

# new wine

FEBRUARY 1973

THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH



Health and  
Healing

... The first in a special two-part  
series on this timely subject.



# "Health and Healing- it's up to you!"

by  
Derek Prince

Part  
I

Many Christians today believe in divine healing and they receive healing. However, quite a number of these same people do not stay healed. Over the years, I have observed that if a well-known healing ministry comes to a city, multitudes of people will go forward for healing. They will testify that they were healed and, doubtless, their testimony is true. However, should this same ministry return six months later, a majority of these same people will again be found seeking healing. Why is it that many who receive healing do not know how to retain health. The Bible teaches both!

## HIS WILL IN HEALING

In dealing with the theme of God's power to heal, there is one central issue which has to be settled: *Is it the*

*revealed will of God to heal?* Each one of us must resolve this issue for himself. Let me share with you my own experience in coming to a satisfactory solution.

During World War II, I lay in a military hospital in North Africa for one year. The doctors were not able to offer me a cure. While there I wrestled with this problem of healing. Until I became convinced that it was God's will to heal me and to keep me healthy, I did not get out of the hospital. It took me that one full year to resolve the issue from scripture. Thereafter I proved it in personal experience. Leaving the hospital still uncured, without further medication of any kind, I received a complete and permanent healing.

It is my conviction that in most cases where healing is not received, or

where it is not retained, the basic problem is a lack of assurance concerning the will of God. So we ask ourselves: Is it the will of God to heal? To heal all who come? Only to heal some? Or is sickness sometimes the will of God?

I want to approach these questions in a logical manner. Before I became a preacher, I was a logician. I have found this early training very helpful in studying the Bible. I believe the Bible to be the most perfectly logical book in the world. God wants us to be logical in applying its truth.

Suppose for a moment that you tell me, "I believe my sickness is God's will for me. It is a blessing that God has put upon me." Well, then, please be logical. Don't try to get rid of God's blessing. Cultivate it. That is the logical thing to do. If God has placed



sickness upon you to do you good, then you are very wrong to seek to get rid of that sickness. You are still more wrong to go to the doctor and involve that innocent doctor in fighting against God's will for your life. The trouble is, many of us can be logical about secular matters, but when it comes to the spiritual realm, logic just vanishes. If it is really God's will for a Christian to be sick, then it is sinful for him to try to be healed.

I believe the will of God is revealed in His Word, the Bible. This is our great basic source for discovering the will of God. There are three main ways in which God's will concerning healing is revealed in His Word: (1) By the Nature of God; (2) By Jesus' Ministry; (3) By Christ's Atonement.

### REVEALED BY THE NATURE OF GOD

Read with me this incident which took place at the time Israel was coming out of Egypt into the wilderness (Exodus 15:23-26).

(23) *"And when they came to Marah, they could not drink of the waters of Marah for they were bitter: therefore the name of it was called Marah (which is the Hebrew word for 'Bitter')."*

(24) *"And the people murmured against Moses, saying, what shall we drink?"*

(25) *"And he cried unto the Lord: and the Lord shewed him a tree which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them."*

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

In Hebrew the last phrase, "that healeth thee", is a single word. It means literally "thy doctor". The same word is used in the title of a modern Hebrew medical journal, which is called "The Hebrew Doctor". In other words, God said to Israel, "I am Jehovah, your doctor." That is exactly what it means. God revealed Himself as the doctor, the physician, the healer of His people.

This revelation was given, not because Israel sought it, but because God desired them to receive it. It arose out of a situation of their need, but it was the revelation of the eternal nature and will of God for His people.

Notice that God's promise to Israel began with an "If". God said, "I am your doctor, and will continue to be your doctor, provided you meet certain conditions." The very first condition is the basic and primary condition all through scripture for receiving healing from God. It is, "If thou wilt diligently hearken to the voice of the Lord thy God . . ." The literal Hebrew phrase is, "If listening thou wilt listen . . ." It repeats the verb "to listen".

I once asked God, "How am I to listen listening?" His answer was: "You have two ears, the right and the left. To listen listening is to listen to God with the right ear and to the devil with the left? God's word comes in by the right ear. The devil's lies come in by the left ear. They meet in the middle of your head and the result is confusion. The great secret for receiving healing is listening with both ears . . . giving undivided attention to what God says to you in His Word. "If you will listen listening, I am your doctor permanently." Beautiful promise!

Twelve centuries later, God said to Israel in Malachi 3:6, "I am the Lord, I change not." Continuing into the New Testament, we read: "Every good and every perfect gift — including healing and health — is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

This is true of God. He never varies, never changes. He never has moods. He never changes His mind. He is the great Eternal! And He says, "I am your doctor." He was and is, and will be. God's nature never changes.

### REVEALED BY JESUS' MINISTRY

To me, the clearest summation of the ministry of Jesus is given by the apostle Peter in speaking to the household of Cornelius (Acts 10:38).

*"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil . . ."*

Notice that all three Persons of the Trinity — Father, Son and Holy Spirit — are united in the ministry of healing.

God, the Father, anointed Jesus, the Son, with the Holy Spirit. The result was that the Son, as the personal representative of the Godhead, went about doing good and healing all who were oppressed of the devil. Healing is of God. Sickness is of the devil. This is very, very clear. Father, Son and Holy Spirit are united in bringing healing to suffering humanity.

The earthly ministry of Jesus was the revelation of God's will in action. In John 6:38 He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." In John 14:9-10 He said, "He that hath seen me hath seen the Father. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." *(Continued on page 6)*



## WHAT DO YOU DO WITH AN OLD MAGAZINE?

Dear Friends in Christ:

Please do continue to send NEW WINE Magazine my way. The teaching therein is ever so helpful and the teachers the best!

When I am finished reading it, I share it with people new in the charismatic revival, with the request that they keep it circulating and no one dare say how far and wide is the outreach.

E.T.  
Florida

Dear Brothers:

My son Ric received NEW WINE, but it does not stop with him just reading it. After reading and sometimes rereading, we then pass it on to others so they may learn and grow in the Lord.

I think we most enjoy the question and answer article. It helps us to understand so many things.

Thank you so much for NEW WINE. God bless you.

Mrs. R.E.  
Florida

Dear Friends in Christ:

Praise the Lord Jesus for such a greatly desired publication as NEW WINE. We have just received another copy of it and are enjoying and hungrily devouring its contents. Afterwards we pass these on to others and ask them to keep passing them on. We have learned more from this magazine and the teaching tapes than ever in our lives and we were saved forty years ago as children. It is just wonderful how God knows our hearts' hunger and raises up those who can plumb the depths of God's Word and feed our hungry souls.

Mrs. W.M.  
Massachusetts

Dear Friends:

Your magazine has been a wonderful blessing to me. I don't want to miss an issue.

I used one of your articles and led

one of my friends into the baptism of the Holy Spirit. She knew nothing about this experience. I had talked to her, but seeing this in your magazine led me to know how to pray in such a case.

I delight in every issue and may God continue to bless each one of you.  
Yours in Christ,

Mrs. M.B.  
Georgia

Dear Sirs:

We do appreciate receiving the NEW WINE Magazine! After reading it, we pass it on to others. The articles always seem relevant to what we are learning here.

We have heard Bob Mumford, Derek Prince and J. Cornwall speak in our area and do appreciate further teaching by them.

M.M.K.  
New York

Dear Sirs:

A friend gave me a copy of your NEW WINE Magazine and I am thrilled with the good sound teaching and the spiritual food that you are making available to all interested.

J.G.  
Arizona

Dear Brothers:

I cannot thank the Lord enough for the ministry that NEW WINE Magazine has been to me and my friends. Some issues get so worn from being borrowed, studied, and reread. Several of the people who have borrowed them are now on your mailing list.

S.W.  
Colorado

Dear Sir:

I get your NEW WINE Magazine and I enjoy it very much. It has helped me in so many different ways. I appreciate it and would like to continue to get it. After I have read and studied them I pass them on to other people that I know will read them.

