out. The vessels then are quite distinct from us and are produced by the wine-maker alone and serve only for refining the wine.

I wish I could see more clearly than we do and recognize the fact that we are at the present time in the wonderful school of the Holy Ghost. God is a Master-teacher and has us, His children, in training. We are not saved, sanctified and baptized in the Holy Spirit because we are matured or a finished product. These marvelous blessings have come to us because we are not matured. So yielding to their purposes and ends, the Holy Spirit will see to it that we are taken step by step (vessel by vessel) into growth and maturity. And with wills yielded and spirits mellowed and broken we shall then become "wine on the lees well refined."

So it is here we find one of the methods God uses in accomplishing the desire of His heart. What may that desire be? That we may be conformed to the image of His dear Son. This is a work indeed. When once we get a vision of what we are by nature and realize it is God's purpose to transform us into the image of Christ, we are amazed. Well we might be, for there is no natural power to carry out so titanic an undertaking. We are helpless before it and see that if ever it is done the power must come from a source other than ourselves. So it does. We are God's little children. He furnished the means and power for our transformation. He simply asks for yielded, willing, broken material upon which to work. Can we not afford Him this today?

VESSELS OF DEALING

Here we have an object lesson set

before us that the truth may be more forcibly brought home. Have we not all found ourselves being emptied from one vessel to another in God's ceaseless dealings? What may these vessels be? I think they represent the various trials, unique arrangement of trying circumstances, peculiar conditions, unexplainable leadings, tests in relation to healing and the general array of experiences and vicissitudes common in the life of a consecrated Christian. He does not say the vessels are all alike. That would spoil the teaching given in the figure. The vessels are quite different, scarcely two alike in the whole number. Let us consider a few.

Here is one made of glass (but it is not wine colored) and as the wine is emptied into it, it assumes a yellow tinge or green or blue cast as the color of the vessel may produce. This is the vessel of misunderstanding. People judge the color of the wine by the color of the glass, and at once label the wine as off color. Then an endless course of reasons ensues as to the cause of its being thus colored and why such rich looking wine should suddenly take such an unusual shade. Of course the wine is all the time conscious of such remarks and has a prayerful time getting settled. For the wine must become absolutely still and stand long enough for the sediment to settle and cling to the bottom and sides of the vessel. Many keep the wine in motion trying to explain the fact that it is really alright only the glass is colored. Thus there is a delay and longer time is needed to get clear wine. Just as it gets settled and there is a clear condition again, the Maker carefully lifts it up and pours it into another vessel. What is left behind? Praise God, a few more dregs of selfvindication and a few more shreds of the self-life.

As the wine is poured out, it beholds the new vessel, a large, round open receptacle—gray and ugly. At first there is a shrinking perhaps—for the vessel seems so unusual, so uninviting and so absolutely unlike any into which it has ever been emptied.

VESSEL TO VESSEL

(Continued from page 71)

It is so flat and open that as the wine is poured out it can no longer keep its proper course so it runs and spreads, filling the whole open vessel. This is the vessel of public gaze. It is where God pours us when we are to experience public humiliation and weakness. The wine cannot gather itself up and appear in any other shape. It must spread out flat and be open to the public judgment and criticism. The trying light, the confusion, and scores of remarks made concerning the "spill" (as it seems to the people) altogether work a miracle. The wine becomes quiet, yielded and silent. Then it is poured out again. Clinging to the sides of the ugly, gray vessel there are dregs of pride and self-preservation and added to the wine there is a richer hue.

TIME OF DARKNESS

The next vessel is made of clay. It is not transparent and can reflect no light. It is tall and has a long, narrow neck. It matters not the shape of the vessel the wine is poured into it. As usual it has some difficulty in getting settled (owing to the darkness). It has some fear as to the certainty that it belongs there. But at last it yields and fills the vessel in quietness. Here it stands for hours, days and even months in shadow and darkness. At times the wine hears music and the delightful cries of those in light, but the clay affords no reflection so the wine remembers the light found in other days and simply trusts for light to shine again. This is the vessel of long, dark trial - the kind in which God lets us alone to prove us even in shadow and darkness. But lo, it works wonders in the wine. As it is again poured forth it gleams with light faith tried and tested. Left behind are dregs of impatience, questioning and unbelief.

