



# new wine

JANUARY 1973

THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH



**can  
these  
bones  
live?**

A new series on God's plan  
for His Church by Derek  
Prince.



## READERS GET COVERED

Dear Friends:

Thank you so much for sending *New Wine* to us. I had asked the Lord to show me the true meaning of I Corinthians 11:10 about a week ago, claiming His Wisdom in this. Praise the Lord, He used Charles Simpson again to lead me into truth by His Spirit. I went first to the article on "Covering" and there was the Lord's answer. Thank you for being available to be used. Thank you so much.

In Jesus,

C.S. Tennessee

Gentlemen:

I would like to express my very special thanks to Brother Charles Simpson for his article, "Covering of the Lord". Please continue to stress the importance of being under the authority of those spiritual leaders whom God has appointed over us. Brother Simpson is so right when he says, "Righteousness is being where God wants you." I pray that more people will begin to seek their special place in His Body.

Mr. & Mrs. H.L. Florida

### "THE GREAT TRANSGRESSION"

Dear Brothers and Sisters in Christ,

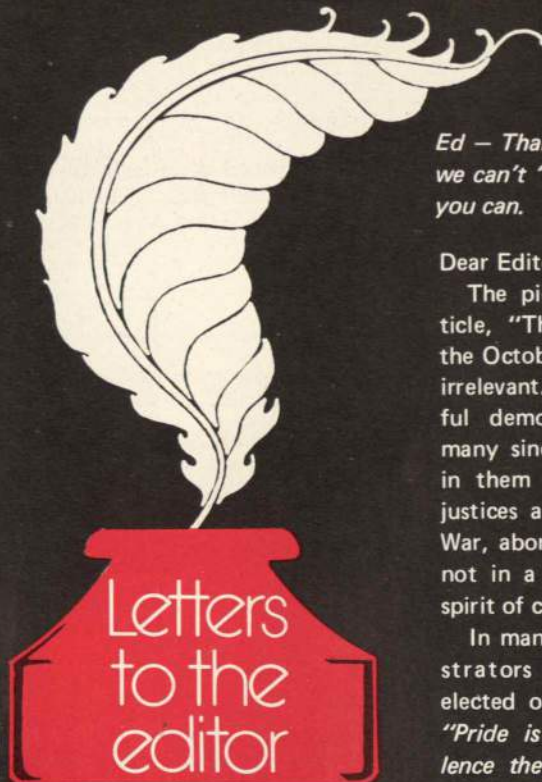
I read the article, "The Great Transgression," this weekend, and I am grateful to our Lord that you have published it. I only wish I had heard this message four years ago when I became a Christian. Surely, this is one of the many things which God's people need to hear in this day. Praise God!

I enjoy reading *New Wine* very much because every article is so timely in answering questions which I have. There is one thing about the format which I appreciate very much. Each article runs straight through on consecutive pages rather than being split up, with the beginning on page 5 and the rest of the article at the end of the magazine. God bless you.

J.M. Illinois

Dear Brothers and Sisters in Christ:

Praise God for your article, "The



Great Transgression". It is wonderful to have God reveal just what sin you are harboring in your heart. God is always ready to let us know our faults and for this I praise God. This article spoke to my heart and also "Covering of the Lord", and I could not help but tell you of the precious forgiveness that is mine due to the sin of rebellion. I thank God for showing my true self to me.

May God richly bless you and continue his mighty hand on this magazine.

Your friend in Christ,

A.S. Virginia

### ANYONE WANT TO HIRE A PHOTOGRAPHER?

Dear Brothers in Christ:

Charles Simpson's article (message) "The Covering of the Lord", is great. But must you put a strain on the eyesight by printing messages on such difficult reading pages!

Please pray for the restoration of my eye-sight. Though my years are 77, that does not mean that my vision must be less than needed!

Your "ministries" are on my prayer list, including all of you.

Agape,

M.V. Oklahoma

Ed — Thank you for the suggestion — we can't "see" our magazine as well as you can.

Dear Editors:

The pictures accompanying the article, "The Great Transgression", in the October issue, were misleading and irrelevant. There are lawful and peaceful demonstrations, vigils, etc. and many sincere Christian people engage in them as a means of bringing injustices and social evils (the Vietnam War, abortion, etc.) to light. They act not in a spirit of rebellion but in a spirit of concern.

In many cases, it is not the demonstrators who are lawless but the elected officials who fail to listen — "Pride is their chain of honor, Violence the garment that covers them; Their spite oozes like fat, Their hearts drip with slyness" (Proverbs 73:6-8).

I felt the article had many good points, but the accompanying pictures and the picture on the front of your magazine are unfortunate and unfair.

Sincerely,

A.M.J. Virginia

Ed — Your point about the photographs is well taken — sorry 'bout that.

Dear Brothers:

May God strengthen you in your efforts to impart "food" to the Body of Christ.

I have just read Hobart Freeman's article, "Rulers of Darkness". I feel that it was well presented, with the exception of the title photo. Somehow that photo was very out of place in a publication endeavoring to glorify God. It was hypnotic in effect!

I pray that my criticism may be helpful, for I feel publications like yours are helpful to growing Christians. I pray that every aspect of your magazine, articles, illustrations, advertisements, may all be pleasing in the sight of God and His children.

In Christ's love,

H.A.L. Idaho

Ed — We had a bad day in the photo lab last October!



# Editorial

## "MARJOE"

*Newsweek* recently ran an article on "Marjoe" a current, well publicized movie which it calls, "the documentary confession of an evangelical con man." "Marjoe", which bears the name of its star and creator, tears into the way evangelical Christians handle their lives, particularly their money. Every preacher and organization is a crook and a con man — he was one himself.

What deeply disturbed me in the article was not so much the antics of Marjoe, but what a woman from Fort Worth said, "He came . . . and asked us to help him as one Christian to another and we gave him our trust." This was typical of several instances where Marjoe was able to dupe Christian people into unknowingly helping him make this blasphemous film.

There is a naive attitude among many Christian people, it goes under the guise of "love", which gives open arms to anyone who can preach or do a spiritual trick. It allows wolves to make themselves quite at home in the fellowship of believers. It is scriptural and common sense to test new ministries to see if the *fruit* as well as the gifts of the Spirit are present; if the home is in order; how finances are handled; who is supporting a ministry and who will vouch for the character and life of a man.

Men such as Marjoe will not get to first base when believers begin to take their scriptural responsibilities and be on guard against wolves in sheep's clothing. Not only will the Marjoes find it harder going, but there will be less for them to make films about.

—RS

*Newsweek*, Nov. 27, 1972, "Marjoe: Speak of the Devil", p. 94.

NEW WINE

# new wine MAGAZINE

JANUARY 1973

VOL. 5 NO. 1

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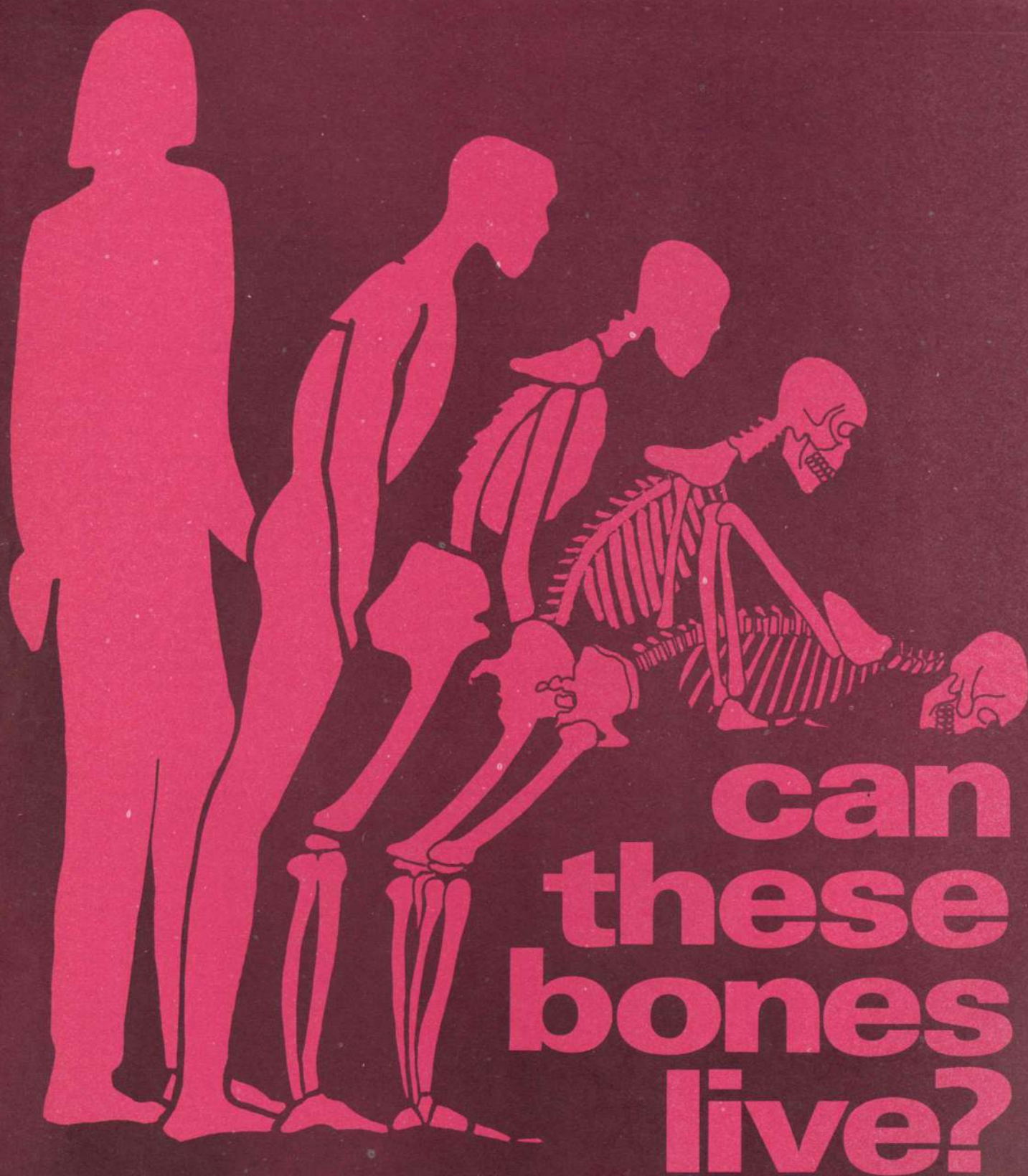
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THE FIRST OF SIX ARTICLES IN THE  
SERIES, "BLUEPRINT FOR THE  
BODY" BY DEREK PRINCE.



**can  
these  
bones  
live?**



Is the seeming ecclesiastical chaos of our day the death rattle of the Church, or the moment of God's unveiling of His Master plan for the Body of Christ?

While I was pastoring a church some years ago, the Lord called me into a different ministry. When I informed the congregation of my decision, the immediate response was, "Oh, don't do that! If you leave, the whole thing here will collapse."

"Well," I said, "if all I am doing here is building something which will collapse when I leave, the sooner I leave and it collapses, the better!" I left, and by the grace of God, it did not collapse.

Unfortunately, however, this response represents the attitude of the majority of professing Christians concerning the ministry. It is all a one-man show, one man carrying all the burden, one man doing all the work. The tragedy is that most people do not realize that this was never the way the Lord Jesus Christ intended His Church to operate.

With this in mind, we are going to embark on a study of the Five Main Ministries which Jesus Christ ordained for the up-building of the Body of Christ. These are listed in Ephesians 4:11 as: Apostles, Prophets, Evangelists, Pastors (which I prefer to call Shepherds), and Teachers. The basis for our study is Ephesians 4:1-16.

(1) *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

(2) *"With all lowliness and meekness, with longsuffering, forbearing one another in love;*

(3) *"Endeavoring to keep the unity of the Spirit in the bond of peace.*

(4) *"There is one body, and one Spirit, even as ye are called in one hope of your calling.*

(5) *"One Lord, one faith, one baptism.*

(6) *"One God and Father of all, who is above all, and through all, and in you all.*

(7) *"But unto every one of us is given grace according to the measure of the gift of Christ.*

(8) *"Wherefore he saith, When he ascended up on high, he led captivity*

*captive, and gave gifts unto men.*

(9) *"Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

(10) *"He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

(11) *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

(12) *"For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.*

(13) *"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

(14) *"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

(15) *"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

(16) *"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual workings in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

#### BASIC CHARACTER REQUIREMENTS

Considering this portion of Scripture, let us examine it to see what God would say to us about the Church in our day.

Paul, who is the author of Ephesians, starts this chapter by discussing Christian character with special emphasis upon humility. He says, "I, therefore, the prisoner of the Lord . . ." As he thus emphasizes humility, he does it from a position most appropriate to his theme . . . he writes from inside a prison cell. Notice the language he uses, "I . . . beseech you . . ." He is not giving orders as a

spiritual dictator, he is entreating his fellow believers in love for their own good and God's glory.

What does he ask of them? ". . . that ye walk worthy of the vocation wherewith ye are called." That vocation is being a Christian, not some special dramatic ministry. Then he states the way in which we are to walk, "With all lowliness and meekness, with longsuffering, forbearing one another in love." Here are the character requirements: lowliness, meekness, longsuffering, forbearance and love. Without these basic qualities in the life of the believer, the Church will never be built.