R.Y.  
Georgia

## THANK YOU!

Dear Editor:

I wish there was a way to express in words the gratitude I feel towards your magazine and all the ministry of Bob Mumford, Charles Simpson, Don Basham, Derek Prince, etc. The depth and maturity of both the magazine and the Christian Growth Ministries is a real joy. I feel I can be confident in the teachings expressed because everything is so scriptural and spiritually mature. Perhaps much of this is due to the "covering" provided by submission to each other in Christ.

A special thank you for "Bible Study" — it is always so helpful! For one new in the Spirit as I am (and as our group is), your guidance is VERY much appreciated.

A special note of commendation for the two articles on "Home Bible Study" and "The Covering of the Lord" in the October issue. They were an answer to prayer!

I am enclosing a contribution to pay (in part) for your contribution to my life.

Mrs. M.H.  
Texas





# Editorial

God's word for the Church in this day seems to be clear — obedience, holiness, repentance, divine order in the church and in the home. It's not that He ever quit dealing in these areas, but today, somehow, there is a fresh stirring in God's people over these matters.

In home life for instance; Larry Christenson's, *The Christian Family* is close to the top on the list of religious best sellers; children are going home and submitting to parents; marriages are being shaken to their core, trying to find God's order of things. A large percentage of the letters sent to *New Wine* "Forum" involve some area of home life. What does it all mean?

"Behold, I will send you Elijah, the prophet, . . .

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, . . ." Malachi 4:5-6. Home life?

God's dealing has been centered around the home and family since the beginning and it is one of the first things to be shaken when God moves in the church . . . it is the foundation of church structure.

Whenever the ministry and spirit of Elijah have come, there has always followed a ministry of great power. Before the outpourings of history there had to come the ministry of preparing vessels to contain what was to be given. Before the ministry of Elisha came Elijah; and before the ministry of Jesus came John the Baptist, who came in the spirit of Elijah.

There are many Elijahs and Johns crying in our day as never before, "Prepare the way of the Lord." If you listen, you can hear "the sound of an abundance of rain."

## new wine MAGAZINE

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How did Jesus demonstrate God's will in the matter of healing? The gospel record leaves no room for doubt. There is no record in the scriptures that Jesus ever turned away any person who came to Him for healing. There were those who did not come and therefore did not get healed. But everyone who came to Him was healed. He never said, "It is not the will of God" . . . "there is a reason for your sickness that I cannot change" . . . "You have been sick too long" . . . "Your sickness is too serious." Every single person who came to Jesus in His earthly ministry for healing, was healed.

#### SEALED BY CHRIST'S ATONEMENT

Isaiah Chapter 53 contains the Bible's most complete description of the atonement of Jesus:

(4) *"Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted."*

(5) *"But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed."*

Where the King James Version uses the English words "griefs" and "sorrows", the literal Hebrew says, "Sicknesses" and "pains". In the German and Scandinavian versions their regular words for sickness and pain are used. This is the correct meaning.

Taken together, these two verses present God's all-inclusive provision for both spirit and body. "Transgressions" and "iniquities" describe man's problems in the spiritual realm. God's spiritual provision is "peace". "Sicknesses" and "pains" describe man's problems in the physical realm. God's physical provision is "healing".

This passage from Isaiah is quoted by two writers of the New Testament, both of them Jewish and familiar with the Hebrew language. Both of them, inspired by the Holy Spirit, endorse this physical interpretation of Isaiah.

In describing the public ministry of Jesus, Matthew writes: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet (Isaiah 53:4), saying Himself took our infirmities and bare our sicknesses" (Matthew 8:16-17). The proof that Isaiah's prophecy was fulfilled consisted in the fact that Jesus "healed all that were sick".

Our second writer in the New Testament to quote Isaiah's prophecy is Peter: "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes (or wounds) ye are healed" (I Peter 2:24). In the phrase, ". . . ye were healed", Peter uses the standard Greek word for physical healing, from which the Greek word for a doctor is directly formed.

Old and New Testaments unite in this clear testimony: On the cross

Jesus took our sicknesses, He bore our pains, and with the wounds inflicted on His physical body, physical healing was obtained for us.

For every child of God, therefore, the question is not, "Is healing the will of God?" Rather it is, "How can we appropriate the healing which God has already provided for us through the death of Christ." Our healing is already accomplished. Hear Jesus declare it from the cross, "It is finished!" There is nothing more to do. All we have to do now is to receive what has already been done.

#### DIVINE ADMINISTRATOR

The New "Testament" is rightly so called. It is Christ's "last will and testament". Everything in it is made legally ours by the death of Christ. However, every will — or testament — requires an executor, to administer the estate on behalf of the heirs to whom it has been bequeathed. As God's children, we are His heirs — "heirs of God, and joint-heirs with Christ" (Romans 8:17). The Executor, who administers Christ's estate on our behalf, is the Holy Spirit. One important part of our "estate" is physical healing and health.

Going back to the story of creation, we find that it was the inbreathed spirit of God that brought our physical bodies into being. The Creator leaned over a form of clay, breathed into those nostrils and into those lips of clay the divine spirit of life from God



and that form of clay changed into a living physical organism — nerves, muscles, joints, glands, blood system — all the marvels of the human body came into being through the operation of the Holy Spirit. It is therefore most logical to receive healing for our body also through the Holy Spirit.

In Romans 8:11 God promises just this: “But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (this is the Old English for “give life to”) your mortal bodies by His Spirit that dwelleth in you.”

As believers in Christ, we have dwelling in our mortal bodies the same divine power that raised from the tomb the dead body of the Lord Jesus Christ. It is hard to comprehend, but it is true.

What is the purpose? To minister divine life to our mortal bodies. Let me stress that divine healing does not teach you that you have an immortal body. It teaches that you have resurrection life in a body that is still mortal. But as long as the same Spirit that raised Jesus dwells in your physical body, this is all the power that you will ever need to withstand and to overcome all the in-roads of sickness and disease unto the day you fall asleep in Christ.

In II Corinthians 4:10–11 Paul returns to the same theme: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.”

This is more than divine healing. It is divine health. It is the resurrection life of Jesus Christ manifested by the Holy Spirit in our mortal flesh. This life not merely indwells our mortal flesh — it is actually *made manifest*. Its

presence is made visible by what it accomplishes! The result is both divine healing and divine health.

### GOD’S WORD THE INSTRUMENT

We have considered the Holy Spirit as the Divine Administrator. Next we look at the means He uses. The primary means — upon which all others are based — is the Word of God. This is beautifully stated in Psalm 107:17–20:

“Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat (they lose their appetite completely), they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them and delivered them from their destruction.” (The KJV uses the past tense “sent”, but the modern versions put it in the present tense, which is better — “he sends his word and heals them . . .”)

Here is a picture of men in their extremity. They lie at death’s door, past all human help. In their desperation they cry out to God for healing. How does God answer their cry? He sends

His Word, to heal them and to deliver them. The union of God’s Spirit with God’s Word releases the creative power of God.

“By the word of the Lord were the heavens made; and all the host of them by the breath (literally, Spirit) of his mouth” (Psalm 33:6). The power of God’s Word, united with God’s Spirit, brought the universe unto being. The same power is made available for the healing of our bodies.

In Proverbs 4:20–22 God offers healing through His Word to every one of His children:

“My Son, — it is the Father speaking to His child — *attend to my words; incline thine ear unto my sayings.*

*“Let them not depart from thine eyes; keep them in the midst of thine heart.*

*“For they are life unto those that find them, and health to all their flesh.”*

God’s “words” and “sayings” are “life” to His children, and “health” to all their flesh — to every part of their physical body. An alternative rendering for “health” is “medicine”.

This is God’s own “medicine bottle”. Provided that the directions are followed, the cure is guaranteed. The directions are fourfold: “Attend . . . Incline thine ear . . . Let them not depart from thine eyes . . . Keep them in the midst of thine heart . . .”