That is not all. Again the wine is poured off into a new vessel. This one is unusual in size and quite unique in design. The shape is most peculiar — it

is full of bulges, angles, corners, dents and ridges. The wine has a hard time in finding its way into all the odd nooks and corners. The people watch it and at once consider the wine is in the wrong vessel. It was never called to go into such a receptacle. It is a waste of time, money and energy and so the wine's leadings must have been all wrong. This is the vessel of strange guidance. Let me tell you, dear friends, God's ways are not our ways. He does not come down with a private secretary and explain to the public all the leadings of His children. It is certainly a death to the flesh to be taken from one end of the earth to the other and not be able to satisfy their curiosity and the reasonings of the flesh.

The wine, I am sure, had no real pleasure (in the natural) in finding its way into the different bulges and dents, but it had been poured and must now needs run and fill the vessel. I am glad that we do not have to know why God does everything. Neither do we have to explain to the public why He leads us as He does at times. As soon as the wine is settled and the lesson learned, the gentle hand of the Maker again lifts it and pours it off. How it sparkles and gleams with fresh yieldedness and obedience. Behind are dregs of distrust and fear.

We cannot take time to speak of the many, many vessels so different in character. Here is one made of such a variety of materials — nearly everything enters into its composition. It is

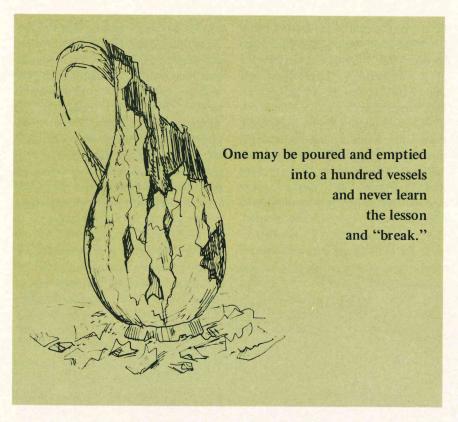
not at all the choice of the wine. It was never even considered to ask how it should be formed. It speaks of the complex arrangement of circumstances into which we are thrust when we truly are not to blame for the situation at all. It is the vessel of everybody else's fault. It is an awkward place to be. People fail to do their duty, or forget, or someone is not broken and yielded, or another refuses to come or go as he should. Before we know it we are involved in a predicament quite to our disapproval. We are often willing to go through a trial or test when we are to blame or have some touch upon it, but to be dragged into a plight with which we had nothing to do and for which we are not at all to blame, is (to the flesh) a real death. But listen. Who made the vessel? God is not blaming you for the trial or its makeup. The wine had only to yield, be poured into, and fill. We need not take too much time in telling the Lord all about the size, shape, color, and texture of this vessel. He made it. Rather let us melt and flow.

Enough has been said concerning the vessels and what they teach. Let us now turn to another phase of truth given here. How may the wine act in being poured? In the study of my own experience and in watching others go through trials and testings, I have found three ways we may act.

SETTLED OR BROKEN?

First we may be poured, but with an unbroken spirit. The will is sur-





rendered and the pouring continues, but the dear soul keeps rigid and unbroken in spirit. So doing, the object of the pouring is lost. The soul retains its own shape and does not melt so that a sediment may settle. He has truly surrendered to God "to do His will or die" and may even die doing the will of God and yet utterly fail in that he is not broken in spirit.

Did you ever try to pour out a pan of thick milk into a smaller receptable? You know the difficulty and result. Why the result? Because the milk was set. There was no brokeness in it. The text tells us that because the wine was not emptied from vessel to vessel, it "settled on its lees." This is a Hebrew word which means to thicken or curdle. How true! Some souls are so set, as we say, that they become curdled. The question then is not, "Am I poured?" No, we are all poured and emptied. The question now is, "Am I broken?" One may be poured and emptied into a hundred vessels and never learn the lesson and "break". O, let us break in spirit and as we are emptied out there will be less agony, pain and distress for we will with grace melt and fill the vessel quickly.