Several years ago I set out to try and discover the scriptural blueprint for Church order. After finding what I felt was the scriptural pattern of Church life, my desire was to translate this blueprint into actual experience in the lives of believers. But I immediately ran into a problem. No matter how good the blueprint may be, or how clever the architect is who designed it, the building cannot be properly constructed without the kind of materials for which it was designed.

Our problem, then, is not just getting to know the blueprint, but producing the proper materials — believers of the quality that Jesus had in mind when He designed the Church. To enforce this, Paul inserts verses 9 and 10 to show how Jesus fulfilled the pattern of humility. He descended before He ascended. The pattern of humility is going down before you go up. You must become the servant before you can become the leader.

Taking this a bit further, Philippians 2:5 tells us that we are to "let this mind be in us, which was also in Christ Jesus." In other words, think like Jesus thought. It says, "He thought it not robbery to be equal with God:" — or as a marginal translation, "He thought not equality with God something to be grasped at." He did not have to grasp for it because He was God Himself. Satan reached up for equality with God, slipped and fell. Jesus did not reach up. He stooped down.



The verses which follow this give us a beautiful outline of the humiliation and exaltation of the Lord Jesus. There are seven steps down and seven steps up. In verses 7 and 8, we read of His humiliation. Verse 9 pictures Jesus exalted — not because He was God, but because He met the conditions and earned it. He humbled Himself to the extreme and was exalted to the extreme.

This universal principle is stated in Luke 14:11. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Again, Proverbs 15:33 tells us: "Before honor is humility." This is our pattern of life, and we must keep it in mind throughout this study. If we depart from it, our learning is only theology and never becomes experiential.

Application of this humility in the Body of Christ is found in Ephesians 5:21: "Submitting yourselves one to another in the fear of God." Look back to Ephesians 5:18 and note that this is part of what it means to be filled with the Holy Spirit. It is easy to submit to God in theory; but when it comes to submitting to one another, the test is applied. This is the entry into all that Paul is unfolding. For years in the Charismatic movement people have run around being individualists and saying, "I'm free . . . I can do as I wish!" This is only half of the truth. In reality, we are no more free than we are submissive to God. And we are no more submissive to God than we are to one another in the Body of Christ.

### THE UNITY OF THE HOLY SPIRIT

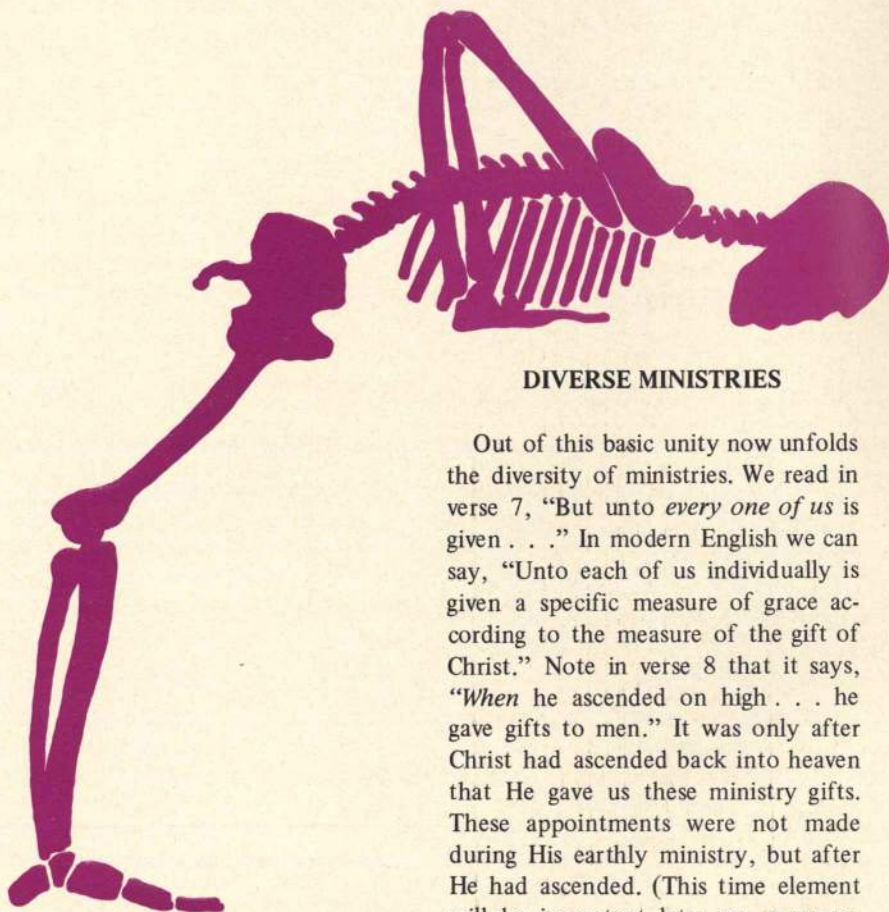
In verse 3 of Ephesians 4, Paul says, "Endeavoring to keep the unity of the Spirit . . ." This is to be our motivation. In everything we say and do, we are aiming to keep from breaking the precious unity of the Holy Spirit. God gives unity. But it is our responsibility to maintain the unity that God gives us.

Paul is now ready to lay the foundation with the seven basic unities on

which this unity of the Holy Spirit is founded. They are: one Body — the Church of Jesus Christ; one Spirit — the Holy Spirit; one hope — hope in the future, which is heaven; one Lord — the Lord Jesus; one faith — the Gospel or the Bible; one baptism . . . and this is the thorny one!

I do not believe you can dissociate this baptism from what is mentioned above, one *Lord* and one *faith*. It is baptism, on the basis of faith, into the Lord Jesus Christ. You believe, and then you are baptized. You ask, "Brother Prince, what is the correct formula?" I would answer this way: "What is the correct *result*?" It is burial and resurrection in Jesus Christ. If this has taken place, you need not be too concerned about the formula which was used.

Finally, the seventh great unity is one Father — which is the Fatherhood of God over all His children.



### DIVERSE MINISTRIES

Out of this basic unity now unfolds the diversity of ministries. We read in verse 7, "But unto *every one of us* is given . . ." In modern English we can say, "Unto each of us individually is given a specific measure of grace according to the measure of the gift of Christ." Note in verse 8 that it says, "*When* he ascended on high . . . he gave gifts to men." It was only after Christ had ascended back into heaven that He gave us these ministry gifts. These appointments were not made during His earthly ministry, but after He had ascended. (This time element will be important later on as we see that Christ is *still* making these appointments today.)



Skipping the parenthesis in verse 9 and 10, we continue to verse 11 and read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Five diverse ministries unfold from the unity of the Body and the Spirit. Please notice that each of these ministries is given according to the measure of the gift of Christ (verse 8). That is, to the degree that Christ can manifest His ministry through an individual, that person can operate in a given ministry. Christ is the perfect pattern for all five ministries, and He continues those ministries through His body, the Church. If a man has the ministry of a shepherd, as it is given by Christ, then it is Christ extending *His* ministry as a shepherd through that man.

If all five of these ministries are functioning as they should in the Body of Christ, then, collectively, the Body of Christ can continue the ministry of Jesus as He Himself carried it out while He was on earth. This is the purpose of the ministries. We do not have to improve on Christ's ministry, we have to continue it. Let's look at each of these ministries and define them briefly.

*Apostle* comes from the Greek verb, *apostello*, which means "to send forth". We would understand an apostle, then, as one who is sent forth for a specific task. The key word for the apostle is *task*.

A *prophet* is one who "speaks forth" a message received directly from God. The key word for the prophet is *message*.

*Evangelist* comes from the Greek word which means, "good news". An evangelist tells the good news, which is the gospel.

A *pastor* is a shepherd. Ephesians 4:11 is the only place in the KJV where this word is translated as "pastor"; everywhere else "shepherd" is used. The common view of a pastor today is a man in a dark suit who stands behind a pulpit on Sunday. But a shepherd, very simply, takes care of the flock.

The ministry of a *teacher* is that of

interpreting the scripture. He does not teach religious science or philosophy, but the Bible. These men have been set in the Church to interpret the great themes and doctrines of the Bible and to show how they relate to each other.

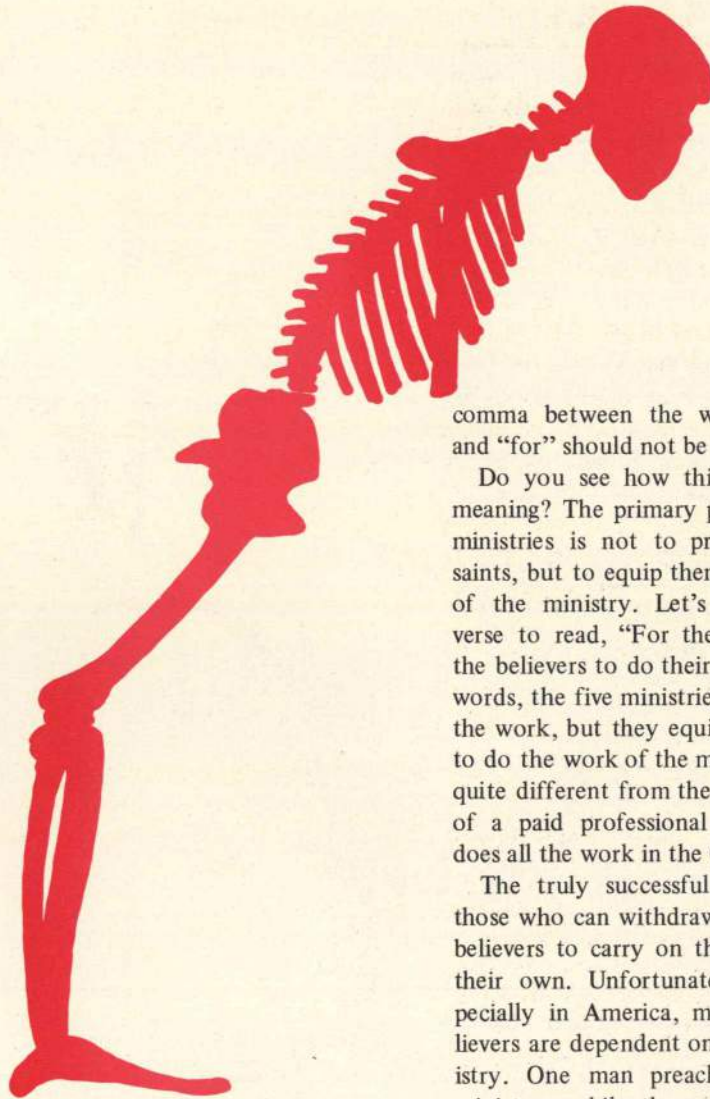
## FUNCTION OF THE MINISTRIES

In verse 12, we see the main functions of these ministries. The KJV reads, "For the perfecting of the saints, for the work of the ministry . . ." However, in the original text there was no punctuation of any type and the placement of punctuation falls to the sole discretion of the translator. I feel, as do the translators of the modern versions, that the

comma between the words "saints" and "for" should not be there.

Do you see how this changes the meaning? The primary purpose of the ministries is not to produce perfect saints, but to equip them for the work of the ministry. Let's rephrase this verse to read, "For the equipping of the believers to do their job." In other words, the five ministries do not do all the work, but they equip the *believers* to do the work of the ministry. This is quite different from the accepted view of a paid professional minister who does all the work in the Church.

The truly successful ministers are those who can withdraw and leave the believers to carry on the ministry on their own. Unfortunately today, especially in America, most of the believers are dependent on a human ministry. One man preaches, organizes, ministers, while the members of the congregation largely play the role of passive spectators, never trained or





motivated to develop their own ministries.

Often, too, this same mistake has been carried over from the "home" church to the "foreign" field. The nationals are trained to be missionary *dependent*. If the missionary leaves the field, then the work falls apart because the believers were never taught to carry on the work for themselves.

The second purpose of the ministries is mentioned in the second half of the verse . . . "for the edifying (building up) of the Body of Christ."