In Exodus 15:26 God presents Himself as His people’s doctor. In Proverbs 4:20–22 God prescribes His people’s medicine. In each case, the first re-



quirement is the same: undivided attention.

After twelve weary months in the hospital, I received my healing through Proverbs 4:20-22. I simply took the medicine according to the directions. Over a period of three months — without further medication and in the most adverse circumstances — I was completely and permanently cured.

### THREE WAYS OF RECEIVING

According to the Word of God there are certain ways in which the will of God for healing can be received and appropriated. There are certain faith acts on our part that bring the healing virtue and power of God — by the Holy Spirit — through the Word — into our physical being. Three main ways are by (1) Laying on of hands; (2) Anointing with oil; (3) Spiritual gifts.

Always keep in mind that the great foundation on which these must be based is: through Christ, by the Spirit, according to the Word.

(1) In Mark 16:15-18 Jesus said to His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: (He then gave five supernatural signs that were to accompany and attest the preaching of the Word): In my name they shall cast out demons, they shall speak with new tongues, they shall take up snakes, if they drink any deadly thing it will not hurt them, and they shall lay hands on the sick and they shall recover."

The fifth sign is one means of ministering healing to a sick person — *laying hands upon that person in the name of Jesus*. Jesus said that if we do this according to the Word of God in faith, then God will confirm His Word and the sick person will become well.

The early Christians believed this, acted upon it, and proved God true.

Mark 16:20 tells us the results: "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word, with signs following."

Notice, again, that the basis is the Word. When we teach and preach and minister the Word, then God confirms the Word with supernatural signs that accompany the preaching of the Word.

(2) James 5:14-15 presents our second means: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Remember that James is here speaking to Christian believers. To judge by what we see in most churches, modern Christians have their own "revised" version of James 5:14. This modern version reads, "Let him call for the doctor." The majority of professing Christians today, if they become sick, ignore God's Word and go straight to human help. I am not saying it is wrong to send for the doctor; but I am saying it is wrong *not to send for the elders*. This is one major reason why so many are sick — because they have disobeyed the Word of God.

When you call for the elders, what are they to do? *They are to pray over you, anointing you with oil in the name of Christ*. What results does God

promise? The prayer of faith shall "save the sick". The word "save" here denotes *physical healing*. This is a part of the all-inclusive "salvation" purchased for us by the death of Christ on the cross.

(3) In I Corinthians Chapter 12 Paul twice mentions two spiritual gifts that are specially related to healing. These are "the gifts of healing" and "the working of miracles". In verse 9 and 10 he lists these among the other spiritual gifts. In verse 28 he speaks of the operation of these two gifts in the church, saying: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing . . ."

The gift of "healing" relates to conditions of sickness, such as diabetes or malaria. The working of "miracles" applies to needs that go beyond healing. For instance, it is impossible to "heal" a middle ear that has been removed by surgery. But a "miracle" can create a new middle ear.

God has set both these gifts in the church for the well being of His people. We please God when we accept His provisions for us through these gifts. □

Next month, Derek Prince will deal with, "Health — A DECISION."



# the Nature of Obedience

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FIFTH IN A SERIES: THE NATURE AND SPIRIT OF OBEDIENCE

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by  
**Bob Mumford**



Twentieth Century inventions! What a Pandora's box that thought opens. No flight of imagination too high . . . no degradation too low . . . no field too wide . . . nothing too microscopic. Descriptions like instant, automatic, quickie — these are labels which we accept and investigate every day. The "instants" range from mashed potatoes to the replay of a sporting event detail we might have missed by the blink of an eye. The "automatics" are found in very area of our daily life. The automatic vending machine alone dispenses a more varied line than F.W. Woolworth and Heinz ever dreamed up. And the "quickies" cover the complex and the simple — divorce to dress pattern; take your pick! No doubt about it, the U.S. Bureau of Patents is big business.

With all this display of originality and creativity, how does it happen that God — the Author of both — comes up with a strange mechanism that still operates on the same old formula that it always has? *Obedience*, the strange mechanism in question, doesn't come neatly packaged with any of the above labels attached. God designed that particular commodity and He owns the copyright.

So, God didn't arrange for obedience to be instant. Some people labor under the misconception that one day a ball of fire or an earthquake will appear over the horizon. As a result they will be endued from on high with either an outer protection that will turn away all the fiery darts of temptation — or an inner thermostat will be installed and set at a certain temperature . . . then . . . no more worries!

Neither did God design obedience to be automatic. No four dreams . . . three visions . . . two angels are going to get the job done. That is, unless one of the angels appears with a board in his hand. That might accomplish the purpose for awhile.

As for the quickies, nothing here. Obedience cannot be boiled down to a single recipe: add a little of this, a dash of that, so much fasting, certain amount of prayer — blend well, place in the oven of adversity for such and

such a length of time — end result, *OBEEDIENCE* — guaranteed results every time.



## PRINCIPLES

Our purpose in this study is to establish principles, not methods. First, how do we know if we are obedient or disobedient?

Take Johnny for example. At age three, he is mother's little darling. The two of them meet a friend in the drug store. The friend exclaims over Johnny's marked growth since last they met. Kind words bring out the mother-desire to display her son's sweet disposition. "Smile for the kind lady, Johnny." Scowl from Johnny. "Honey, smile for the lady." Second request comes through gritted teeth. More scowl! You see, Johnny was so nice until he was given a command.

When one of my daughters was about Johnny's age, the two of us had a similar go-round. She had put a

block up on her mother's knick-knack shelf. I tried to get across to her that I wanted her to remove the block . . . that it did not belong on the shelf. After several attempts at, "Honey, take the block off the shelf," with no results, I decided she did not know what I meant. I took her little hand and placed it on the block with the same request. Still no response. It began to dawn on me that she was quite aware of my desire and equally certain of hers. So I initiated another line of attack, which brought howls and a definite, "No!!" Rebellion at age three? I might add that about forty-five minutes later she removed the block.

Commandments are specific instructions. They are given by someone who has authority and are expected to be obeyed. People often are afraid of the very word, *commandment*, saying we are no longer under the law . . . bondage will result . . . legalism lurks within these confines. Something we need to understand is that God always expected us to keep His commandments. It is not whether we should or should not keep them — but *how* we keep them. The spirit in which we accept and obey is all-important.

The word *commandment* is used seventy one times in the New Testament and someone has estimated there are over one thousand commandments in those same twenty-seven books of the Bible. Does this convey something of what we are driving at?

In order to know the will of God, we must search out His commandments. By carefully measuring our responses to them, we can gauge the extent of our obedience. For example:

"If ye love me, keep my commandments. . . ." John 13:21.

"He that breaks one of these commandments. . . ." Matthew 22:4.

". . . be mindful of the commandments which we gave you." II Peter 3:2.

"Circumcision is nothing. . . but the keeping of the commandments of God." I Corinthians 7:9.

"If we say that we love Him and



keep not His commandments. . .” I John 2:4.

“Blessed are they that do his commandments. . .” Revelation 22:14.

Doesn't this sound as if the Lord were putting the burden upon us? The truth is, that He is!



## PROCEDURES

Taking a passage from the Old Testament — Isaiah 50:4–7 — let us investigate some aspects of obedience:

(4) “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

(5) “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

(6) “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

(7) “For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face

like a flint, and I know that I shall not be ashamed.”

Included in these verses is a most moving prophetic word about the obedience of our Lord Jesus Christ. How did He learn this valuable lesson? Hebrews 5:8 gives the answer: “Though he were a son, yet learned he obedience by the things which he suffered.” Suffering? Not a very enticing type of training program, is it?

Wouldn't it be wonderful if obedience could be secured as a gift? If I, or anyone else, could impart this precious ability, a line would form from here to “kingdom come” wanting to receive this particular ministry. Why not, once for all, acknowledge and accept the fact that God, Maker of heaven and earth, *made obedience a learned accomplishment*.