Another way is to yield to the pouring and find ourselves filling a number of different vessels and yet as we do so we just endure it and quietly hidden away in our spirit there is a pout. Did you not ever yield to God in a trial and really go through it and yet have a little pout in your spirit? We are convinced in our intellect through God's Word and past experience that the best thing and safest thing to do is to yield and go through. We yielded our wills (away back at consecration) to go through. But at times we go through the test by enduring and all the time say (very faintly in our hearts), "Yes, Lord, I am going through, but just the same I don't think it is quite fair, for you could have made it easier, etc." We consent in will but do not break in spirit. Do you not see how very possible it is to yield to do God's will and even go to the stake, and yet not break? Many are enduring the pouring, but never seem to learn the lesson. Let us break and let the dregs settle.

The third way is not only surrender in will but to break in spirit and heart. This is so pleasing to God. As we break in spirit we lose our setness; our natural spirit gives way and we become pliable and run easily into the most intricate parts of the vessel. Here we are truly able to say "sweet will of God," "I delight to do thy will, O God." etc.

Now a word as to the reason for all this pouring and emptying. Surely God does not thrust us into such trying places to mock us. Since we are consecrated, our lives are not our own to order them as we might, and avoid many pourings. God is back of it all. He is training us. The object in emptying us from vessel to vessel is to produce a broken, yielded spirit. Let us now note a difference here. A surrendered will is one thing and a broken spirit is another. The surrender of our wills is understood as a basic, underlying principle in the consecrated Christian. This is a foundation upon which God is working. The surrender of our wills is really giving God the permission to empty and pour us. As we say, "Yes" to God's will and surrender, He begins to empty and pour. This He must do in order to produce a yielded, broken spirit in us.

The second reason for pouring us out is to keep us from settling on our lees. There is such a tendency in life to want it easy. We dislike disturbances and having to do things differently from the way we have for forty years. We are afraid even to let our work be taken by another's hands. "The road of least resistance is a rut." So if we never get poured from experience to experience, the wine gets spoiled and scented with dregs. Do not be surprised if God is emptying you from a vessel in which you have been blessed for days and months or even years. Maybe you are settling on your lees and since He is very choice of His wine, He may refine you a little more.

Another reason is to broaden us in sympathy and understanding with each other. The one who has had but little trouble in life is not a particularly helpful person. But one who has gone through a hundred and one trials, experiences, deaths, blasted

VESSEL TO VESSEL (From page 73) hopes, shocks, and a tragedy or two and has learned his lesson - "who by reason of use have their senses exercised," such a person is worth while. He is able to enter into the need of suffering humanity and pray it through. He can enter into perfect fellowship with a person who is in unspoken agony of spirit and pressure of trial. He is able to look beyond the frailty of flesh and remembering we are but dust, trusts God with a sublime faith for victory and power. Do not be afraid of the process. I see such rich possibilities in it all. We long to be of service to needy mankind. Nothing is better to equip us than to break in spirit and heart and so become clear, sparkling wine, rich and refreshing.

LIKE THE BRIDEGROOM

Again, let me ask, why this broken spirit? O friends, need we ask why when once we have caught a vision of the adorable Bridegroom of the soul? We not only find in Him a yielded will, but O, the broken heart and spirit. He became limp, weak and broken until His life was poured out. "Crucified through weakness" is the Word. And this was the mighty God - what brokenness! Such was one of the characteristic marks of our Bridegroom. Do we desire fellowship with Him? If we are to be united to Him, we must be broken in spirit for our Bridegroom is yielded, and broken in spirit. Do you not see more of His purpose in it all? He is getting His people more loosened from the earth than ever before and making them yielded and broken for translation. I do not want to be earthbound and "settled on my lees," do you? If not, then let us yield quickly and learn our lessons. He is coming soon, but He cannot translate unbroken spirits. The material must be yielded.

As an illustration of this emptying let us consider Paul. Surely as choice an instrument as he, must have known something of this method of development. I believe that in his conversion God accomplished a feat which

takes years to gain in the lives of many Christians. I think that Paul surrendered his will then. Does he not pray immediately, "Lord, what wilt thou have me to do?" Even though Paul surrendered his will to God's will and at once began to walk in it, there remained in him a strong, natural spirit (not necessarily wicked or too rebellious). This did not give way to a mellow, broken, quiet spirit all in one minute. We find Paul poured and emptied, and emptied and poured, time and again. Was it to get him to yield his will? Never. He was emptied from vessel to vessel because he was yielded in will. But in all these strange and trying experiences his natural spirit was giving way - breaking and melting until at the close of his life we find Paul a broken, mellow spirit which led him to pour out his life and that even with a secret and heavenly joy. Look at II Corinthians 11:23-29.

"Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

"Of the Jews five times received I forty stripes save one.

"Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck, a night and day I have been in the deep:

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren:

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

"Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Is this not a very real picture of being emptied from vessel to vessel? Look at Philippians 4:11: "Not that I speak in respect of want; for I have learned in whatsoever state I am therewith to be content."

This is an unfortunate translation, and is misleading. From the use of the

word, "content" we infer that Paul became indifferent to his surroundings and was satisfied to let them mount up over him while he contented himself as best he could. That is not what it teaches. The correct reading is, "in whatsoever state I am, therein to be (independent)." How very different! He did not let the condition or trial overcome him, but he became master and independent of it, and thus made it to serve him. So whenever any angle, corner or side of the trial rose up to torment or fret him, he melted and ran into that very part and silenced it. He became independent of the vessel because he recognized the wine was of more value than any earthen receptacle. He made it serve to collect the dregs and sediment of his old life.

In closing we might consider how we may more gracefully be poured; how we may break and become the desired wine. First I think we are to see God. He is the maker of the vessels. He does the pouring, and we are His wine. To see this will clear up many difficulities. The Lord may use the enemy and other people as instruments in forming the trials but only to accomplish His purpose. He is first. We are His wine and very choice. We cost Him His life and so He is particular to have the wine refined even to the last degree. We only leave behind the dregs of the old creation and self life.

> "Behind my back I fling, Like an unvalued thing, My former self and ways, And reaching forward far, I seek the things that are Beyond time's lagging days."

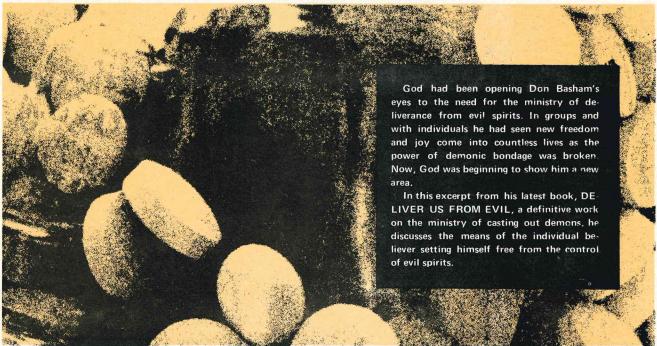
We must then depend upon the Holy Spirit who is now given to us instead of the old, set, unyielding spirit of the natural. As we yield and break in *our* spirit, the Holy Spirit becomes all we need. Ezekiel 36:27: "And I will put *my* spirit within you..." Some day the last vessel will be filled and the last pouring finished. May it please His heart to find us choice wine, rich, sparkling and well refined, because by His grace we have been emptied from vessel.

As grateful as I was for the effectiveness of group deliverance, I continued to be aware of its pitfalls for the ill-prepared, the excitable, the immature in Christ. Were the wonderful results in the lives of the many worth the hurt to the few who went overboard and began discovering demons behind the coffeepot? It was while I was wrestling with this question that I came upon an answer so simple — and potentially so far-

church in Connecticut. I had just concluded my second lecture when a frail, white-haired man asked if he and his wife could speak to me privately.

"We were here last night when you introduced the ministry of deliverance," the old man began. "We even stayed afterward in the prayer room and saw remarkable things apparently take place. Nevertheless, we were very skeptical and wondered if there was really anything to it."

RIGHT NOW, IN YOUR OWN ROOM



A TIMELY ARTICLE ON THE EFFECT OF SELF DELIVERANCE BY DON BASHAM

reaching — that I consider it the best news of all the welcome message of deliverance. It was the realization that Christians, once they understand the principles involved, can call upon their Deliverer without the intervention of another human being at all. I had done this very thing when I was delivered first from the demon of Spiritualism, then from the spirit of fear: but somehow it had never occurred to me that this was a universal possibility. It took an elderly New England couple to point the way.