### ULTIMATE GOALS OF THE CHURCH

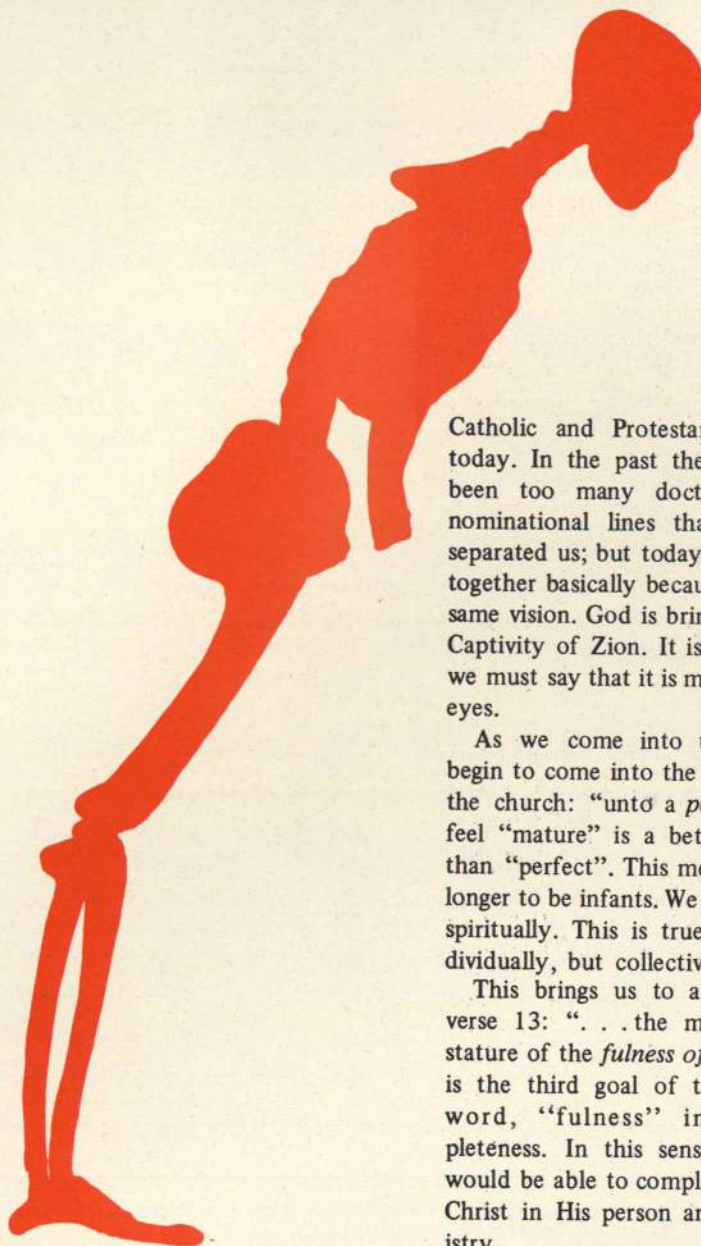
The Church of Jesus Christ is not a static condition. It is moving toward three specific goals. Verse 13 starts with . . . "Till . . ." This indicates that there is something to come in the future. "Till we all come in the *unity of the faith*." That should be "*into* the unity of the faith." The KJV is a mistranslation. In verse 3, you can see that we are *in* the unity of the Spirit, but we are not yet *in* the unity of the faith, we are coming *into* it. The Church is still far from the unity of the faith; every preacher and every denomination have their own version of the truth.

"Coming into the unity of the faith" is our first goal. Our unity must be centered about something; and the next phrase is, "and of the knowledge of the Son of God." I prefer to translate more literally, "the acknowledging of the Son of God." It is by acknowledging Jesus Christ that we are brought into unity. Salvation is dependent upon acknowledging Jesus as Savior; healing is dependent upon acknowledging Jesus as Healer; and so on. As we acknowledge Jesus in each area of His person and ministry, He becomes the center of our unity.

Isaiah 52:8 gives us a beautiful picture of the restoration of this unity. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." The bringing again of Zion is the time of

the restoration of God's people, in which we are living. The watchmen are those who are open to the Holy Spirit and what God is doing. Notice they are going to sing with their voices together and to see eye to eye. Singing together is being in harmony and seeing eye to eye is single vision.

Ten years ago I could not have ministered together with as many brothers from all sections of the Church —



Catholic and Protestant — as I do today. In the past there would have been too many doctrinal and denominational lines that would have separated us; but today we are coming together basically because we have the same vision. God is bringing back that Captivity of Zion. It is His doing and we must say that it is marvelous in our eyes.

As we come into unity, we can begin to come into the second goal of the church: "unto a *perfect man*". I feel "mature" is a better translation than "perfect". This means we are no longer to be infants. We are to grow up spiritually. This is true, not only individually, but collectively as a Body.

This brings us to a third part of verse 13: ". . . the measure of the stature of the *fulness of Christ*." Here is the third goal of the Body. The word, "fulness" indicates completeness. In this sense, the church would be able to completely represent Christ in His person and in His ministry.

### THE ALTERNATIVE

This is God's plan for the Church; but there is the Devil's alternative,



against which we are warned in verse 14. Three things will happen if we go the Devil's direction. First, Paul says, "... be no more children . . ." He means babies. A baby is sweet when he is six months old; but if he acts the same way when he is six years old, it is tragic. This is *retardation*. We can either grow up, or be retarded. If this occurs, then we will be "tossed to and fro and carried about with every wind of doctrine." Those who are spiritually retarded are also unstable.

This brings us to the second part of the Devil's alternative — *instability*. Every time the wind blows a new doctrine of some kind you will find the spiritual babies being carried along with it . . . "Children of God" . . . "Manifested Sons" . . . What will be the next one?

The third tragedy is *deception*. "... tossed to and fro . . . by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." The moment you come into a spiritual experience, be it salvation or the baptism in the Holy Spirit, there are those who are lying in wait to deceive you. Have you realized that?

John Wesley wrote something in his journal that gripped me deeply: "To bring people to conversion and make no subsequent for their instruction is to beget children for the murderer." Behind those who would deceive you is the Devil who is "the murderer" and who has been in the business of deceiving humanity for thousands of years. He knows how to do it!

The only way to avoid spiritual retardation, instability and deception, is to move on through acknowledging Christ into the unity of the faith, into maturity, and into fulness. There is no third alternative!

The climax of the whole process is in verse 15 and 16; and it comes through "... *speaking the truth in love*." The intent of this passage is being honest with each other in love. Truth without love is no good; it wounds and hurts. But love without the truth is soppy, sentimental and deceptive. "Faithful are the wounds of a friend," the Bible says, "but the kisses

of an enemy are deceit." (Prov. 27:6)

## THE CLIMAX

The glorious climax to the growing up process is unfolded in verse 16: "From whom (Jesus Christ) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This is a long and complicated sentence, and most people do not really get the meaning of it. What is it that edifies the Body? What is the subject of the sentence? It is the Body! Look at it closely. It is the *Body* that makes the *Body* grow. It is not the ministries . . . the Body makes itself grow.

You could sum up this picture in three words: *completeness, unity, strength*. "The whole body", this is *completeness*; "fitly joined together", this is *unity*; and "*compacted*", this is *strength*. The first aspect of the climax is completeness, unity and strength.

Secondly, we find that it involves every joint and every part. Every member of the Body must be functioning efficiently and in its proper place, before the whole Body can present this picture.

Thirdly, if these conditions are met, the Body will build up itself. Under proper conditions the Body of Christ should grow naturally.

Notice that Paul speaks about the *joints*. I would suggest that the joints speak of interpersonal relationships. It is just like the joints in my body. I may have wonderfully healthy and strong bones, but if they are not joined together they cannot function. No matter how strong and healthy we may be individually in the Body of Christ, if we are not joined together in correct, healthy relationships, the Body cannot function.

Closely parallel with this passage is Colossians 2:19, which speaks not only of joints, but of "joints and bands". The bands, or bonds, I would consider to be overall attitudes. Scrip-





ture mentions two great bands: one is the bond of peace in Ephesians 4:3, and the second is love, spoken of in Colossians 3:14. These are the overall attitudes which make possible the unity of the Body.

Ezekiel chapter 37 gives us a beautiful portrayal of what God is doing today in the Church. If you will recall, it takes place in "the valley of dry bones". This represents God's people — scattered, in exile, lost, hopeless, forlorn, and dead. Ezekiel was given a revelation from God that he was to prophesy over these bones. So, in verse 7 we read, "I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking and the bones came together, bone to his bone."

This is about where we are in the Charismatic movement today; there is a great deal of noise — there is a great deal of shaking — and everyone is saying, "Isn't it wonderful! Life is coming back into the Church!" People are running around prophesying and speaking in tongues, being delivered and going to prayer meetings. But this is only the noise and shaking of the preliminary stages.

In the next phase we are going to find bone coming to bone. People are going to begin to find their place and their function in the Body and become rightly related to one another. The basis for the union will be function,



Derek Prince was converted from Philosophy to Christianity while serving as a soldier in World War II. He has since devoted his life to study and exposition of the Bible. He currently lives in Fort Lauderdale, Fla. with his wife Lydia.



not denomination or doctrine. We will be coming together with a singleness of purpose and vision. It doesn't make any difference if your bone comes from a Baptist graveyard, a Catholic graveyard, or a Pentecostal graveyard. When the bones are joined together, it will not be on the basis of which graveyard they come from; it will be on the nature of their function in the Body. This is what is ahead.

Finally, Ezekiel prophesied again — and the bones were covered with joints, sinews, flesh and skin; they became bodies, but they were still lifeless. He prophesied yet again and the Spirit came into the bodies; and they stood up an exceeding great army. This is our climax and our goal.

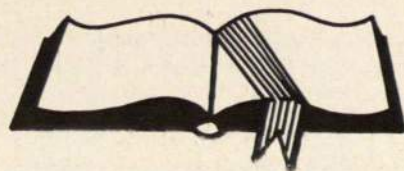
Today believers in each area are recognizing each other and taking their place together in one local church. This local church is the Body in that area. When these local bodies have been formed, then — in fulfilment of the final phase of Ezekiel's vision — the Holy Spirit will move into those completed bodies, and the Church of Jesus Christ will stand up and be revealed to the world — an exceeding great army! □



# BIBLE

# STUDY

by Howard Coffey



## I AND II KINGS

**NAME** — I and II Kings, originally one book, takes the name from the kings of Israel and Judah who reigned during the Kingdom Period. Though the human author is unknown, a common opinion seems to be that they were completed by Jeremiah, from the documents referred to frequently in the books themselves. They were included in Jewish canon, and were attested by our Lord Jesus Christ: Compare I Kings 17:9 and II Kings 5:14 and Luke 4:24–27; and I Kings 10:1 with Matthew 12:42.

**THEME** — *MAN REIGNS AND DECLINES*. Israel demanded a king, and God granted their desire, though it was not His perfect will. (NEW WINE, Nov. '72, P. 23). In I and II Kings we will see the division, decline and fall of the nation of Israel as it turns its back on God.

**SYNOPSIS** — Israel reached its zenith under King Solomon. This was Israel's Golden Age. After the description of the use of gold in Solomon's Kingdom, it is said: "Silver wasn't used because it wasn't considered to be of much value! . . . Silver was as common as stones in Jerusalem in those days. . . ." I Kings 10:21, 27. This was only reflective of all of the other aspects of Solomon's reign, e.g. his wisdom, (I Kings 4:29–34) justice, commerce, military prowess, construction boom, security and social contentment, peace and prosperity (I Kings 4:20–25), spiritual greatness (until latter part of his reign) all of which flashed into glorious splendor with the erection of the Temple.

Yet the glorious noonday of Israel was also the seedbed of the awful night that followed. Moses had forewarned under the inspiration of the Holy Spirit: "When you arrive in the land the Lord God will give you, and

have conquered it, and begin to think, 'We ought to have a king like the other nations around us'. . . be sure that you select as king the man the Lord your God shall choose. He must be an Israelite, not a foreigner. Be sure that he doesn't build up a large stable of horses for himself, nor send his men to Egypt to raise horses for him there, for the Lord has told you, 'never return to Egypt again'. He must not have too many wives, lest his heart be turned away from the Lord; neither shall he be excessively rich." This is followed with exhortations to read God's law constantly; "This regular reading of God's laws will prevent him from feeling that he is better than his fellow citizens. It will also prevent him from turning away from God's laws in the slightest respect, and will ensure his having a long, good reign. His sons will follow him upon the throne." Deuteronomy 17:14–20.

Solomon failed in all of these requirements: (1) He had an enormous stable of horses from Egypt. I Kings 10:26, 28; (2) He had 700 wives and 300 concubines. I Kings 11:1–8; (3) He was excessively rich. II Chronicles 9:22; (4) He forgot God. I Kings 11:9. God's verdict was: "Since you have not kept our agreement and have not obeyed my laws, I will tear the kingdom away from you and your family and give it to someone else." However, God remembered His covenant with David and promised: "However, for the sake of your father David, I won't do this while you are still alive. I will take the kingdom away from your son. And even so, I will let him be king of one tribe, for David's sake and for the sake of Jerusalem, my chosen city." I Kings 11:1–13.

The rest of the two books is the story of the fulfilment of God's message to Solomon: The United Kingdom divided into Israel, (the Northern Kingdom) and Judah, (the

Southern Kingdom); and their decline and fall.

Israel had 19 kings of 9 different families or dynasties. Judah had 20 rulers, 19 kings and 1 queen, all of the dynasty of David, in fulfilment of the Davidic Covenant (II Samuel 7:4–17). Though some of the kings of Judah did evil such as Rehoboam, II Chronicles 12:14; Abijah, I Kings 15:3; Jehoram, II Chronicles 21:1–7; and Manasseh, II Kings 21:1–18, "the Lord remembered David's love and did not end the line of David's royal descendants." (I Kings 15:4). Also, there were times of revival and reformation under Asa, (II Chronicles 14–16); Jehoshaphat, (II Chronicles 17:1–9); Joash (II Chronicles 24); Hezekiah (II Chronicles 29–32); and Josiah (II Chronicles 34, 35). The revival and reformation in the time of Hezekiah (after the Assyrian exile) affected the northern tribes also; there was an awakening among the remnant of backslidden Israel. (II Chronicles 30).

Though this is the history of the Kingdom Period, it may well be called the history of the Period of the Prophets, for it is during this era that the special office of the prophets came into its own. God sought to rule the people through the kings with virtually little and generally no success, though He did speak to the people through the prophets, always successfully getting His message of truth through to a rebellious people who would not listen. "Again and again the Lord sent prophets to warn both Israel and Judah to turn from their evil ways; he had warned both Israel and Judah to turn from their evil ways; he had warned them to obey his commandments which he had given to their ancestors through these prophets, but Israel wouldn't listen. The people were as stubborn as their ancestors and refused to believe in the Lord their God." II Kings 17:13–14.