Returning to Isaiah, notice the first three words, “The Lord God”. Here is the Teacher. This very fact should draw us into the classroom, even if that objectionable notation, “suffering”, is written over the doorway.

Next, look at the following phrase, “hath given me”, Yes, there is a reward for those enrolling. Using good advertising technique, we find the results well displayed. Many ads tell of the results that may be expected by those accepting a certain opportunity to learn. However, “Sit down at the piano and hold your audience spellbound,” doesn't promise that this will happen the *first time* you sit down at the piano! God *does* promise results. “He hath given me the tongue of the learned, that I should *know how*. . .” Know-how! This is a common aim in every sphere of education.

Here comes another proven procedure: “morning by morning”. Every skill is acquired this way — REPETITION. Conquering proper control of a piano . . . a typewriter . . . an automobile, takes constant “doing”. God has ordained that we learn obedience this same way — day by day. Yesterday and tomorrow are not on His agenda. It is a TODAY thing.

TODAY you have the opportunity to obey the Lord. What you aim to do tomorrow does not count. Do the words, “Take up your cross daily”

(Jesus speaking), sound familiar?

If we are honestly seeking an answer to the obedient/disobedient question, we have been given a safeguard. Each night as I place my head upon the pillow in preparation for sleep, I can ask, “Did I obey TODAY?” God has providentially placed nights between days, not only for restoral of physical fitness, but also as a restoral of the spiritual. We can admit failure if we must. We can ask forgiveness and accept it, taking our night's rest assured that the new day will bring fresh opportunities to obey. Or, if we feel we have been obedient, we can offer praise and thanksgiving for a day in which we have known the joy of pleasing our Father.

Strange as it may seem to us, we can go from week to week, month to month, even from year to year without taking advantage of this nightly inventory. But as we prolong the desire to check our obedience, obedience itself fades away into self-determined standards for our actions.

Looking over our “instruction sheet”, we note this: “He wakeneth mine ear . . . He opened mine ear.” The literal Hebrews reads, “The Lord God hath digged mine ear.” The ability to hear in such a way as to respond as the one speaking desires, is not “natural”. It must be learned. We usually hear what we want to hear. But with God “digging” my ear, I become trained to recognize His voice and anticipate His desires. When I do not *want* to hear, I have the ability to “turn it off”. This is much the same action we exert when we turn off a certain television or radio program. We can blank out our receptive powers to receive God's Word, His voice, His commands, His servants. Jesus spoke of “. . . having ears, hear ye not? (Mark 8:18).

Look with me at some verses that bring out the fact that the word *obey* means to “hear under” — or to hear in such a way that there is a response . . . hear and submit!

“But the men marvelled, saying, What manner of man is this, that even the winds and sea obey him.” Matthew 8:27.

“And they were all amazed, in-



somuch that they questioned among themselves, saying, *What is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.*" Mark 1:27.

"*Seeing ye have purified your souls in obeying the truth through the Spirit.*" I Peter 1:22.

One last look at our selection from Isaiah: "...and I was not rebellious." Here is the key. In the final analysis, the responsibility is ours. The lessons may be perfectly planned and outlined — the teacher may be the most capable — and yet the student may fail completely! *I was not rebellious.* Morning by morning we can say, "Lord dig my ear to hear — and grant me an obedient spirit that I may respond."



## PROVISIONS

God has instituted two avenues along which we may learn obedience. Active and passive. Do you recall our illustration about the training necessary for preparing dogs for police duty? Fido had to become equally acquainted with two commands: "Fetch" as well as, "Heel!" After racing off to retrieve and return the object the officer had thrown into the field, trying to sit at attention and watch that object beckoning to him, required real effort. So it is with us. God has provided the means whereby we can "hear under" His commands like: "Go and do . . . say . . . give." We also receive another type of command: "Sit down and keep quiet . . . stop . . . wait . . . come apart before you come apart."

The first set of orders involves active participation as He works through us. The second involves submitting while He works on us. These latter may be situations that are difficult to understand, and I may find myself wanting to get out of them. *Learning is a process that has to be embraced voluntarily. You learn to obey!*

Let me share with you another wonderful provision that God has made in this classroom. He not only furnishes the desire to obey, but He also provides the means through which we can fulfill this desire.

In understanding the nature and character of obedience, we must realize that nature is given — character is developed. The first is innate, the second is acquired. When we were born again, we received a new nature — His nature. Innate in that nature was a tremendous longing to obey and please God. But the "how-to" is another matter. *The desire to obey is not obedience.* For an example, we take Jesus. We mentioned briefly before that although He was the sinless Son of God, He learned obedience by the things He suffered . . . Hebrews 5:

(7) "*Who in the days of His flesh, when he had offered up prayers and supplications with strong cryings and tears unto him that was able to save*

*him from death, was heard in that he feared:*

(8) "*Though he were a Son, yet learned he obedience by the things which he suffered:*

(9) "*And being made perfect, he became the author of eternal salvation unto all them that obey him.*"

Jesus had a sinless nature. Inside was the desire to do His father's will. But doing that will required that He obey, just as it does of us. Every time Jesus had a chance to obey, He was obedient. Jesus said, "I only do that which My Father tells me to do." It happened along a dusty road in Galilee as He met the needs of a blind beggar. "Son, mix a little spit and mud . . ." It also happened when He heard His Father say, "Son, it is now time to go up to Jerusalem." And He set His face like a flint, heading toward Jerusalem. Here we see Him on the avenue of active obedience.

Then look as, "I gave my back to the smiters . . . and my cheeks to them that plucked off the hair . . . I hid not my face from shame and spitting." Our second avenue, that of passive obedience, had some hours of agony. However, the life of our Lord Jesus can be reduced to this: His ability to hear and to respond. He could truly say, "I only do that which my Father tells me to do." Obedience was worked in the Son by the Father — day by day.

Returning to an experience many of us have shared, let me relate my battle with the typewriter. This came as an assignment given me when I was in the Navy. As I punched that typewriter, I complained, "How can you learn to type when they give you a keyboard with no letters on it? That's the dumbest thing I ever saw." All the while I was beating on that machine and it kept right on misspelling. With "strong crying and tears", I persevered. Suddenly that thing began to click . . . click . . . click, and to my amazement — it started spelling!

So you learn . . . you miss it . . . you hit it. Morning by morning, you keep at it. Soon you begin to understand and respond. An early command from Him may be, "Put your Taste-



Freeze quarter in the offering today.” You obey and twenty years later, He may ask for \$1000 for a specific need. Because you gave that quarter, you are able to hear and heed His request in later years. Some, however, are still clutching quarters and missing blessings.

## PROBLEMS

How far dare we go in this matter of obedience? Dare I “come under authority” and obey, thereby laying myself open to demands I may not care to obey? There are hazards, but let me tell you this: from my experience, I have found that the one who dared to obey is the one who comes out right in the end.

One hurdle along the way is that of

being over-zealous. The danger here is that the Enemy may come in, take advantage of us, and we will mis-apply our desire to obey. Satan is always on the alert for an opening in the door into which he can stick his big foot, hoping for entrance and control. He would be mighty stupid if he didn’t give it a try. This possibility of mis-direction needs careful consideration.

When I came back to God after twelve years of “doing my own thing”, I came back 208%. “Others can play games, but I am going to press in . . . I am going to be spiritual at all costs!” Talk about the devil’s delight! He began to give me all kinds of leadings and calls and directions. One day my wife said, “Honey, it really puzzles me that God would call a man to go in eight directions at the same time.” When I stopped long enough to think about it, I had to admit that it didn’t sound reasonable. Who called me to go eight directions at once? Your guess is as good as mine was. Satan knew that by keeping me going full-steam, multi-divided, self-directed, I would soon become ineffective . . . scattered . . . and, eventually, I would destroy myself, my family and my ministry.

Let me say something that may prove helpful right here. We need to realize that submission is total; obedience is relative. Insubordination is always wrong; but I can have a submitted attitude without obeying in every instance. Submission is an attitude; obedience is conduct. Does this have a familiar ring? We emphasized in our consideration of Lawlessness, that rebellion is an attitude — and sin is conduct. Two events in the life of the early church bring this into focus.