Some months after my visit to Dr. Willard Thompson's church I was back in the northeast, ministering at a

His wife interrupted, "But when we got home, I began to feel strange; a little nauseated and very irritable. In fact, I found myself feeling very angry with Henry, and that isn't like me. I went into the bathroom and looked in the mirror and saw something in my face which wasn't nice at all. So I asked Jesus to help me and . . ."

"And all at once I heard a regular rumpus in the bathroom," the husband broke in excitedly. "I rushed in to see what had happened and found Edna choking, like she'd swallowed a chicken bone. I tell you, Reverend Basham, if I hadn't heard you tell the things those spirits do sometimes, I

guess I would have called the doctor! But I heard her say – she could scarcely talk – 'You tell me your name.' And it did! It called itself 'Pride'..."

"I commanded it in Jesus' name to go straight away." Edna interrupted once more, "and it came out with a regular screech! Today, all day long, I've felt just wonderful. For years I've been a terribly proud woman, and I just know the Lord has set me free."

As the couple related their story it was like a light turning on in my mind. Why had I not seen it before? Our authority over Satan and evil spirits is the authority of the name of Jesus Christ; therefore every Christian who acknowledges Christ's atoning death on the Cross on his behalf can—if he has the courage and meets the conditions—effect his own deliverance. And do so in the privacy of his own home where no crowd psychology or "emotionalism" can intrude on the reality of the experience.

That elderly couple, physically so fragile it seemed a puff of wind could whisk them out of sight, stood before me in the joy of the Lord, testifying to having put Satan to flight by calling on the name of Jesus. What more nudging did I need?

In the weeks that followed I began encouraging people to attempt their own deliverance and in the process developed a checklist. If you have a difficulty which you believe may stem from the presence of an evil spirit, and if you truly desire deliverance, the following procedure can be totally effective. Many, many people present in meetings where these steps have been outlined have gone home and seen themselves set free.

(On the other hand, remember that your problem may have nothing to do with demon activity! I never address a large meeting without being waited upon, afterward, by a certain number of languorous or wistful souls requesting deliverance from the "demons" of tobacco, laziness, worry, envy, or what have you, when the real trouble is their own lack of self-control, trust, love, and other hard-

won virtues. Before you decide you have a demon, apply the test: have you submitted your problem to sustained prayer, discipline, and obedience to what you believe God is telling you? Only when these things have really been tried — and failed — is it time to consider deliverance.)

For those afflicted with genuine demon torment, here is the checklist:

COMMITMENT TO JESUS CHRIST

The promises of divine help in the New Testament are to those who belong to Jesus Christ. Therefore, deliverance begins with surrender to the Deliverer. If you have not already made that surrender, do it now. Commit (or recommit) your life to Jesus Christ and make that commitment as complete and total as you know how to make it. A prayer like the following can be effective:

Dear Lord Jesus Christ,

I confess that I have sinned and as a sinner I deserve only Your judgment and not Your mercy. But I believe You died on the Cross for me and that you shed Your own blood for my sin. I hereby confess and repent of all my sins. (Be specific: name those sins known to you.) I ask You to forgive me. I accept Your sacrifice on the Cross for me. I accept You as my personal Lord and Savior and ask that You come into my heart and rule



there. Thank You for forgiving me and saving me. I promise to live for You from now on. Thank You, Lord, Amen.

FORGIVING OTHERS

There is more to forgiveness than just confessing our sins. To be forgiven we must forgive others. Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:15). The necessity of forgiving all those who have wronged or hurt you cannot be overemphasized. Time and again, I have seen deliverance blocked by an unforgiving attitude on the part of the one seeking help; just as over and over again I have seen people set free when they finally forgive. Satan and his brood are legalists. They know what their rights are. As long as a person harbors hate and resentment and unforgiveness in his heart, the evil spirits have a right to remain; that resentment and hatred is the "ground" they can stand on: it is their territory.

"But whom must I forgive?" I am sometimes asked. The answer is, you must forgive every person whose name stirs feelings of bitterness or hostility in you; every name that rankles in memory when you think of it. Most often, it is someone close to you, whom you also love the most: husband, wife, son, daughter, father, mother, friend, business partner. No matter how much he has hurt you, how wrong he is and how right you are, you still must forgive him. Remember that forgiveness is not a feeling, it is a decision. All it requires is a simple prayer, backed by a sincere act of the will. "In the name of Jesus, I " That's all it forgive___ takes. But you cannot, you must not, bypass this step if you want deliverance.