The prophets may be divided into



these groups: Pre-exilic, Exilic, and Post-exilic, before, during and after the Babylonian exile, beginning with the prophet Samuel. (Acts 3:24). We are here concerned with the Pre-exilic prophets who prophesied during the Kingdom Period. There were about 26 such prophets during this era, plus others who went unnamed. Of these, eleven wrote their prophecies under the inspiration of the Holy Spirit which are included in Sacred Canon. Reading their writings throws more light on this period and helps to understand the needs and problems of the three Kingdom Periods: The United Kingdom Period, the Divided Kingdom Period, and the period of the Kingdom of Judah between the Assyrian and Babylonian Exiles. For a list of these prophets and a guide as to the time of their ministries with reference to the kings, see the chart of the kings.

Some prophets affected both kingdoms, Judah and Israel — such as Isaiah, Elijah and Elisha; though their principal work may have been carried out in either of the two. The chart indicates the kingdom which seems to be where their ministries were actually performed.

Though Micah prophesied in Judah, his prophecy concerns Samaria, the Northern Kingdom.

Jonah prophesied against Nineveh. Another prophecy of his regarding the restoration of some of the coastal land of Israel was fulfilled during the reign of Jeroboam II. (II Kings 14:23-27).

About 150 years after Jonah, Nahum also prophesied against Nineveh, during Hezekiah's reign.

The prophet Azariah (son of Obed) was also called the prophet Obed. (II Chronicles 15:1, 8).

Other prophets of the period were

King David himself, and also Asaph, the Levite composer of psalms (Psalm 50, 73 and 83 were ascribed to him), and leader of King David's choir (II Chronicles 29:30), though neither occupied the office of a prophet. David's psalms have many prophetic utterances regarding the Messiah, and also David's last words were a Messianic prophecy. (II Samuel 23:1-7).

The prophet Daniel was taken captive to Babylonia by Nebuchadnezzar during King Jehoiakim's reign, along with the king and others. This was in the year 606 B.C., during the final years of the Kingdom Period. This places him in that overlapping period of the beginning of the Exilic Period (or Post-Kingdom Period) and the end of the Kingdom Period (or Pre-Exilic Period), since the final phase of the Babylonian Exile was in the year 588 B.C., eighteen years later. For this reason he is excluded from the Kingdom Period prophets.

## OUTLINE

### I Kings

I. *King Solomon's Reign* — Israel's Golden Age. Chapters 1-11.

II. *The Kingdom Divided* — Decline of Judah and Israel. Chapters 12-22.

III. *Elijah the Prophet*. Chapters 17-21.

### II Kings

I. *Ministry of Elisha the Prophet*. 2:1-13:21. Introduced by account of final days and translation of Elijah: 1:1-2:12.

II. *Decline and Fall of Israel*: 1:1-18; 3:1-27; 6:8-8:6; 9:1-10:36; 13:1-25; 14:8-15, 23-29; 15:8-31, 37; 17:1-41.

III. *Decline and Fall of Judah*:

8:16-29; 9:1-29; 11:1-16; 14:1-22; 15:5-7, 32-38; 16:1-20; 18:1-20:21; 22:1-23:30; 23:31-25:30.

## PROMINENT CHARACTERS AND HIGHLIGHTS

King David — Last days — (See Outline); King Solomon — Reign — (See outline); Kings and Prophets — (See chart); Zadok, the Priest; Joab, commander-in-chief of army; Temple — Construction and Dedication — I Kings 5-8; Queen of Sheba — I Kings 10; Kingdom divided — I Kings 12; Elijah on Mount Carmel — I Kings 18; Elijah translated; Elisha received his mantle — II Kings 2; Healing of Naaman — II Kings 5; Deliverance from Sennacherib of Assyria (Under King Hezekiah and Isaiah the Prophet) — II Kings 18 and 19; Hilkiah the Priest finds the Law in the Temple (Under King Josiah) — II Kings 22 and 23; King Neco of Egypt — II Kings 23:29-35; King Nebuchadnezzar of Babylonia — II Kings 24 and 25.

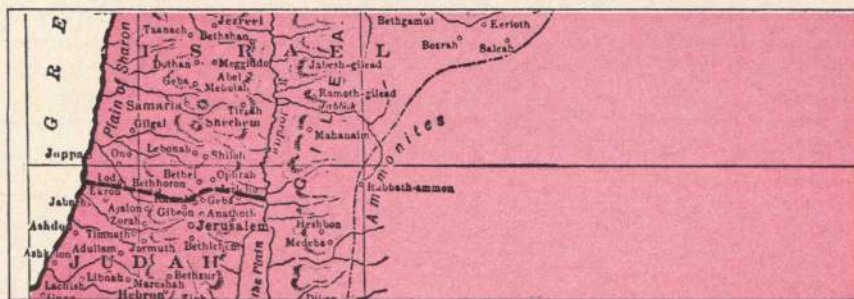
Sacred Writings of the Period: I and II Samuel, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah.

## CHRIST IN THE BOOK

We are constantly reminded that our Lord Jesus Christ is the King of Kings, and that He will come in fulfillment of the promise to establish an eternal kingdom wherein shall dwell peace and righteousness.

## CONCLUSION

Let us suggest that you study I and II Kings and I and II Chronicles together as well as reading them separately, using in your study as a general guide the harmonized lists of the kings of Israel and Judah. February Bible Study will cover I and II Chronicles, including chart and listing of the kings, which will aid you in your study of this period.







# When God answered...

by Sandra Stone

A wave of desperation akin to panic swept over us. Surely it couldn't be true! The doctor was recommending a third operation, and Jeff not yet nine years old? He quickly added that even with the third operation the results could not be guaranteed.

We sat there stunned, and in silence we remembered another time . . . Jeff then only nine months old when we first noticed something was wrong



with his beautiful big blue eyes. Occasionally his eyes would turn outward; and as he started to walk he'd constantly bump into the corner of a wall or doorway. Our concern took us first to his pediatrician and eventually to an eye specialist. The problem was diagnosed as defective coordination of the eyes, and surgery was scheduled. Such a little guy for such a serious operation! I stayed with him in a companion room in the hospital. I must say Jeff's acceptance of the whole thing was much more resigned than mine.

When the bandages were removed, Jeff's eyes were nice and straight. Our elation was short lived. In three months the eyes started to turn even worse than before. No explanation could be given by the doctor as to why the surgery hadn't corrected the problem. Further testing revealed a near-sighted condition in addition to the focusing weakness. At this point, glasses were recommended to correct both problems. People would ask, "Isn't it difficult to keep glasses on such a tiny fellow?" It wasn't. Jeff was very dependent on his glasses for his vision was so poor without them.

At age four the doctor suggested surgery again. We went through the same procedure; this time his eyes held for nine months. Imagine our dismay as they started to turn again! We next went into a series of trying different things — patches, exercises, etc. By the time Jeff reached seven years old, the doctor found that he was not using one eye. This was his brain's way of avoiding double vision. If this continued, he'd eventually lose sight in the eye, so we went through a number of things to help "wake up" the eye, and try to train it to work as a partner with the other eye. All of this was to no avail. Everything that medical science had to offer was tried and failed. It was at this point my husband, Jim, said that we needed to pray, definitely, for Jeff's healing; not just the routine praying we had done for him in our daily devotions. We knew the Lord could heal him even though our church didn't practice the



*Sandra Stone, shown here with Jeff, and her husband Jim are active members of Trinity Temple Church in West Palm Beach, Florida. They live with their three other children in Lake Park, Florida — Jim is a data process group manager for R.C.A.*



laying on of hands as some churches do. We just didn't know how or what to pray for.

As a last resort a prism was put on the lens of Jeff's glasses to further force his eye straight. The effect on him was horrible. Until he adjusted to it, it caused him to feel extreme nausea, and he'd feel as though the ground were rushing up at him. Of course, this all was affecting his school work, his personality, and most of all his parents who loved him so much.

Then the Lord gave us a weekend that changed our whole life! Some friends mentioned the Christian Growth Conference being held in Miami May 7-14. The only speaker in the group that we had heard of was Bob Mumford. We had enjoyed very much the cassette tape, "The Value of Praise", he had made. Other than this, we knew nothing of the Christian Growth Ministries. We felt compelled to attend the conference on Friday, May 13. Jim and I took the day off and went to Miami. That day was a turning point in our lives, and a gift from the Lord! Every speaker, every person we met, radiated the love of

Christ. Heaven truly came down and touched us that night. During the evening service we both received the baptism of the Holy Spirit. At the same time the Lord spoke to me and said, "If you bring Jeffrey tomorrow night I'll heal his eyes." This was so far from anything I was thinking about that it had to be the Lord. It was a very new experience for me and I hesitated to tell Jim about it. After struggling with it all the way home, and far into the night, I told him, and he immediately said, "Let's go!"

The next day we told the children we were going to Miami that night. When they asked why, I took a deep breath and said, "Because the Lord said if we did He'd heal Jeff's eyes." This was a big step for me, because we were still in a church that would deny the Baptism in the Holy Spirit, and the gifts of the Spirit as being for today. Our lives were changing rapidly and we needed to be sure of what we were leading our children into, knowing that we had to take a firm stand. Having made the plunge, we were off to Miami.

We knew nothing of Derek Prince and his ministry, either. When we were seated, fourth row back, imagine our delighted exchange of glances when Derek Prince started his sermon on the atonement of Christ for our healing. We had come to the right place it seemed! After Derek's message was given, he led into the practical side of the spiritual truths — the acceptance of healing for specific illnesses. Now we *did* get excited! Since this was the first meeting of this type we had ever attended, we sat immobile, drinking it all in for quite some time. Then imagine our chagrin as four times we heard Brother Prince say, "Eyes are not my ministry", as he started praying for people. We saw many wondrous things happen, but had the Lord forgotten *us*? Now what? If eyes weren't Derek Prince's ministry, what were we there for?

All of a sudden I felt cold — the joy drained away and we were really bewildered. Jim asked if I felt led to get in line with Jeffrey, but I had to admit



that there was no feeling or direction. We sat. After about half an hour, he asked again, but there was still a void. Later, this was repeated once more. Then around 10:30, because the children were tired and restless, Jim said, "Unless you feel led to get Jeff in line, let's go." I said, "I know the Lord said to come but I also know Derek Prince isn't the one to pray for him." So, reluctantly I agreed, "Let's leave."

Jim took the other three children and started back to the exit while I was still struggling to help our little one with her shoes. Just as Jim was near the back door, Derek Prince came to the microphone and asked for everyone's attention. This stopped Jim and he waited to see what was going on. A young man was standing next to Brother Prince. He came to the mike and said, "I've been struggling for an hour and a half. The Lord told me to do something and I finally have to do it." He continued, "A year ago, the Lord healed my eyes and He told me that there is someone here tonight who needs his eyes prayed for for healing."

Wow! I looked back at Jim and he was heading for me with Jeff. I ran for him and said to everyone I passed on the way, "The Lord told us! Praise the Lord!" I sure didn't feel "let down" now! At the eleventh hour Jesus was answering prayer! The Lord executed this dramatic (literally last-minute) combination of events that we might know of a certainty that He was working. When I reached the front with Jeffrey the young man told Jeff that the Lord had healed his little boy's eyes, and that had given him faith to believe for his own healing. He then laid his hand on Jeff's head and prayed in the Spirit for him. Later, I realized the value of that prayer. If he had prayed in English, we would have been looking for whatever he prayed. This way, we had no idea, and just had to hold on in faith to that perfect prayer.

When we left the auditorium, our ten year old boy asked Jeff if he could see better. When Jeff said, "No", Tim asked, "Why?" The answer came so readily — "We were obedient to what

the Lord told us to do; now we must claim Jeff's healing by faith. It may be a week or a year until we see the results, but I know God touched him tonight."

Two days later, Jeff was sitting in the kitchen with his glasses off, staring at the wallpaper. "Mommy," he said, "The wallpaper looks different." "Why?" I asked. "Well, it always had a fuzzy line around the flowers and now they are straight." Praise the Lord! Through that week we watched his eyes get straighter and straighter and his glasses were on less and less.

By Friday, our son Tim was standing across the room with a milk carton in his hand. "Read this word, Jeff", he said. "I can't," was Jeff's reply. Oh, me of little faith thought he couldn't see it, but by this time Tim's faith was strong enough to quickly retort, "Well, spell it then." Jeff spelled P-O-I-N-S-E-T-T-I-A. Tim realized that Jeff just didn't know the word. He then went down the milk carton, even reading the tiny letters — one half gallon — in the corner. Our hearts leaped for joy!

Now came the testing. Jeff's eyes were straight most of the time, not all, and he put his glasses aside. At this point, his faith carried us. Every day he prayed, "Thank you Jesus for healing my eyes." One day he said, "My eyes are better than they were, but not as good as they're going to be."

The most heart rending episode for me was the day I saw his eye hurt and all blood shot. I struggled with whether he should have taken his glasses off yet. I finally asked, "Jeff, do you want to put your glasses back on?" He looked at me as if I were crazy. He answered, "No, I just got sand in my eye and it hurts." We washed his eye with Murine, asked the Lord to soothe it, and immediately it was better.

Many persons asked if we were going to take Jeff to the eye doctor. Their faith hinged on his report, even though they saw Jeff's eyes straight and his glasses off. We decided to wait for his regular appointment on August 10. That visit would certainly tell to

what extent his eyes were healed.