In Acts, Chapter 5, we read the account of the arrest of the apostles by Jewish authorities for teaching and preaching Jesus. The high priest reminded the prisoners that they had already been commanded not to preach in “this name”. Peter’s response was: “We ought to obey God rather than men.” Here is displayed a submissive attitude, yet a firm stand on what he considered right in this particular situation. Peter could have said, “You’re not going to tell us what to

do. We are the holy ones, anointed of God. We don’t obey anybody but Him!”

The result of Peter’s submissive attitude before the council is evident in Gamaliel’s decision: “. . . refrain from these men, and let them alone: for if this counsel of this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. . . . And they agreed.” The incident ended without further argument. Had Peter assumed a defiant attitude, the hearing could have been the beginning of an uprising.

Further in the Book of Acts (Chapter 23) we find Paul before a Jewish council and on much the same type of charge. Paul made a remark in verse one which was interpreted by the high priest as insubordination. The order was given to strike Paul across the face. Hear Paul as he explains, “I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.”

Do you see that as Paul chose the route of submission that he was actually “standing under” authority? This position is the one that breaks any rebellion that might still be trying to manifest itself. Paul, Peter, John — all of these men faced the problems of rebellion and obedience just as we do. And they solved their problems in exactly the same way in which we must tackle ours.

All right, we have established the fact that *submission is total and absolute — obedience is relative*. We have three guides to help us make our decisions as “when to” . . . “how far” . . . “Why not”. First and foremost is the Word of God. Second is the voice of God (the ministry of the Holy Spirit): The third is the authority that God has placed over us. Never forget which is first. Both the voice and the authority are measured by the Word of God.

Then there are three areas where authority is exerted: the spiritual realm (this would include pastors, elders, prayer group leaders); the home (husbands, wives, parents); and our civil authorities. The question we must ask





ourselves as we decide what to do about commands in these three areas is — Is it illegal . . . immoral . . . unscriptural? We can and should be able to assume a submitted attitude and say, “I submit to you up to this point, but I cannot do what you are asking me to do.”

However, the shoe may be put on the other foot, and we can end up refusing to submit, not because the request involves anything immoral, unscriptural or illegal, but because of rebellion on our part.

In a certain family, parents may feel it necessary to say, “Mary, you are going to 27 prayer meetings a week. We feel, for the benefit of your school-work . . . your health . . . things here at home, you should choose five of these meetings and drop off the other twenty-two.” Instantly the cry goes up, “My parents won’t let me be a Christian. They are trying to prevent me from walking with God.” Any rebel in that reply?

Let me ask, too, is there a difference between a husband asking his wife to go fishing with him and accompanying him to a pornographic movie? Yes. But there is no need to get super-spiritual in considering either request.

A wife may feel, in regard to the first request, that she would much prefer to stay home and read or study. Fishing may seem a complete waste of time to her. But Peter warned, “Wives, fit in to your husband’s plans.” (Literal translation of I Peter 3:1). By acquiescing, even though putting worms on a hook and taking sticky fish off the hook are not the wife’s idea of “fun”, she can find true joy in standing in that boat and saying, “Lord, I want you to know that there is nobody else in the world that I would do this for but you.”

As to the second request, a wife can, by her very attitude, set the stage as she says: “Joe, you know I love you and I am your submitted wife. But, irrespective of all this, I cannot go to that movie.” Very few people “in authority” will take advantage of a genuinely submissive attitude. Some, perhaps, but very few.

Agreed, each of us has a right to “draw the line”. Also, each one is held responsible for setting that line as far away from any tendency toward rebellion as possible. There is no scriptural command, “Thou shalt not go fishing”, but there is one that says, “Abstain from evil.” Guard against permitting a rebellious spirit drawing the line. Thus you will learn to hear God’s directions in all decisions.



### PROMISES

Jesus said, “He that hath ears to hear, let him hear . . .” (Matthew 11:15). What did He mean? We have all been given ears as standard equipment. Why is it that some hear and others do not? We are speaking of spiritual impairment, not physical. The answer, in a single word, is that word we have placed before us, *Obedience*.

When God speaks to us of His love and His desire to restore us to a right relationship to Himself as our Father, we have the choice of accepting or refusing that offer. Once we accept and become a member of His family, we are automatically enrolled in the School of Obedience. We are given an ability to hear, along with our new nature which contains a desire to obey. From that moment on, we *can* hear His voice, *if we want to*. His Word is placed at our disposal for instruction; His Spirit is made available for fellowship and guidance; and au-

thority is always present, as no one is exempt from earthly rule.

We can soon become so sensitive to God’s commands that our ears will pick up His slightest whisper. Just as a mother adjusts her hearing to catch in her infant’s cry what his needs are, we can catch in every circumstance in life, His Presence. Just as a doctor listens to his patients as they discuss symptoms, all the while diagnosing the cause of the trouble, we can gain an understanding of causes and cures within ourselves.

On the other side of the hearing question, we can so insensitize our hearing apparatus that “it goes in one ear and out the other”. One day I was in an office where on the outside a building was being erected . . . pilings were being driven . . . the noise was deafening. I asked the receptionist, “How do you stand that noise out there?” Her nonchalant reply was, “What noise?” A condition like this might be called, “thickening of the ear drum”! Isn’t it wonderful how nature adjusts itself to its environment? There is also an adjustment that adjusts itself in spiritual perception. When we “turn down our hearing aid” as God speaks, through His Word, His Spirit, or delegated authority, the same result is evidenced . . . “What commands?”

Man’s Twentieth Century invention of a streamlined, atom-operated hearing aid restores to many the joy of hearing. But God is not depending on man’s ingenuity in the spiritual realm. There is no substitute or supplement for obedience.

Constant refusal to obey His commands will so harden our ear-drums that we become unable to hear what He is saying . . . to see what He is doing . . . and, eventually, it can close our spirit to His entrance. We labeled this final result of harboring a rebellious spirit, *The Great Transgression*, about which David warned us in Psalm 19:13.

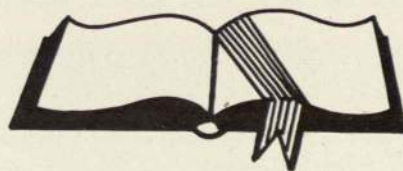
May God help us to realize that no invention of man can ever supersede or replace the originally ordained plans of the Creator. May He help us, too, as we seek to understand and accept these plans. □



# BIBLE

# STUDY

by Howard Coffey



## THE HISTORIC BOOKS

### PRE-KINGDOM PERIOD

Joshua — Judges — Ruth

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

### KINGDOM PERIOD

I and II Samuel  
I and II Kings  
I and II Chronicles

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

### POST-KINGDOM PERIOD

Ezra — Nehemiah — Esther

*Period after Babylonian Captivity.*

## I AND II CHRONICLES

**NAME** — I and II Chronicles were originally one book, a complementary chronicle covering the Kingdom period, commonly ascribed to Ezra as writer. His purpose was evidently to set down the facts as they were prior to the Babylonian Exile with the intent to reestablish a correct order upon returning from Babylonia to Jerusalem. The title in the Septuagint Version is Paraleipomenon, meaning "of things omitted". Here we have additional things added to that found in I and II Kings, as well as some necessary repetitions. Our Lord Jesus Christ and the Apostles referred to these books, attesting to their being a part of Holy Scripture. See the genealogies in Matthew 1 and Luke 3, and also I Chronicles 1-9; Compare II Chronicles 19:7 with I Peter 1:17 and II Chronicles 24:19-21 with Matthew 23:32-35.