RENUNCIATION OF OCCULTISM

Since a major port of entry for demons is involvement in various

(Continued on next page)

SELF DELIVERANCE

(Continued from page 76)

forms of occultism, and since occultism is everywhere dramatically on the increase today, I have found it essential to have every person seeking deliverance make a definite act of renunciation and dissociation from all forms of psychic and occult phenomena.

The renunciation needs to be as complete and as emphatic as you can make it. This is no parlor game we are playing; it can mean the difference between life and death, between a frustrated life and a victorious one. In confession of sin most people name things like hate, anger, lust, gluttony, and other attitudes and appetites of the flesh, but often do not realize the more subtle evil couched in such practices as astrology, fortune-telling, witchcraft, spiritualism, palm-reading, and the like. Therefore it is necessary to take a deliberate step of abandoning and turning your back forever on all such psychic practices and occult arts.

When these necessary steps have been taken, you are ready for the act of deliverance itself.

IDENTIFY THE SPECIFIC SPIRIT TO BE CAST OUT

In most cases it seems the spirits must be dealt with one at a time. This means identifying the spirit, renouncing it, and commanding it to come out. So, if you're not sure of the identity of the spirit, or suspect you have several and don't know which one to deal with first, it helps to command the spirit to give its name. Once the command is given in the name of Jesus, the identity of the spirit will impress itself upon your consciousness; sometimes forcibly, sometimes very gently. Since spirits express themselves in terms of their torment, you may suddenly feel the physical symptions of, say, fear or nerves or hate.

RENOUNCE THE SPIRIT BY NAME

Having pinpointed the identity of **NEW WINE**



"This is no parlor game we are playing; it can mean the difference between life and death, between a frustrated life and a victorious one."

the spirit, now renounce it by the very name it gave. "In the name of Jesus, I renounce the spirit of hate!" (or whatever). If you feel your bondage is especially severe, it may help to repeat the prayer several times, for emphasis. In fact, the first few times it may require an effort of your own will just to enunciate the words.

COMMAND THE SPIRIT TO LEAVE IN THE NAME OF JESUS

Having renounced the spirit, command it to come out. "You spirit of hate, I command you to come out of me in the name of Jesus!" Be stern and insistent and repeat the command until something starts to happen. Physical symptoms which indicate the beginning of deliverance include shortness of breath, nausea, or a constricting of the throat, although deliverance may occur with none of these symptoms.

EXPEL THE SPIRIT

You can sometimes help yourself in the actual physical act of deliverance by expelling your breath sharply. This may induce gagging, coughing, or other oral manifestation, since in most cases the spirits seem to leave through the mouth. You may even let out a sharp cry or scream, a belch, or a prodigious yawn.

Even if something like this happens in your case, there is no need for alarm. Stay calm in your own spirit and determined to be free. Usually the gagging or coughing lasts only a matter of seconds and is followed by a sense of relief, indicating the spirit has come out. Often, on the other hand, the spirit leaves with just a gentle sigh, a sense of "lightness," or the relaxing of inner tension.

CONCLUSION

After the first spirit has been identified, renounced, and cast out, repeat the procedure. Sometimes a person seems tormented by only one spirit, often there are more. Deliverance may continue intermittently for several days or weeks. You may break free from two or three spirits on the first attempt and feel marvelously delivered. Then a few days later, additional symptoms may appear which indicate the presence of other spirits. This is a common occurrence, so there is no need for dismay or feeling that the spirits have returned. It is only an indication of the Holy Spirit continuing His work within you. Simply recognize that from the moment of your first deliverance the enemy is being put to rout and that it is the will and intent of the Lord Jesus Christ to set you completely free.

Reprinted by permission, from DELIVER US FROM EVIL, by Don W. Basham. Published by Chosen Books, Washington Dept., Connecticut 06794; \$4.95. Distributor: Fleming Revell Co., Old Tappan, New Jersey. May be ordered from Christian Growth Ministries bookroom.