On that day Jeff was scheduled to go to the eye doctor, and I promised to write this testimony after that visit. The first question I was asked when we went into the doctor's office was, "Where are Jeff's glasses?" Anticipating this question, Jim had said to reply, "We don't think he needs them, but we will let you decide." The technician who does the testing put a patch over Jeff's right eye. On May 11, without glasses, he could only see to the big "E" on the chart. Now he read down, almost to the bottom of the chart! The same thing with the other eye. At this point, the technician asked in bewilderment, "Jeff! Have you been taking vitamins or doing eye exercises? *What* has happened to your eyes?" I was happy to tell her of the mercy and the love of our Lord, and what He had done for Jeff. She was amazed. She then said, "Let's check your focusing." She tested him for a long time and then said, "He can focus the full range." On May 11, he couldn't focus *at all* without glasses. A dazed expression on her face, the technician went out to see the doctor.

Obviously, she told him something of the story, for he came in without a hello, grabbed the folder of records and sat down. He read and read, shaking his head from time to time. He finally looked up and said, "This couldn't possibly happen! There is no explanation medically. As fast as Jeff's eyes were deteriorating before May 11, if you've had his glasses off since May, his eyes should be much worse, not better."

He then asked, "What did they do?" The technician said, "I told you, she said they just prayed!" My moment to tell the doctor had arrived. He heard me through the whole story. He obviously is not a Christian and I just pray that he ponders what was said that day in the days to come. He wants to see Jeff in six months and I'm grateful for another opportunity to witness to him about the Lord's healing mercy.

Praise the Lord! Miracles are as real today as they were many years ago! □





## *the church in your home*

by Jimmy Moore

What would you do if God invited Himself to your house?

"Zacchaeus," cried the miracle worker from Galilee, "hurry and come down for I must stay at your house today." No one was more surprised than Zacchaeus at the invitation! This little man from Jericho had been caught in the act of trying to get a not-too-close look at the excitement from the limb of a convenient sycamore tree. Zacchaeus was not a religious man, and there were at least two strikes against his ever becoming one. He was both a head tax collector and a rich man. But then came the words of Jesus in no uncertain terms, "Zacchaeus . . . at your house today" (Luke 19:5).

Much of Jesus' ministry was centered in homes. He did not invite Zacchaeus to "church" but rather suggested meeting at his *house*. Later Jesus told him, "This day is salvation come to *this house*." On another occasion Jesus told a young man whom he had healed of demon possession, to "go home and tell" (Mark 5:19). Surely the homes should be first place to receive the good news. Jesus wants to come home with us. Paul gave this good news to the Philippian jailer when he said, "You shall be saved and your *house*" (Acts 16:31). Once again in our day the word given Zacchaeus is coming to many of His people. Jesus wants to come home with us!

In my own experience, it came of necessity and not choice. Having sought out what God was doing with the baptism in the Holy Spirit,

I found myself "up a tree" with the limb being cut off. Relieved of my pastoral responsibilities and with no pulpits open to me because of the controversy over having received



the Holy Spirit baptism, I and my family were forced to start meeting in homes for prayer and Bible study.

During my life as a pastor, I had all too often experienced the frustration of having church life draw me away from my family life. It seemed that church activities, meetings, weddings, funerals, etc., were competing for first place with my family. In fact, when I began to want to find more time for my family, I would feel guilty for not loving God more than the family. There was always the possibility of living under condemnation of "putting your family before God". At any rate, if there was one thing I did not need, it was to have a church in my house! As one faithful church member has expressed in her bewilderment, "Pastor, I just cannot be a good mother and do all that the church expects me to."

This whole situation first came to my attention while I was preparing a sermon for Father's Day. I was going to call it, "A Man of God for the Modern Day", and there were to be the usual three points. First, what a man of God is to be in his church. Second, what is expected of a man of God in his community. And third, what is expected of a man of God in his home. After making a list of duties for the first two points, it was apparent to me that if a man did all that was expected of him, especially at church, there would be no time for the family! This turned out to be one sermon that was never preached.

This incident set the stage for God to begin to teach me a lesson I have had to learn and re-learn. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:9). When Jesus touched my life with that "second touch", the fire of His Spirit was felt most deeply in our family life. There was a melting and fusing together in spirit between Dottie and myself, as husband and wife, and there was a new love and appreciation for Eric and Kay, our two children. This was the beginning of many lessons as to how the "good news" proves to be good news for our home. Jesus' words come

streaking across the ages like a shaft of light, "I must abide at your house today."

Never before had it been so apparent to me that the place to practice Christian living was at home. As we traveled from "house to house", the fellowship experienced while sharing Bible study and prayer brought a close relationship with fellow Christians that seemed to be the very heart of the gospel. It took some time to settle into the informal "home" atmosphere without feeling threatened, but soon the transfer was made. Suddenly the gospel seemed much more relevant. Surrounded by plain glass windows, rather than stained glass, I was kept constantly aware of the earthly application of the heavenly gospel.

There is evidence from Genesis to Revelation — from creation to consummation — that the home is to be the focal point of God's dealing with man. In the very beginning God created a family. No doubt he could have created many individuals to start the human race, but the fact is God began with one family. All having one origin is the basis of the physical unity of the whole human family. (Of course, in Christ Jesus we see that the family of God is a *spiritual* unity, and not a *natural* relation.)

At the same time that we see the unity of the whole family of God, it is important that we also see the boundaries He has drawn around the individual family. These boundaries He shall never change. Jesus is quoting from Genesis 2:24 when He says, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matthew 19:5). Jesus confirms for all time that God has not changed His mind concerning the permanency of the marital relationship. Paul quotes the same scripture in Ephesians 5:30 and shows that the understanding of the great mystery of Christ and His Church is found in the marital relationship.

Here we see the corporate as well as the individual work of the family. It might well be compared to the body in

relation to the cells. The Church is the whole body, but the families are the cell units of which the Church is made. The cells are *not* individuals, but *families*. How we need to understand this principle! It is implied, if not stated clearly, in I Timothy 3:1-13, where a properly ordered family is a basic requirement for the bishop and deacon.

In the Old Testament we see examples of this principle worked out. Contrast the witness God gave to Abraham and the judgment brought against Eli. Of Abraham, God says in Genesis 18:19, "For I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Concerning Eli, God says in I Samuel 3:11, 13, "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle . . . For I have told him I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restraineth them not."

Perhaps in no other place is the importance of the home more vividly portrayed than in the deliverance of the Israelites from Egypt. The passover feast in Exodus 12 was a national observance to be carried out at the family level. The instruction was given, "a lamb for an house" (Exodus 12:3).

*"And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it; (Verse 7).*

*"And the blood shall be to you for a token upon the houses where ye are. (Verse 13).*

*"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: (Verse 19).*

*"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel,*



*and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until morning. . . and the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you: (Verses 21-23).*

*"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. . . ." (Verses 26-27).*

Clearly, the passover was the deliverance of the families of Israel who were obedient to His word. It is also evident that any families who failed to follow the instructions were not delivered. The type of the passover may well fit the salvation (or deliverance) of the families more accurately than it fits the salvation of the individual! Notice just a few of the basic principles found in the event. The lamb, who is the type of Jesus (I Corinthians 5:7), is needed to cover every member of the family. The sanctification of the house is portrayed in putting away all the "old leaven". The priesthood of the father over the family is taught, for it was the man of the house that was required to see that a lamb was provided for his house. The sanctuary of the home in dark hours; the proper place of the instruction of the children in spiritual truths; and finally, the deliverance of the whole nation came only as the families themselves were delivered — these are but a few of the obvious lessons that can be gleaned from the passage which are directly related to the home.

One of the most instructive passages, as well as gracious promises for families, is found in Deuteronomy 6 and 11. In chapter 6 are found two of the scriptures Jesus uses against Satan when He was tempted in the wilderness. It is a passage worthy of much meditation. The inheritance of Israel is described as a land "flowing with milk and honey". However, to receive this inheritance, the people must

establish the Lordship of God over their lives. This Lordship would be established when they would, "Hear, therefore, O Israel, and observe to do" all the commandments, the statutes, and the judgments which the Lord their God had commanded them to do. The motivation for the observance of these commandments was to be a complete love (Verse 5). Finally, to complete the covenant relationship, and to assure the blessings of God upon them, the ways of God must then be taught to the children. The emphasis in Deuteronomy 6 is on living out the life at home (Verses 6-9, 20), so much so, that the children will inquire to know the meaning of the observances.

Almost identical words are used in Deuteronomy 11:18-21 concerning the teaching of the ways of God at home. It might be well to remind ourselves that his teaching was to be done by example as well as by word. The passage ends with the words, "That your days may be . . . as the days of heaven upon the earth." (Verse 21). "As heaven upon earth", that is the promise for those who are faithful to establish their home upon the word of God and to teach their children the Word of God.

The New Testament is also filled with revelation concerning the family. Often it is hidden from our eyes because we read with our traditional glasses. Or else we see God's action in that day, but reason, "Surely we moderns can come up with a better method." Could we throw aside both these blinders, our eyes would be open to the startling fact of God's purpose and provisions for our homes.

When He was here in the flesh, Jesus performed a large part of His ministry in homes. No less, being present by the Spirit, Jesus would perform a large portion of His healing, teaching, discipline and deliverance today in the home. When entering a city to preach, Jesus instructed His disciples to find a home where the "son of peace" dwells, that peace may be ministered to the broken. Living in the family of God is learned practically — by living

with your family in the flesh!

Particularly interesting is the fact that the New Testament is strangely silent concerning religious training for children. There is no evidence that the church, as a whole, developed a program for that purpose. Paul writes in Ephesians 6:4, that it is the father's responsibility to "bring them up in the nurture and admonition of the Lord". With no program as such, it is evident enough that the principles of training children at home, established in the Old Testament, was continued in the New Testament. It has always been God's way and cannot be improved upon.

Much of the ministry of preaching, teaching, and healing in the Book of Acts was practiced in homes. It begins in an upper room and ends in Paul's own hired house in Rome. The people had not been taught *only* in public meetings, but from house to house (Acts 20:20). As God has begun to restore this vision to the Church today, much has been written on "the church in the home", a phrase Paul uses on four occasions (Romans 16:5, I Corinthians 16:19, Colossians 4:15, Philemon 2). It is now obvious that God is going to use the home to do His work for it is the home that is truly His greatest work.

In recent years there has been a rash of home fellowships developing across the nation and around the world. Many are excited, and rightly so, that the Lord has seen fit to visit their home and make it a spiritual light-house for others. Even some manuals of instruction have been written on how to have a house church. Some established churches have begun to utilize this new method to form a stronger church organization. For others, it is almost a new theology of church polity.

Do not be deceived at this stage of the work. God is not just after a better method or a new type of meeting. He is out to be *Lord over* our homes!

In traveling among charismatic home fellowships, I find at times, a strange *lack* of anointing. Some of the fellowships which had been greatly



blessed have grown cold. This is hard to face, especially if you have felt the home church was the answer to all of the church problems. However, some people began to call me aside and ask, "What is wrong with our fellowship?" Some meetings closed, not from a lack of attendance, but a lack of anointing. This concerned me deeply.

After seeking God for an answer, this thought was impressed upon me by the Spirit. "The Lord does not only want a church *meeting* in your house, He wants your home *to be* a church." I recalled that the qualification of an elder was, "If a man know how to rule his own house . . .", and *not* if he could conduct a prayer meeting in the home.

Here is exposed one of man's basic weaknesses. He willingly trades the method for the Master. This is the mess of pottage we trade for our birthright. With patience and understanding we can have both. If our home is truly a "church", a house of prayer where God's Word is given more than lip service . . . a habitation of God by His Spirit . . . living in God's divine order, then out of our home shall come a flow of life to others. However, if we are merely having a "church meeting" in our home at stated times, we have a method that will soon go dry. Jesus must be Lord of our home.

Since it is possible that having meetings in your home can hinder what God is trying to do between a husband and wife, or parents and children, the Spirit of God may bring about an end to the meetings. Meetings in your home are not a substitute for having Jesus as Lord of all your home relationships and activities. The consistency with which the Spirit is speaking to the Church about the home is astonishing. Everywhere I speak on this subject, the Holy Spirit has already spoken to the people. Many will come to me and confess, "God has been trying to speak this to me for some time."

Not only is God *speaking*, but He is acting to restore the family life. Many of us in traveling ministries who have been caught up in the excitement and

glow of a popular public ministry have been operating from a zeal for God, not according to knowledge. As a result we are being sent back home to set things right there. Those who refuse to follow in this direction are being broken . . . some beyond repair.

If this sounds strange to you, consider Exodus 4:24, where it says of Moses, "The Lord met him, and sought to kill him." He had just begun his trip back to Egypt in obedience to the call of God. Why would God attempt to slay him? Though not said directly, the implication is clear that it is a result of Moses not having circumcised his son. God was not going to permit Moses to return as leader of His people with his own home out of order. Jamie Buckingham expresses what many are thinking along this line when he says, "How can I be the priest in my home if I am never there . . . or if I am too busy to do priestly things like playing catch . . . going fishing . . . or helping my son change the oil in his old car?"

What God is after is deeper and more important than a new method of teaching or promoting evangelism — He is out to purify the very fountainhead of spiritual life — the home! Most of our problems in church and society are the reflection of the disorder that exists at home. Christian homes are no exception at this point.

More often than not, when the home fellowship is not moving as it once did, God is trying to speak to a home. A house divided against itself will fall, as well as the house not built on the solid rock. And if a tare seed of bitterness, rebellion, envy, loneliness, misunderstanding, hardness, pride or egotism has been sown and gains room for growth, it must be dealt with . . . and the sooner the better.