NEW WINE

**THEME** — Man Reigns and Declines. (The same as I and II Kings, but here applicable to Judah).

**SYNOPSIS** — Ezra presents a list of those who first returned from Exile, (I Chronicles 9), prefaced with other lists such as: the descendents of David (Chapter 3); the Reubenites (Chapter 5); the Levites (Chapter 6:1-53); the cities of Refuge (Chapter 6:54-80); the genealogy of Benjamin, including Saul (Chapter 8) — these being interlaced with a brief account of the death of Saul, which is the only reference to him in the entire book. The rest of the Book of I Chronicles occupies itself with a supplementary account of King David's reign. An example of additional information not otherwise related is the account of David's personal contributions to the material to be gathered for the Temple, and his praise for this opportunity of service, on his part personally and on the part of the people. (I Chronicles 29:1-22)

The rest of the book is concerned with the rupture of the United Kingdom, and an account of the kings of Judah to the time of the Babylonian Exile. Mention is made of the Kings of Israel only coincidentally.

The chronicle ends with an account of the Babylonian Exile and then the proclamation of King Cyrus of Persia given for the return of the Jews to Jerusalem.

The whole account is given as a sort of introduction to the Post-Kingdom Period which is presented in the subsequent historic books.

### OUTLINE

I. Genealogies and List of first to return from Exile. I Chronicles 1-9 together with other details.

II. Resume of Saul's Death. I Chronicles 10. Introduction to repetition of an account of the decline of Judah that led to Exile.

III. David: I Chronicles 11:29 re-

peated and additional details that complement the account in II Samuel.

IV. Solomon: II Chronicles 1-9: repeated and additional details that complement account in I Kings.

V. Division of the United Kingdom of Israel, and the decline and exile of Judah: II Chronicles 10-36:20.

### CONCLUSION

Judah in Babylonian Exile in fulfillment of Jeremiah's prophecy and the proclamation of King Cyrus of Persia issued for the return of the Jews to Jerusalem. I Chronicles 36:21-23.

### PROMINENT CHARACTERS AND HIGHLIGHTS

With little exception (e.g. the accounts of the ministries of Elijah and Elisha) the prominent characters and highlights of I and II Kings could be repeated for I and II Chronicles.

### CHRIST IN THE BOOK

As was stated for the books of I and II Kings, we are here constantly reminded that our Lord and Savior Jesus Christ is the true King of Kings, and that He will come in fulfillment of the promise to establish an eternal Kingdom, fulfilling God's covenant with David, "thy throne shall be established for ever" (II Samuel 7:4-17).

### REFERENCE STUDY

Study these books together with I and II Kings. Now after having studied these books relating to the Kingdom Period together with the outlines and the chart of the kings and the prophets, can you make an outline of the entire period on your own? To do, use the Bible only. Then make a list of the kings of Judah from the chart included with this study and harmonize the Biblical references to each from I and II Kings and I and II Chronicles. Then do the same with a list of the kings of Israel.



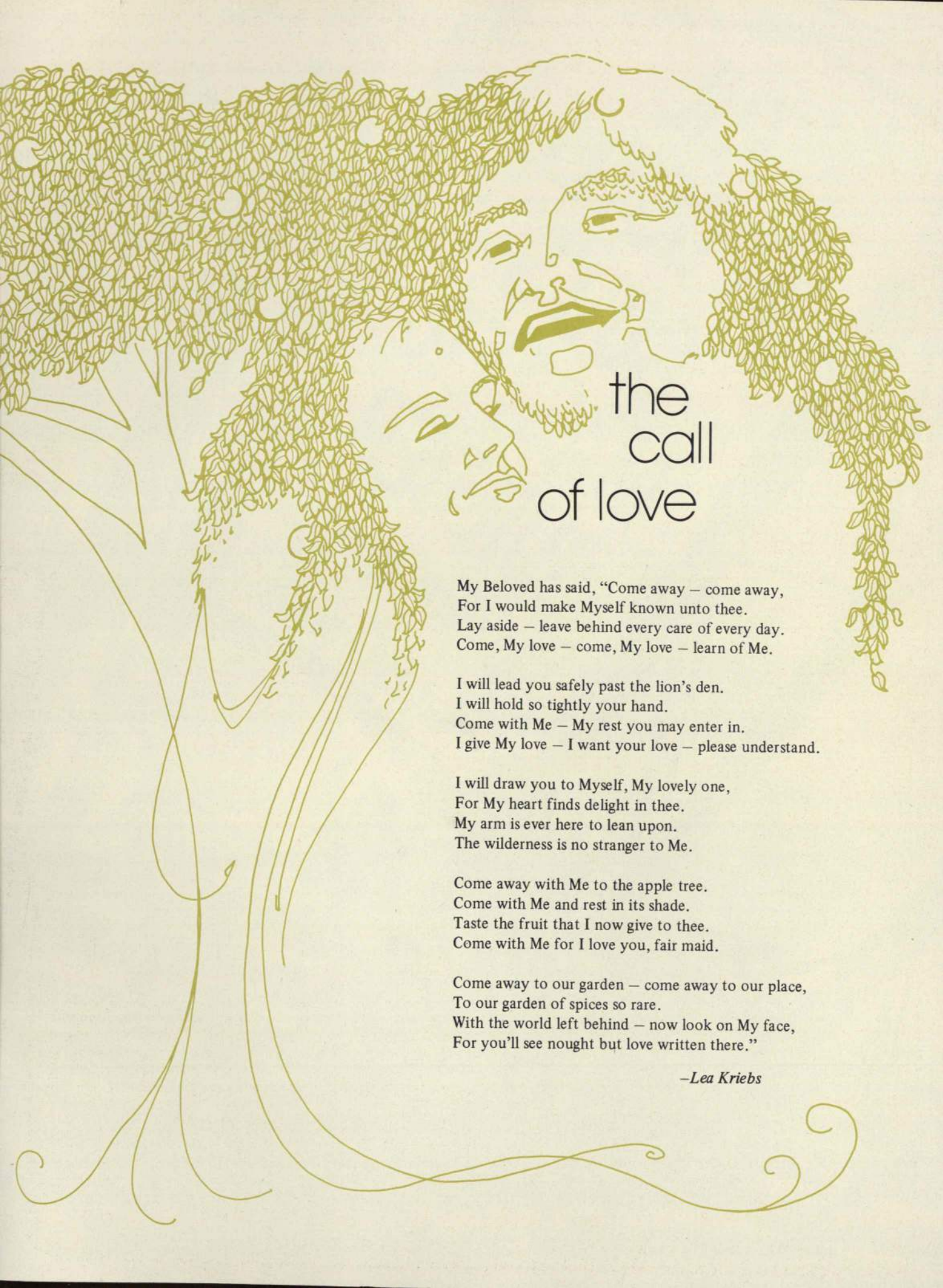
PROPHETS	KING	BC
Samuel.....	Saul.....	1095
		1085
		1075
		1065
Nathan..... Gad..... David.....		1055
		1045
		1035
		1025
Isaiah..... Iddo..... Solomon.....		1015