CHRISTIAN GROWTH MINISTRIES



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

78 DECEMBER 1972

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

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

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

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

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

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

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

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

In the Spring of this year, in the belief that God would continue to expand the ministry even further, a block of new office space was leased by faith. Located at 260 S.W. 31st Street in Fort Lauderdale, this new building houses: (1) administrative and accounting office, (2) the editorial and production sections of NEW WINE Magazine, (3) the circulation and data processing departments, and (4) the book and tape mail order sales. Pre-













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

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

viously these sections of the ministry had been located in different areas of the city, making coordination less than convenient. The new arrangement with all of the departments under one roof has greatly enhanced efficiency and operating ease.

Reflecting this new growth, the operating budget of Christian Growth

Ministries was close to one-quarter of a million dollars for the first half of 1972 and is expected to go higher in the coming months as the ministry continues to expand. The financial support of Christian Growth Ministries is dependent upon the free-will offerings of those who are recipients of the Word of God. It is felt that those who are ministered to by God's Word will support God's work by helping to maintain the work by which they are fed.

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

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

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

NEW WINE looks toward an expanding future in foreign ministries. Translated editions have been requested for Indonesia, Finland,

"Speaking the truth in love . . . that it may minister grace to the hearers." Ephesians 4:15 and 29

Sweden, Korea and many parts of South America; and a special edition for Australia and New Zealand is in the planning stages.

The personal touch of Christian Growth Ministries outreach is the semiannual conferences held in South Florida. Beginning this November, these conferences will run four days instead of seven, with three conferences instead of two each year. These will be scheduled for spring, summer and fall. The Christian Growth conferences are designed to offer more intense training than can be received through a magazine or audiotape. By providing a comfortable spiritual atmosphere, fellowship and the best in anointed teaching, these conferences have added significantly to the spiritual growth of those attending.

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

One means for sharing sound teaching with larger numbers of people is the ministry of audio-tapes. Tapes allow the speaker to share a message with a small group of people in prayer or Bible study groups any place a cassette player is available. Such tapes also help establish local leaders in ministry by means of a local tape ministry. This is done by supplying master tapes to local centers for duplication and sales, lending or renting, as the individual feels led to conduct his ministry.

Every tape library in the country could eventually develop into a "Teaching Resource Center", offering the ministries of many sound Bible









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

Also considered a vital part of the ministry of Christian Growth Ministries is the retail sale of books and audio-tapes. No effort is made to maintain a large selection for sale. Rather, it is the desire to make available what is considered to be the most

open doors in other countries for all phases of this teaching ministry.

Many persons have held misconceptions as to the exact nature of the physical facilities in Fort Lauderdale. There is no resident training program or college of any kind. Fort Lauderdale area - Don Basham, Bob Mumford, Derek Prince and Charles Simpson - to Christian Growth Ministries. These four men act in an advisory capacity, being part of the board of directors and offering their services in teaching in NEW WINE. But each is actively involved in his own self-supporting ministry, and receives no remuneration for the advisory services offered to Christian Growth Ministries. NEW WINE Magazine and other phases of the Christian Growth Ministries ministry seeks to present the teaching of many good Bible teachers in an effort to present a balanced diet in ministry.

In these days when the church is being tossed about by every whim of doctrine, it is of vital importance that the church not only be taught truth, but the full measure of truth in the Word of God. Christian Growth Ministries is unswervingly dedicated to that ministry of teaching. Only

















relevant and anointed material for teaching. This phase of the tape ministry should not be confused with the effort to establish local distribution centers. Here, selected tapes are offered for sale only. Books are continuously reviewed and added to fill needs as God opens new areas of teaching.

God is enlarging visions. A foreign outreach department is being planned for the near future which will begin to This is in keeping with an effort to place the responsibility for teaching and Christian discipleship where it scripturally belongs — in the hands of local leadership. The burden of Christian Growth Ministries is to provide LOCAL LEADERS with the teaching and the materials necessary for this task.

Also some people have been confused about the relationship of the four Bible teachers who live in the

through a degree of knowledge of that Word can the church come into its full inheritance, for Jesus said, "You shall know the truth and the truth shall make you free."

CHRISTIAN GROWTH MINISTRIES
P.O. BOX 22888
FORT LAUDERDALE, FLORIDA 33315