A wife may need loving and listening to. A husband may need attention and honoring. Children, usually not too impressed with our religious and charismatic garb, may need fellowship, teaching or discipline. Paul's admonition in I Timothy 5:8, states this case clearly: "You should

make it clear that for a man to refuse to look after his own relatives, especially those actually living in his house, is a denial of the faith he professes. He is far worse than a man who makes no profession."

No longer does it disturb me when our house churches are not anointed. Nor does the guilty conscience drive me to continue — lest the kingdom of God collapse. The house church and the kingdom of God are here to stay! This seems to be simply the reminding nudge of the Holy Spirit saying, "*I want your home — not your meeting.*"

Do not let it take you by surprise, if perched upon your religious limb — watching Jesus from a distant vantage point, you hear that same voice that spoke to Zacchaeus, saying: "Sir, come down, for I must dwell at your *house* today." Do not resist or reason — just claim the promise expressed by the Master's words, "This day is salvation come to this house" (Luke 19:9). □



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# Understanding Spiritual Authority

by  
Bob Mumford

**DYNAMI**



Each of the above three words — *Understanding* — *Spiritual* — *Authority* — is a study in itself. Put them all together, they add up to *DYNAMITE!* But as I travel across our land, and in many other nations, this is what I hear God saying to the Body everywhere. Could it be that He is moving us into territory marked: *DANGER, GOD AT WORK!*

Would you agree with me that these words, taken both on an individual basis and as a concept, picture a progressive and developmental process? We are familiar with the phrases, "clothed with authority" and "the voice of authority". What are some of the sights and sounds we have come to associate with that sometimes awesome . . . sometimes welcomed . . . even at times, terrifying word — *authority*?

What about the infant? Shortly after experiencing the warmth and security of mother's arms and the sound of father's laughter, there come new and different feelings and sounds. Among the first of these to impress the mind and form reactions, are the words, "no . . . no". Yes, early he learns there are some "no — no" areas in his little world. Early he begins to form responses to this puzzling situation — his own desires and that voice and word which carries a discordant sound, even to his limited understanding.

As the years pass, hopefully, there would be a growing feeling of love and acceptance in his family circle and his expanding world. There comes conditioning, instruction and example in the meaning of, and need for, the "no — no's" of life. "Daddy says so . . ." brings a recognition of authority and its expected obedience. Also, it brings the realization of possible disobedience and resulting consequences.

Soon other "authorities" appear on the scene. Not only parents, but brother . . . sister . . . teachers . . .

policeman . . . the man at the grocery store . . . all seem to possess this choice-making formula. There are written, as well as verbal, signposts along the way. Even self-formed mental projections throw up questions and answers.

Can you see that when God is brought into one's awareness, already thought patterns are formed . . . consciousness of choice has become a part of life? At age five, "Thou shalt not lie," carries meaning. This protective device, "I didn't do it. Johnny did it!", can be used to escape possible punishment. Or at least it is worth a try. In another decade, "Thou shalt not steal," has real impact, as a teenager meets up with the prevalent "lark" of shop-lifting . . . "The others do it and get away with it!" Then add ten more years — "Thou shalt not commit adultery!" This can be a life-determining decision. Whether presented as "thou shalt not . . ." from God's Word, or just "situational ethics", *there stand those words — understanding and authority.*

Now let us consider that third ingredient — That one that ties it all together for us, as Christians. Outwardly, at least, we have acknowledged God as the original, final and rightful Authority and Judge. *Spiritual* authority — "Thus saith the Lord!" How has God chosen to reveal and administer His authority? Remember we are not talking about ecclesiastical authority but *spiritual* authority. There is a difference.

### THREE-DIMENSIONAL DISCLOSURE

Just as we have seen it in the physical realm, spiritual awareness has its definite origin, growth patterns and expectancies. To even *begin* to grasp God's plan and purpose in this area of His operation, we must recognize and accept some basic principles. One



which we have previously shared is His three-pronged thrust for setting up authority in our present Church-age.

Recall Jesus' parable in Luke 20:9-16, as He tells about the Master of the vineyard sending his servants to collect the produce. The husbandmen disregard the delegated authority — beat the servants, and cast them out. They even went so far as to kill the son of the master when he was sent on his father's business. They reasoned they could claim the inheritance with him out of the way. Jesus then raised the question: "What therefore shall the lord of the vineyard do unto them?" The answer came, "He shall come and destroy these husbandmen, and shall give the vineyard to others." Continued rejection of God's delegated authority results in finally rejecting God and going our own way — a rebel!

For an example of delegated authority, consider Paul and his words of greeting in Titus 1:1. "Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness."

To be operative, authority must be (1) of God . . . God had dramatically called Paul; (2) authority must be accepted by the one who is called by God . . . Paul had certainly gone all-out in his allegiance to his new-found Lord; and (3) that authority *must be accepted* by those to whom God's man is sent.

Do you remember those important words of Jesus in Matthew 23:29, "Blessed is he that comes in the name of the Lord." Again in Matthew 10:40, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Do you see where God puts Himself in this matter? He stands just one step behind His delegated authority. How we treat His servants determines our measure of seeing, hearing and growing in spiritual truths. Permit me to share with you two stories which bring home this divine arrangement. One is from my own ministry and the other from the life of a friend.

I had just finished preaching my first Sunday night sermon. I felt it had been a miserable message and I had died a thousand deaths there behind the pulpit. Walking up the aisle to greet the people after it was over, a little old Polish lady approached me and said, "Brudder Mumford, can I pray for you?" She was trembling all over . . . inwardly, I was, too. Pray for me? God's man of faith and power who had come to straighten everybody out? A woman? But God said, "You had better submit." So I knelt down on a pew in front of where she was standing and bowed my head — I knew I was in need. As she laid her hands on my head, the power of God came upon me . . . from top to toes . . . fingertips and all! Mentally, I asked, "God, how come you gave that to this little old lady?" But the Lord had sent to me a servant and she came to me in the Name of the Lord.

My friend, an Episcopalian priest, lay in the hospital. He was in so much pain that about all he could do was cry out to God for relief. A critical spinal operation lay before him. Through his hospital doorway comes a casual acquaintance — a Pentecostal preacher — full of life and high spirits. He shouts, "Hello, Father! Jesus sent me to pray for you!" The noise shoots more pain up and down that spine. The very thought of enduring, even for a few moments, that boisterous contact is repugnant. Coming closer, the visitor asks again, "Is it all right if I pray for you?" It seemed the easiest way out of an unhappy situation, so my friend nodded consent.

Relating the story to me, he said, "That man clamped his hands down on my head, pain mounting all the while. He bumped the bed and prayed loud enough to be heard all the way to heaven. He did everything wrong . . . and then he was gone. I almost thought I was, too! But as I lay there, I suddenly realized there was no more pain. It was such a relief and surprise that it took me quite some time to accept it." Simply because God's servant was received, God's power was released.

Too often we want our ministry directly from God. We want personal attention. We aren't about to receive what we need through some delegated representative. It works the same way, not only in isolated instances of ministry, but in receiving teaching and new revelations of His desires for us. We are prone to say, "I get my orders straight from God." Remember, God doesn't come after the grapes Himself . . . He sends His servants. It is a three-way stretch which God has ordained. And God blesses or afflicts us with "servants" according to our needs.

### STAND UNDER OR AGAINST

Turning to God's Word, Romans 13:1-5, look with me for a moment at the difference between power and authority. In verse one, the word *power* is used in some translations, but *authority* is the literal translation of the Greek word used here. Do you know the difference between the two? Authority is the badge that the policeman wears. Power is the gun he carries. If the badge doesn't get across the message, the gun will. Again, if a Greyhound bus is coming up the road, the officer doesn't stop the bus with power — he stops it with authority.

(1) *"Let every soul (every person) be subject (submit) unto the higher authorities. For there is no authority but of God; the authorities that be are ordained of God."*

(2) *"Whosoever therefore resisteth the authority, resisteth the ordinance (command) of God; and they that resist shall receive to themselves damnation (the literal word is judgment; this is not going to hell — not at all)."*

(3) *"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the authority? do that which is good, and thou shalt have praise of the same;"*

(4) *"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword (his gun) in vain: for he is the minister of God (the one who*



*fixes up those who have rebellion . . . Mumford's translation!) a revenger to execute wrath upon him that doeth evil.*

(5) "Wherefore ye must (it is necessary) for you to be subject not only for wrath, but also for conscience sake."

Two very important words are presented in these brief verses: *subject* and *resist*. Both are used not just once but several times. The literal translation of "subject" is two words and means "to stand under". The word "resist" is of the same Greek construction and means "to stand against". In any given situation you have only two choices — stand under or stand against! We must learn that when we feel this thing called resistance (or rebellion) rise up, we are obligated to recognize it and call it by its rightful name — *rebellion* — before it takes over. This means every soul — grandmother to child. Not a pleasant pill to swallow, is it? We might as well admit that it is not easy to submit and that even the word isn't palatable! But we can learn — and we must!

So . . . I come out from the grocery store and there is a ticket for overtime parking on my car. I want to rise up and stand against the whole police department. I tear up the ticket and three weeks later comes a knock at the door — it is the constable. I can resist him . . . and resist the judge . . . "It's unfair!" . . . "Thirty days!" I can be in jail and have only one thought . . . "Just wait until I get out!"

We have two choices: stand under and let that rebel die — or stand against and watch that rebel grow. Do you know that there is nothing anybody can do with you if you really want to be a rebel? The police know this is true. Workers with children and youth know it. Is this happening in our day? We have a whole generation that is standing against authority . . . parental . . . governmental . . . spiritual. As this evil element spreads, the feeling permeates into the church. The whole world may be going one way, but God asks the Church to go

His way.

Verse 2 tells us, "They that stand against, shall receive to themselves judgment." It does not say that it is God who is judging me. When I stand against, I am judging myself a rebel! As I continue in my rebellion, I become blind — not just to the facts inherent in a given situation, or against people involved — but I become blinded to the things of God. God has built His kingdom structure in such a way that it automatically excludes all rebels. You rebel . . . darkness grows; and you receive to yourself judgment. God does not judge. Oh, no. You do it yourselves. Listen, when you feel resistance rise in you, break. Stand under it! It is not for the sake of the authorities — whether they are right or wrong — the thing is this: God is giving you an opportunity to break that core of rebellion that is buried in your spirit. If that breaks, everything else will fall into place.

God has His laws. We stand or fall according to our choices. It involves individual responsibility. One day the Lord said to me: "Mumford, you and I are incompatible, and I don't change." It took awhile for that statement to sink in. Have you felt the full force of that truth yet? Most of us know how to manipulate and maneuver our parents and others who cross our paths. We know how to get our own way. This makes me doubly thankful that God cannot be bought . . . He cannot be threatened . . . He will never be out-manuevered. There is no escape. You avoid Him at one turn along the road and later you will meet up with Him around the next bend. He's there waiting!

### FEARS/PROBLEMS/ANSWERS

Rising up out of this divine arrangement of delegated authority comes some fears and problems. As we take our expected stand under the authority God has placed immediately over us, question marks appear on the horizon. But God has provided the answers and they are available to the

honest seeker.

Two fears in the Body of Christ are (1) that there will be no authority, and (2) that there will be wrong authority. Some of us are even afraid of the word "authority". Consequently, there are spiritual Lone Rangers. These ride off by themselves and admit to no need of anyone. "Just me and God." From my observation, it is mighty rough going out there riding the range all alone. It puts the fear of God in many of us because we realize that where there is no authority, the wolves have free access. Also, there is the danger of falling into the plight recorded in Judges 17:6: "In those days there was no king in Israel, *but every man did that which was right in his own eyes.*"

Then the fear of wrong authority: pitfalls here, too. We hesitate to submit for fear the one under whom we take our stand may ask us to do something we feel we just do not want to do! A strong plea from a mission field may come and the cry go out, "Everybody empty your bank accounts and give it to missions!" Is this a basic distrust of God?

Two problems add themselves for consideration: (1) that no one will want to submit; (2) that there will be spiritual dictators. Very real problems but with answers. As the Church moves into obedience, the listening ones will willingly come into subjection to the authority God places over them. And God will increasingly raise up men to places of authority who, in turn, will be submissive, themselves, and thus prove capable leadership.

Speaking of spiritual dictators, much criticism has been leveled in the past (and some of it justifiable) against ecclesiastical hierarchy and authority. But if we take a good square look at some of our smaller circles of operation, similar tendencies (only on reduced scale) might be brought to light . . . and that not of choice but perhaps necessity!

Often some of the fears and problems we raise prove to be only smoke-screens behind which we hope to take refuge. I believe God is moving



throughout the entire Body in an effort to open our eyes to His ways and means platforms. The Holy Spirit is bringing us into the whole truth in order to set us free — not to bring us into bondage, as some would have us believe. Jesus tells of this coming facet of the Spirit's work in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into *all truth* . . ." Authority needs to be received to become effective.

As to the possibility of authority being misrepresented, God can take care of this aspect, too. We must admit that once some of us taste the power of having authority over others, basic conflicts can arise. This is demonstrated in the following father-son situation.

My two boys engage in some back-and-forth argument. The older one finally gets tired of it and comes to me with the complaint, "Daddy, I can't do anything with my brother."

Asserting my parental authority, I say: "Well, go back in there and tell him, Daddy said . . ."