JUDAH		DIVIDED KINGDOM		ISRAEL	
PROPHETS		KING		KING	PROPHETS
		985			
Shemaiah . . . . .	Rehoboam . . . . .	975	.....	Jeroboam I	..... Ahijah
		965			
	Abijah . . . . .				
Azariah . . . . . Hanani . . . . .	Asa . . . . .	955	.....	Nadab	
		945	.....	Baasha	..... Jehu
		935			
		925	.....	Elah	
			.....	Zimri (7 days)	
Jahaziel . . . . .	Jehoshaphat . . . . .	915	.....	Omri	
			.....	Ahab	..... Elijah . . . . . Micaiah
		905			
	Jehoram . . . . .	895	.....	Ahaziah	..... Elijah
	Ahaziah . . . . .		.....	Joram	..... Elijah . . . . . Elisha
	Athaliah . . . . .	885	.....	Jehu	..... Elisha . . . . . Obadiah *
	Joash . . . . .	875			
		865			
		855	.....	Jehoahaz	..... Elisha
		845			
	Amaziah . . . . .	835	.....	Joash	..... Elisha . . . . . Joel *
					Zechariah*
		825	.....	Jeroboam II	..... Hosea * . . . . . Amos*
		815			
Isaiah * . . . . .	Uzziah . . . . .	805			
		795			
		785		Zechariah (6 mos)	
				Shallum (1 mon)	
		775	.....	Menahem	
		765	.....	Pekahiah	
Isaiah * . . . . . Micah * . . . . .	Jotham . . . . .	755	.....	Peka	
		745			
..... Micah * . . . . . Obed . . . . .	Ahaz . . . . .	735	.....	Hoshea	
		725			
Isaiah * . . . . . Nahum * . . . . .	Hezekiah . . . . .	715	.....	ASSYRIAN EXILE — 721 BC	
		705			
Isaiah * . . . . .	Manasseh . . . . .	695			
		685			
		675			
		665			
		655	133 years		
	Amon . . . . .	645			
Isaiah * . . . . . Habakkuk * . . . . .	Josiah . . . . .	635			
Zephaniah *		625			
		615			
Jeremiah *	Jehoahaz (3 mos)	605			
Jeremiah *	Jehoikim . . . . .	595			
Jeremiah *	Jehoikin (3 mos)				
Jeremiah *	Zedekiah . . . . .				
		585			
BABYLONIAN EXILE — 588 BC					

*The prophets with the asterisks are those who wrote their prophecies which are included in Scripture.*

BABYLONIAN EXILE – 588 BC 585





## the call of love

My Beloved has said, "Come away — come away,  
For I would make Myself known unto thee.  
Lay aside — leave behind every care of every day.  
Come, My love — come, My love — learn of Me.

I will lead you safely past the lion's den.  
I will hold so tightly your hand.  
Come with Me — My rest you may enter in.  
I give My love — I want your love — please understand.

I will draw you to Myself, My lovely one,  
For My heart finds delight in thee.  
My arm is ever here to lean upon.  
The wilderness is no stranger to Me.

Come away with Me to the apple tree.  
Come with Me and rest in its shade.  
Taste the fruit that I now give to thee.  
Come with Me for I love you, fair maid.

Come away to our garden — come away to our place,  
To our garden of spices so rare.  
With the world left behind — now look on My face,  
For you'll see nought but love written there."

—Lea Kriebs

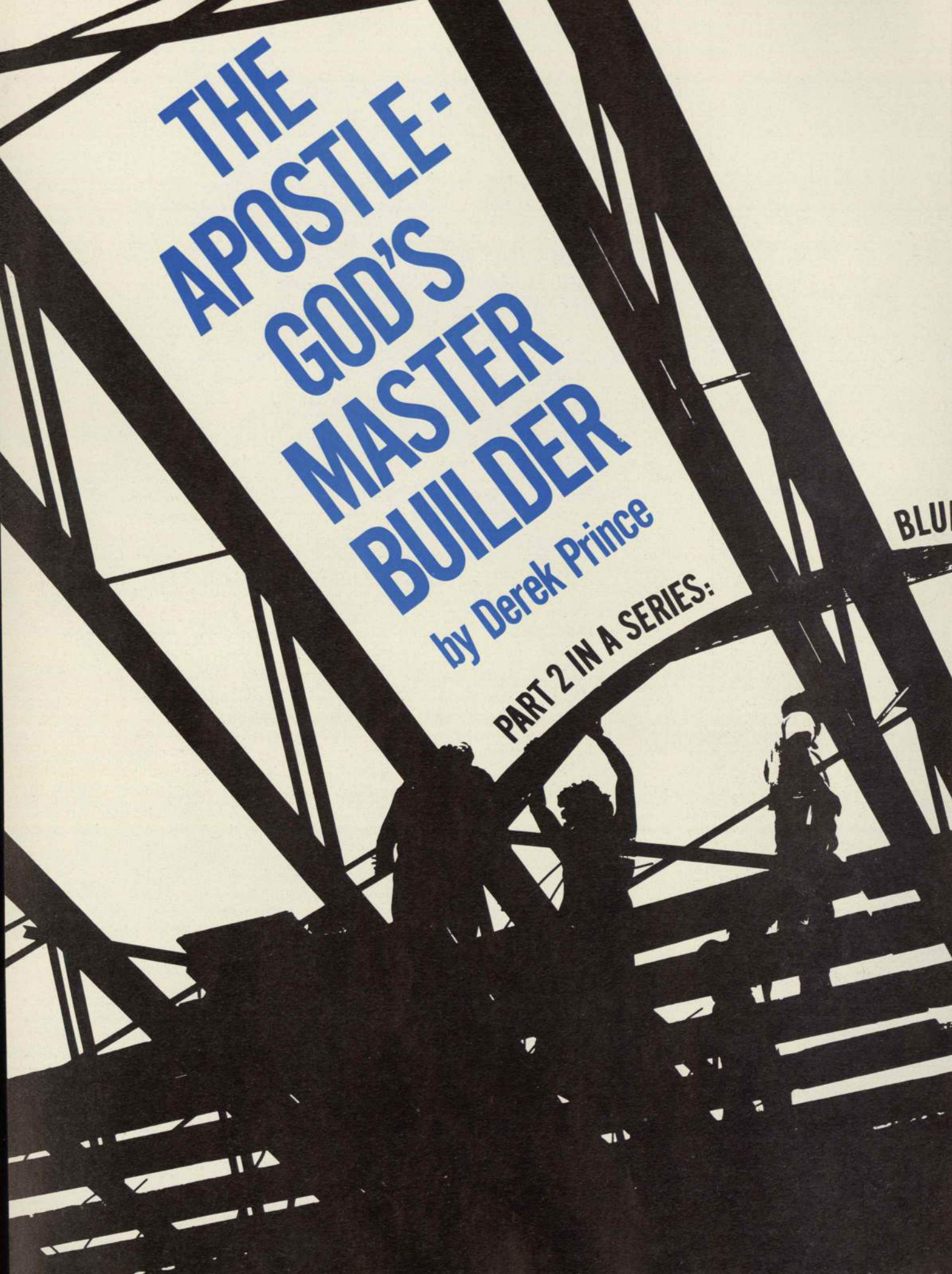


# THE APOSTLE- GOD'S MASTER BUILDER

by Derek Prince

PART 2 IN A SERIES:

BLU





When God steps down from His infinite, eternal dwelling, to intervene upon the stage of history, He usually chooses to do so through the vehicle of human flesh. Speaking of the coming of Jesus, John tells us, "The Word (eternal God) was made flesh, and dwelt among us . . ." (John 1:14). When Jesus came, it was in a body that God had prepared for Him. Therefore in Hebrews 10:5-7 He says: "A body hast thou prepared me . . . Lo, I come to do thy will, O God."

Once again today God is revealing Himself to the world through a body. This is the "body of Christ", the Church. It is made up of all believers in Jesus Christ.

The church is also compared to a building, in which each believer is fitted together a "living stone". For this building God has provided in scripture a master blueprint. It is this blueprint which we are now studying.

In Ephesians 4:11 we read that after Christ had ascended back into heaven, "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors (shepherds) and teachers." These are the five main ministries which Christ has given to the Church. It is around these five ministries that we are building our study.

Within these five ministries there is a basic division. There are four ministries which are primarily for the entire Body of Christ, or the "Universal Church". Sometimes called the "mobile ministries", these are: apostles, prophets, evangelists, and teachers. On the other hand, one ministry is set in the Body to function primarily in a given locality, or to the "Local Church". This local ministry is the pastor, or shepherd.

### UNIVERSAL CHURCH

Before we examine in detail the universal, or mobile, ministries, we must first have clearly fixed in our minds what is meant by the "Universal Church". The church of Jesus Christ is usually presented by Bible scholars in two main aspects — universal and local.

The universal church is made up of

all true believers of every age, race, denomination, and background. The local church is the body of believers in a given locality, usually a city, like Boston or Seattle. It is of the utmost importance that this concept be thoroughly understood.