Willing to give it a try, I hear: "You had better get in bed, Daddy said so." It worked! Do you see how easy it would be to put that magical phrase in use to one's own advantage? "Daddy says do this . . . Daddy says don't do that . . ." And all the time Daddy may be unaware of misuse of his authority. But God is never "otherwise occupied" . . . or out of town . . . or caught off guard. He can protect and retract His authority!

We can use this same technique not only to brandish a club over those in submission to us, but, also, to worm our way out of submitting to someone. It is easy to say, "*God told me* . . ." when we want to go or get our own way. Nobody can argue with that, because He *is* the highest authority there is. If each one of us will stand guard over his own proper use of authoratative prerogatives, we will have less time to be questioning that of others.

How about this statement for a scorcher? *A rebel seeks to find fault with the authority over him so he will*

*not have to submit!* "I don't like purple ties . . . his hair is too long . . . preachers shouldn't drive Cadillacs . . ." Some "people-watchers" are constantly on the alert for any and all reasons for non-submission. As far as they are concerned, they have never yet met anybody good enough to warrant their submission and they have a little hardcore of rebellion to prove it. They might as well come right out and admit that what they really are after is to go their own way . . . run their own lives . . . do their "own thing" — irrespective and unbridled!

### UNDER-COVER AGENTS

And we might as well "tell it like it is" and try to hear it like it's told! To be effective kingdom agents, with proper working credentials, we all must be *under cover*. That goes for everyone — stem to stern. Paul recognized this principle and presented it in no uncertain terms. In Ephesians 5:21, he states: "Submitting (standing under) yourselves one to another in the fear of God." Then he goes on and speaks specifically to wives, husbands, children, servants, masters. In 6:10, he wraps it up, "Finally, my brethren, be strong in the Lord, and in the power of his might." Then comes the admonition to put on the whole armor of God, closing with a request for prayer, . . . "And for me, *that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel*."

This is just what I want to do here and now — share with you what I have been learning about "covering". What may seem new to us, proves to have been available to us all the time. In order to "spell it out", let's begin by saying that God establishes authority in the earth. He puts someone directly over each area of His creation. On the sixth day of His creative activities, He spoke to Adam and Eve: ". . . and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth

upon the earth." *All* should have someone over them, in the Lord, to whom they answer. This is submission — "Let every soul stand under."

The home was the first God-ordained unit of society. The husband/father was placed at the head of the home. Most of us men have assumed a position of "male" leadership in our homes — handy to have around when the furniture needs moving and such related "strong man" responsibilities — but we are speaking of *spiritual headship*.

One of the wide-spread depictions in the area of home-life in our entertainment world today is the movie and television portrayals — along with the comic strip characters — showing "dear old dad" as a bumbling, stumbling idiot who trips over the coffee table, with the wife and children helpfully guiding him along through life. There is also a profusion of husbands without wives, and wives without husbands, who are all trying to make it on their own. This affords a lot of laughs along the road . . . but when the surface is scratched, the pathos shows through. Male mediocrity and female liberation are two sides of the coin that Satan is trying to pawn off on us today. Church, hear me, don't buy it!

In the Mumford household there have been some adjustments, just as there are in every home. Picture things as they ought to be: father, priest of the home . . . in his proper place over his family — a spiritual covering. *This is as they ought to be!* The following "before and after" presentation depicts part of our "transition".

SCENE I (Some years before we really began to understand what was going on): Father goes off on an extended teaching mission. My wife, two daughters and two sons are left at the mercy of the devil. Sure enough . . . things begin to go wrong. The refrigerator stops working. The car won't start. Children are wanting to run off in all directions. Sickness . . . confusion . . . questions! My wife, Judy, gets on the phone: "Honey, you just have to come home . . ."



Here am I away trying to do the will of God! I had a hard time figuring it all out. Then I saw two things. First, I was not taking my rightful place as the priest in my home. When the priest is not taking his place, as ordained of God, the home is uncovered and demon activity comes in and out at will, causing havoc. The home and family are under attack. Secondly, when I take my stand and assert it in the home, that home is under covering. I said, "Devil, listen to me. This home belongs to Jesus Christ. I am priest of this home and you get your hands off!" What happened?

Scene II Father is off again on a trip . . . the phone calls take on a different tone. I call, "How are things going, honey?" Answer: "Great . . . We miss you . . . praying for you . . ." I began to see the covering of the Lord come down over my whole home — financially, physically and spiritually. God healed and helped in every area.

*But*, if my wife rejects my ministry, I am in trouble. If my wife receives my ministry, she receives from me. The same goes for the children. This is *covering*.

What about persons who are not in a "home" situation — the singles, the widows, the divorced? I often wondered why God commanded His people to . . . "take care of the widows, visit the fatherless." Now I am beginning to understand this was not just to make sure they had money and food in the house. God was calling on the men in the leadership of the church to take care of these who had no covering, that they might be protected, not just from the physical demands of their aloneness, but from the rebellion that can result from having to stand unprotected in the spiritual realm. No one is made that way. We need each other.

This principle is valid in a prayer group . . . a church . . . and it also applies to men in individual ministries. When God said, "let every soul be subject . . .", He meant just what He said. When I am called to a certain area to teach, I go first to my brothers to

whom I am submitted in Fort Lauderdale. After prayer and laying on of hands, I feel that I go out to serve with the blessing of God upon my ministry. I go as a submitted member of the Body of Christ. Frankly, it was not always like that. But God said, "Mumford . . . Oh, Mumford . . ." I began the ". . . but, Lord . . ." response. He would have none of it! We are all in the learning stages and the Master Teacher knows just how to bring us around.

What if your particular "covering" doesn't come up to your plans and specifications? Is this any excuse to "come out from under"? No. Your responsibility is to take that one to the Lord. You may be certain that once you have taken your proper place, God is going to test you. The rain may come through a few holes in the roof, but ask God to patch up the leaks.

Wife, you may feel you know more scripture verses than your husband . . . you listen to more tapes . . . but . . .

Teen-ager, you may feel Dad has been a bit rough on you and you are going to stay out all night to prove to him you are entitled to a few rights of your own, but . . .

Church member, you may not like the color the pastor has chosen for the new carpet in the sanctuary — and you . . . chairman of the committee for raising funds . . . but . . .

Do you know how to tell the difference between the sheep and the goats? Sheep don't butt! Is that excuse you make a cover-up for your rebellious spirit? The "buts" are not an acceptable reason for your lack of submission.

When you come into submission, this is when your rebellion will be revealed, should any be lurking in dark corners hoping to avoid exposure. This affords God the opportunity to present to you the privilege of making changes and adjustments in that attitude. I have had my own children pray me into a place of submission. With submission, comes a wonderful release. The driving spirit that often keeps us going full steam ahead,

churning up a heat of religious fervency that is really only froth, subsides and we settle down into a spiritual maturity that brings cleansing and joy.

To experience the outworking of this principle, each one must search out and find someone to whom he can *verbally* submit.

Children go to your parents and *tell* them, "Dad . . . Mom . . . I have been rebellious. But I want to submit to you." Do the same to your school teacher.

Wives, make it clear to your husbands, in *words*, that your wish is to take your stand under his covering.

Every minister . . . missionary . . . worker in the kingdom must have someone to whom he is submitted.

Remember, once you submit, then comes the test to see if you said it only with your mouth — or if you meant it from your heart. Also, remember when the test comes, the one thing that determines whether you pass or fail is your determination to maintain your stand and relate in a submissive attitude, even if you do not agree in every situation. I know of a church where the members took the stand that "our" pastor is right, even when he is wrong. God has blessed this church financially, spiritually and every other way. One can feel the presence of God when he goes into that gathering.

Yes, God is moving us into new territory — and there are some dangers. However, no danger in exploring and claiming new territory is as hazardous as the danger of continuing in rebellion. Submission breaks that core of rebellion and as it breaks we are set free. We are brought into a new spiritual relationship whereby we stand under one another, as well as standing beside each other. Continual confusion subsides and in its place comes the fulfillment of Jesus' prayer to His Father:

*"That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:21) □*





forum

# Salvation

**"What does it mean to repent? What part does this play in Salvation?"**

**Mumford** — As one who teaches, words are most important to me. Repent is one word (as is Salvation) that has "worn with time", and to many has lost original meaning. Often we get the picture of the "mourner's bench" — a group of semi-desperate helpers and an emotionally distraught seeker! The word has many imperfections, but repentance is born more in the will than it is in the emotions — "turn or return", in the sense of one who has rebelled, coming back to serve their God. More than a change of mind (this is included), it is actually a change in life-style, a reorientation of one's conduct, friends, places to which we go, ethics and morals. Repentance is a rebel come home!

**Simpson** — Yes, Bob, I agree with you in stressing that repentance means to turn around or reverse direction. True repentance is a change that is based on a *genuine conviction*, not a change imposed by circumstances or emotions. II Corinthians 7:10 speaks of Godly sorrow. I believe Godly sorrow comes when God shows us ourselves as He sees us. Seeing our lives and the direction we are taking as God sees us, we then turn around.

Repentance is the first step in salvation (Acts 2:37, 38). Turning away from our own way is essential before we can exercise faith and follow God's way (Hebrews 6:1). I personally believe that omitting the message of repentance is one of the most glaring failures of modern religion.

It should also be understood that repentance is a continual thing. Repentance does not just deal with obvious sin, but it renounces the root of sin, the human will. According to

**PANELIST:**  
**Bob Mumford**  
**Derek Prince**  
**Charles Simpson**



*This month's Forum guest is Myrtle Gibson  
from Mountain Rest, South Carolina.  
An active church member,  
Myrtle owns and operates a  
Charismatic bookstore in Mountain Rest.*



Isaiah 55, even God's people can pursue that which does not satisfy. Repentance is turning from and continually resisting our own way in favour of His way.

**Prince** — Let me add that God's requirement of "repentance" needs to be understood in the light of Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Jesus) the iniquity of us all." The basic, universal guilt of the whole human race consists in this: each one of us has gone his own way. In so doing, each one of us has rejected God's way and turned his back on God. The Bible uses the very strong word "iniquity" to describe this.

Repentance means that I stop going my own way; that I turn around, and submit to God, willing to do whatever God requires of me.

The Holy Spirit is the one who initially prompts me to repent. In turn, I must respond to the prompting of the Holy Spirit by a decision of my own will. Repentance may be preceded by "godly sorrow" (See II Corinthians 7:10). However, repentance itself is not an emotion, but a decision.

Apart from the prompting of the Holy Spirit, I cannot achieve true repentance merely by my own efforts.

In offering mercy to the sinner, God always requires first repentance, then faith. Throughout the New Testament this order never varies. See the following passages: Mark 1:4, 15; Luke 24:47; Acts 2:38; 3:19; 17:30; 20:21; Hebrews 6:1.

Where there is no repentance, there can be no true faith. This is summed up by the statement of Jesus, repeated for emphasis, in Luke 13:3,5: "Except ye repent, ye shall all likewise perish." Therefore it is not correct to present the Gospel in the phrase: "Only believe."

**"What does it mean to  
"believe in Christ"? Is this all  
that is necessary to Sal-  
vation?"**

**Prince** — In New Testament Greek, the verb "to believe", when related to salvation, is followed by the preposition "into" (not "in"). For example: "He that believeth *into* me hath everlasting life" (John 6:47); "With the heart man believeth *into* righteousness" (Romans 10:10). This preposition "into" implies change, or motion.

This is the difference between "head" faith and "heart" faith. "Head" faith is mere intellectual acceptance of historical facts, or doctrinal statements, without any corresponding change of life. "Heart" faith implies a transition from one condition to another — from sin to righteousness, from death to life.

The key word that sums up "heart" faith is "commitment". True, Biblical faith in Christ implies wholehearted, personal commitment to Christ. Without such commitment, there is no salvation. Charles, what are your thoughts here?

**Simpson** — Permit me to put it this

way . . . To believe in Christ is to accept His claim to be the Saviour of the world and to trust Him. To trust Christ is to put all of your weight upon Him. I would say a qualified, yes, in answer to your question. Faith in Jesus alone is enough (Acts 16:31). But faith in Jesus implies that we have already *repented*. If one says he has faith in Jesus but has not repented of his former ways then he is dishonest. Without repentance we could not have the faith to believe.

Also, faith in Jesus implies that we will obey Him. Jesus, Himself, could not understand why men would call Him Lord and not obey Him (Luke 6:46). Faith implies that we will be baptized, publicly confess Jesus and keep His ordinances. Anyone who preaches a faith that does not result in obedience has a dead faith. However, one who preaches that we are saved by *works* simply lays another yoke on an already overburdened sinner. According to the scriptures we are saved by *faith*, and faith follows Jesus where He leads (Romans 5). Following Jesus is all that's necessary to salvation.

**Mumford** — I like your use of that word FOLLOWING, Charles, for there is an "easy-believism" which has swept the world, especially in the U.S. In an effort to make the gospel simple some have made it ludicrous. Never is the noun or verb used for *believe* used in the sense of mental assent. It, by its nature, is a love word, intimate and full of action. As Derek said, *Believe* is almost always used with the Greek preposition "eis", which should be translated INTO. John, in the gospel



and the epistle, makes this very clear. One "believes (continuing action) into Christ". That is until his whole life, attitude and action is "in Christ". Salvation, by New Testament understanding, not only provides forgiveness for past sin and rescues us from the darkness of this evil age, but provides us with the supernatural life of God in the Person of the Holy Spirit. One should never assume he has experienced the "new birth" by a mental assent to a certain set of scriptures, feeling sorry, or even shedding a few tears. Enlightenment may come on such an occasion, but the journey is yet ahead of you. Let me use the Prodigal Son and picture seven steps to Salvation:

(1) "He came to himself" — this is *enlightenment*. While in the pigpen, he knew he was a sinner and something *could* be done about it.

(2) "I perish" — this is deepening *conviction*, which leads to repentance. Motivation from the Holy Spirit to change direction.

(3) "I will arise and go" — this is *decision*, that act of the Human will which must cooperate with the conviction of the Holy Spirit to precipitate action.

(4) "I have sinned" — that is *repentance*. We described this in answering your first question. At this point, his direction changed. The rebel was coming home!

(5) "And he arose" — this is *action*. The reason we know repentance had been given him was the *action* which followed.

(6) "When he was a great way off" — This is *perseverance*, necessary for the long journey *out* of rebellion and sin. Immediately forgiven, but the journey required perseverance until *he* knew he was home.

(7) "His Father . . . kissed him" — This is *encounter*. When this is lacking, it leaves a person with mental assent to a set of doctrines. When the Prodigal encounters his Father's love — he knows and knows that he knows. The robe, the ring and the shoes are all extra.

"I read in Ephesians that we are saved by grace. What is meant by 'grace'?"

Prince — "Grace" is normally defined as "the free, unmerited favor of God towards the undeserving and the ill-deserving". I actually deserve punishment, but grace offers me forgiveness and favor instead.

"Grace" is contrasted with "justice". Justice demands a due reward, both for those who do well, and for those who do ill. Since all of us have done ill, justice demands that we receive the due reward for our ill-doing, which is death. However, in place of death, grace offers to those who repent and believe in Christ the free, unmerited gift of eternal life. See Romans 6:23. Grace is able to offer this gift only because justice has already been fully satisfied by the atoning death of Christ.

It is extremely important to understand that God's offer of mercy is the product solely of His grace. God does not "owe" us mercy. God's justice would in no way have been compromised if He had allowed the whole human race to perish without even the offer of mercy.

Mumford — Derek has told us what grace is. Let me say what *it is not*. Grace is not pity — though most of us need that. Both Old and New Testament hold this to be a major theme. The Apostle Paul used the word grace more than any other writer, for he understood and had experienced what may be described as, "God's redemptive love revealed by His continued faithfulness to His covenant people". Paul could hardly comprehend or express the love which was so patient to Israel in the Wilderness, and now revealed in Jesus Christ. Once God entered into a Covenant, Paul knew that God would keep His promise. Hence we get these words, "for by *grace* are you saved." We enter the New Covenant by the blood of Jesus Christ, but it is God's grace which guarantees it will not turn out wrong!

Simpson — Just one last thought here. The word translated *grace* also means *gift*. So grace is a gift. As we trust God (faith) He *gives* us forgiveness, mercy, a regenerated spirit and the ability to follow His guidance.

Paul is stressing the fact that we cannot earn the right to be forgiven. Nor can we make ourselves what we ought to be. But, if we trust His sacrifice, he forgives and recreates. Bear in mind that His grace operates as we repent and express faith.

"I have heard some say that we 'get it all' at salvation; others say that we come into 'it' as we grow in Christ. What are they talking about?"

Simpson — To say that we receive all that God has when we are born again is true legally. Legally, a child becomes an heir. Romans 8:17 says that if we are children of God then we are joint heirs with Jesus Christ. Jesus Himself said "all that the Father has is mine." (John 16:15). So when we are born again, or born of God, we become the legal heirs to everything that the Father has.

However, obviously it is possible to be legally entitled to something that we never actually came to possess. Many heirs have lost their inheritance though they were still related. The children of Israel were given Canaan while they were still in Egypt. Canaan was theirs legally, but all but a few died not having experienced Canaan. The book of Hebrews warns us not to come short of our inheritance (Hebrews 4:1). Personally, I don't believe it is speaking of going to heaven when we die. I believe we are being warned not to miss what God has promised us in this life — victory, peace and abundance. As we grow in faith we do experience more and more what was already legally ours.

In Joshua 1:11, Joshua exhorted the people to *possess* what God had already *given*. So, I believe we do



legally come into all God has for us when we are born again. But as we grow in faith, we come to experience more of what Jesus died to give us.

**Mumford** — Charles, let me reinforce what you have said by looking at the question from another angle. The basic confusion is that of failing to distinguish between position and experience. When one has been united with the Lord in the new birth, he has *positionally* come into all that Christ has provided in His total redemption. When one lives on *positional* truth, however, he may be most weak, ignorant, ever struggling with personal sin. In the new birth, he has partaken of the new life in Christ, but is yet a babe. *Experience* has to do with the degree or depth which that new life is working in our daily experience. Paul explains this distinction in Galatians 4:1. “. . . the heir, as long as he is a child, differs nothing from a servant, though he be lord of all.” Positionally, he is heir and lord. Experientially, he is like a servant. Christian maturity is the determining factor.

**Prince** — We must also distinguish between “regeneration” and “salvation”. Regeneration (i.e. being born again) is an *experience*. Salvation is a *process*. Regeneration is the doorway that ushers us into the salvation process.

Regeneration is the result of receiving Christ personally as Savior. “But as many as received him, to them he gave authority to become children of God . . . who were born . . . of God” (John 1:12–13). Through regeneration a person receives “authority to become a child of God.” Thereafter a person grows to Christian maturity by continually exercising this authority. This is the salvation process. In this there are many different phases and experiences. The requirement for continuing growth is continuing faith, expressed by obedience. One essential part of the salvation process is water baptism. “He that believeth and is baptized shall be saved” (Mark 16:16).

It is a great mistake to regard salvation as a static condition. “But the

path of the righteous is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18). If we continue walking in the path of righteousness, the light will grow brighter day by day. Each new revelation of truth will demand a new act of obedience. Each new act of obedience will in turn lead to a new revelation of truth. This is what Paul describes as “walking in the steps of the faith of Abraham” (Romans 4:12). The language of the New Testament concerning the life of the Christian always implies growth and progress, never a static condition.

**“I have seen some people use their promise of salvation as a free ticket to live any way they please; then there are some who keep people living in fear by telling them that they cannot be saved if they do not live right. What does the Scripture have to say?”**

**Mumford** — WOW! The conflict of the ages is upon us today! How the theologians and Bible teachers struggle with this one. Christian liberty versus personal holiness — and beyond that, the issue of the security of the believer. What may be termed “greasy grace” is surely not a biblical concept. That is, accept Christ and do as you please. The converse, however, of legalistic fear is as bad and sometimes more damaging. Simplistically, Paul says, “. . . you were called to liberty” — and in that liberty must have been the possibility that it be carried too far, for he then adds the balancing factor — “Use not liberty for an occasion to the flesh” (Colossians 5:13).

**Prince** — What you have said, Bob, is so very true. In almost all spiritual experience it is possible to miss the central truth by veering towards one or other of two opposite extremes. There are those who lay such emphasis on

“works” that they virtually nullify “grace”. On the other hand, there are those who make “grace” an excuse for careless, sinful living. Historically, the first of these errors has at times characterized the teaching of Roman Catholicism. The second error is more commonly associated with certain fundamentalist groups. The New Testament guards carefully against each error. The teaching of Romans and Galatians is wisely balanced by the teaching of Hebrews and James.

In achieving a proper balance of understanding, I have found it helpful to bear in mind certain simple facts:

(1) In New Testament Greek a “believer” is not a noun, but the present participle of a verb. A “believer” is “one who is believing”. Therefore, when a person ceases to “be believing”, he ceases to be “a believer”.

(2) The Greek present tense normally implies continuing or repeated action. In John 10:27, for example, the words of Jesus may accurately be rendered: “My sheep continually (or regularly) hear my voice . . . and they continually (or regularly) follow me.” Thus an essential mark of the true “sheep” is *continued* hearing and *continued* following.

(3) All the epistles of the New Testament were addressed to professing Christians, not to unbelievers. This applies to warnings such as: “Whatsoever a man soweth, that shall he also reap . . .” (Galatians 6:7); “If ye live after the flesh, ye shall die . . .” (Romans 8:13). These warnings were addressed to Spirit-baptized Christians. In particular, every Christian would do well to study carefully the five successive warnings contained in the following passages of Hebrews: 2:1–4; 3:7–4:13; 5:11–6:21; 10:26–39; 12:15–29.

**Simpson** — Yes, this question involves many controversial facets. And I believe the question deserves more detailed reply than some others. Anyone who tries to use the blood of Jesus as a free ticket to self will, obviously has not repented and misunderstands grace. Romans 6 deals with this prob-



lem. "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Since we are new creatures, baptized into Jesus' death and resurrection, we will live a new life.

Some people accuse those who believe in the security of the believer, of believing that one can do anything he wants to and still be saved. The truth is, a "saved" man has had his "wants" changed. Since a child of God is born of the eternal Word (I Peter 1:23), he has been joined to the Spirit of God (I Corinthians 6:17) and has eternal life abiding in his very being. That seed of eternal life cannot sin. In other words, the regenerated spirit of the Christian joined to The Spirit of God does not sin (I John 3:9). He is a new creature motivated to pleasing God (Colossians 3:3).

What if a Christian does sin? While his *spirit* has been renewed, some areas are *still being* renewed — the soul (mind) and body. Evidently, it is possible that a Christian can sin in these areas, because John wrote (who also wrote I John 3:9), "My little children, these things I write unto you that you sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The grace of God is not dependent on the *merit* of the Christian, but on the *faith* of the Christian. If we trust Christ, He will help us work *out* in our lives what has been worked *into* our spirit. We do not have to have an unhealthy fear or torment that God will cut us off if we miss the mark or come short (I John 4:9–19). We have a covenant with God, made by the blood of Jesus. (Hebrews 9:13–15). He has promised full redemption and sanctification. (I Thessalonians 5:23, 24; Jude 24). He regenerated us in the full light of His eternal foreknowledge. God does not guess concerning our outcome.

Lest we use these great assurances to promote presumption among those who would abuse grace, we have passages that warn of the possibility of apostasy, or being cut off. Hebrews

6:1–8 is a case in point. Hebrews 10:38, 39 is another. We who stress grace, must not fail to warn, as God's word warns the presumptuous. Apostasy, as I see it, is an irreparable state. For a mature child of God to presume on God's grace through willful rejection of God's correction, is a most dangerous position. I would not give comfort or guarantees to such a person. Pray for them. (I John 5:16–21).

**"This final question has two parts — Can people who have never heard about Christ be saved? Also, what about young children . . . Is there an 'age of accountability'?"**

**Simpson** — We have no hope that anyone can be saved except through the blood of Jesus. We are not authorized to preach any other "good news" except the redemption in Christ.

Paul says in Romans that all men are without excuse since creation speaks of the creator. (Romans 1:18–21). I believe that God reveals Jesus to those who are open to receive Him.

When one exercises faith in what he does know, God will show him more. (Ephesians 5:14). I believe Cornelius is an example of this. (Acts 10). He sought God sincerely and God saw to it that he received the gospel.

In the final analysis, we have to trust the righteousness of God for the answer to the state of the unevangelized. Their condition must be serious or Jesus would not have died to bring men out of darkness. Nor would He have left us with a command to evangelize.

Yes, I believe one is accountable to the degree of his understanding. "Unto whom much is given, much is required." This applies to those who have heard and seen much (such as Capernaum), or those who have heard little. It also applies to children who lack maturity to decide. Isaiah 7:14 speaks of an age *before* a child is able

to refuse evil and choose good. I do not believe children are accountable until they come to understand and make their choice deliberately.

Derek, why don't you wrap this session up with your thoughts on these two related questions?

**Prince** — All right, Charles, let me begin by saying that the Bible clearly establishes two basic truths concerning salvation:

(1) Apart from Christ, there can be no salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

(2) Apart from faith, no person can be accepted by God. "But without faith it is impossible to please him (God): for he that cometh to God must believe . . ." (Hebrews 11:6).

However, the way in which faith in Christ may be exercised differs in various periods of God's dealings with the human race. Before Christ actually came, faith in Christ was based on types, shadows, prophecies, or other revelations directed towards the future. In our present age, faith is directed towards the historical facts of Christ's death and resurrection.

The necessity of faith in Christ for salvation explains the tremendous urgency of preaching the Gospel to all. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14)

There is an age at which each person becomes morally accountable for his own actions. In Jonah 4:11 God speaks of "more than 120,000 persons in the city of Nineveh that cannot discern between their right hand and their left hand". Some commentators suggest that these are the persons too young to be accountable for their own actions.

Before reaching this age of accountability, a person is "innocent" (but not necessarily "sinless"). Obviously God's justice would not condemn the innocent. However, the final



disposition of all souls is in the hand of God, and in this area there are "secret things" which He has not seen fit to reveal to us. Meanwhile, we are obligated to obey the truth that is revealed to us. "The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law" — that is, all that God reveals to us in His Word. (Deuteronomy 29:29). □

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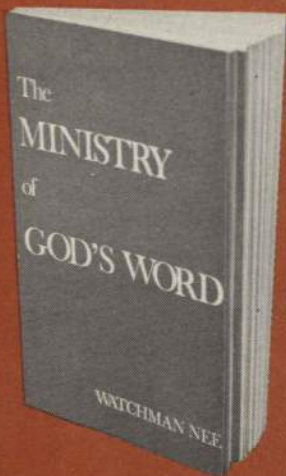
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