The Greek word for "church" is *ekklesia*. It means an assembly formed by calling people out from a larger group. The root verb is *ekkalō*, which means to "call out". *Ekklesia* had a secular meaning in Greek literature in the days of the New Testament, and in Acts 19 we find it used with this secular meaning. In verses 32, 39 and 40, the same word which we normally translate "church" is translated "assembly". In this instance *ekklesia* refers to the assembly of the city of Ephesus. Verse 19 states that the assembly met in a theater. This means that the assembly was not a place or a material building, but the *people* who met in that place.

It is also significant that only free citizens of Ephesus were entitled to attend the assembly. Non-residents and slaves were not qualified. The assembly of Ephesus was formed by *calling out* a group of people (who met certain qualifications) from a larger group of people, and the "called out" group met in a certain place.

Following this pattern, the true church of Jesus Christ is a gathering formed by calling people out from a larger group, which is the world or the human race. Those who belong to this called-out group, which we call the Church, must fulfill certain requirements in order to take their place in the assembly.

### PETER AND THE ROCK

What are the requirements for participating in the true assembly of the people of God. An answer is found in Matthew 16:16-18. At a critical point in His ministry Jesus faced His disciples with the question, "Whom say ye that I am?" Peter answered, (verse 16) ". . . Thou art the Christ, the Son of the living God." (Verse 17) "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it

FOR THE BODY



unto thee, but my Father which is in heaven." (Verse 18) "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Let me say immediately that Peter is not the rock. First of all, in Greek, the name "Peter" is *petros*, which means a "stone". The Greek word for "rock" is *petra*. Jesus was not comparing Peter to the rock, He was *contrasting* Peter with the rock. "Thou art Peter (*petros* — a stone) and upon this rock (*petra*) I will build my church." Elsewhere in Scripture *petra* is used to denote Christ. In I Corinthians 10:4 Paul identified the Rock (*petra*) which followed the children of Israel in the wilderness as being Christ. So the word "rock" in no way refers to Peter.

The rock is that relationship with Christ into which Peter was brought. It is a personal relationship with the Lord Jesus Christ, Himself. Peter was brought into this relationship in four successive phases. These are a pattern for the way in which every true believer must enter into a similar relationship with Christ.

First, there was direct personal confrontation between Peter and Christ. There was no middle man, no mediator, or angel. It was Peter and Christ.

Secondly, after the confrontation came a revelation granted by the Father through the Holy Spirit. Jesus said, "... for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter recognized Jesus, not just as a man — an historical figure — but as the eternal Son of God, in His divine nature.

In the third phase, it was necessary for Peter to accept or acknowledge the revelation he was given of Christ.

Finally, there was a public confession, without which there is no entrance into the Kingdom of God. Jesus said, "Whosoever shall confess me before men, him will I confess also before my Father" (Matthew 10:32).

To qualify for admission into the assembly of God's people, every person must come by Jesus Christ, and must



follow the same four steps. This pattern brings each believer into a relationship with each Person of the Godhead. The *Father* through the *Spirit* reveals the *Son*. This is God's requirement for admission to the true church of Jesus Christ, the assembly of called out ones.

### ENTERING THE SHEEPFOLD

In John Chapter 10 the Parable of the Shepherd presents teaching that is exactly parallel. Notice particularly the following verses. Jesus is speaking:

(1) "*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.* (The sheepfold is not heaven, for there is the possibility that thieves and robbers will come in; whereas Jesus says, in Matthew 6:19, that there are no thieves or robbers in heaven. The sheepfold is the assembly of God's people on earth.)

(2) "*But he that entereth by the*

*door is the shepherd of the sheep.*

(3) "*To him the porter (door-keeper) openeth and the sheep hear his voice; and he calleth his own sheep by name and leadeth them out.*

(7) "*Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

(8) "*All that ever came before me are thieves and robbers, (this includes all sages and philosophers prior to Christ — such as Buddha, Socrates, Plato — who claimed to show the way to eternal life. Unfortunately many professing Christians are trying to follow thieves and robbers) but the sheep did not hear them.*

(9) "*I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture.*

(10) "*The thief cometh not, but for to steal and to kill, and to destroy. . . (the thief, singular, refers to the devil, and his objectives are to steal, to kill and to destroy). I am come that they might have life, and that they might have it more abundantly.*

(11) "*I am the good shepherd. . .*"

In this parable Jesus presents Himself in two aspects. He says, "I am the door", but He also says, "I am the shepherd". How can He be both? Very simply, Jesus crucified is the door; risen from the dead, He is the shepherd. In order to know Him as the shepherd, a person must first come to Him as the door. The only legal way into the sheepfold is through the death of Christ on the cross.

If we fill in the background of this parable, there are three main characters. There is the owner of the whole estate; there is the doorkeeper of the sheepfold; and there is the shepherd. Once again, all three Persons of the Godhead are involved. The owner corresponds to God the Father; the doorkeeper of the sheepfold is the Holy Spirit; the shepherd is Jesus Christ the Son.

Thus the teaching of John chapter 10 corresponds exactly with that of Matthew chapter 16. In each case, the only legal way of entrance into the as-



sembly of God's people is through a direct personal relationship with each Person of the Godhead — Father, Son and Spirit.

A person can clamber into the sheepfold by some other way than the door to pose as a member of the true church, but those who do so are called thieves and robbers. There are many cults in existence today that have all the religious language, services and hymns of the true church. Yet they are thieves and robbers, because they have not come by the door — Jesus Christ crucified for our sins, His shed blood and His finished work of atonement on the cross. They talk of peace, love and unity, but these are “stolen blessings”, to which they have no legal claim.

With this foundational understanding of the universal Church we can move along to a study of the mobile, or universal, ministries.

THE APOSTLE

First in the list of the ministries in Ephesians 4:11 is that of the *apostle*. The Greek word for apostle is *apostolos*, derived from the verb *apostello*, meaning to “send forth”. So an apostle by definition is someone who is *sent forth*. Being sent forth of necessity implies that someone does the *sending*. Jesus says in John 13:16, “He that is sent (*apostolos* — the apostle) is not greater than *he that sent him*.” Two parties are involved: The one who is sent, the apostle; and the one who sends him.

Approximately twenty-eight apostles are mentioned in the New Testament. Some Christians find it hard to accept that there were more than twelve apostles, but our study will bear out that there were.

Jesus was the first great apostle. Hebrews 3:1 calls Him, “. . . the Apostle and High Priest of our profession”. These are two ministries of Jesus: first, He was *sent forth* as an apostle by the Father; then as a High Priest He has returned to the Father to make intercession for us. Jesus confirmed His apostleship in John 10:36,

when He said, “Say ye of Him (He is speaking of Himself) whom the Father hath sanctified, and *sent* into the world . . .” The Father set Jesus apart for a special task, and then He sent Him into the world. The word “sent” used here is the Greek word *apostello* — He was sent forth as apostle.

In John 20:21, Jesus again confirms His ministry as an apostle when He says to His disciples, “. . . as my Father hath sent me (the word is *apostello*), so send I you.”

In Matthew 10 we read how the twelve disciples became apostles when they were sent forth by Jesus:

(1) “*And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*”

(2) “*Now the names of the twelve apostles are these: . . .* (Notice the key phrase in verse 5).

(5) “*These twelve Jesus sent forth . . .*”

The transition from *disciples* to *apostles* came when they were sent forth.

As we know, Judas was unfaithful and fell by transgression. In the period between the resurrection and Pentecost, Matthias was chosen by lot to take Judas’ place. Some have challenged the validity of this appointment, but the Holy Spirit through the Scripture bears out that the appointment was valid. Acts 2:14 says that on the day of Pentecost Peter took his stand with the other *eleven*; had the appointment been invalid the Scripture would have said *ten*. Thus, before Pentecost we have fourteen apostles mentioned: Jesus, the first twelve, and Matthias.

All the remaining apostles of the New Testament were appointed *after* Jesus had ascended back to heaven and had sent the Holy Spirit to take His place on earth. Ephesians 4:8, 11 tells us: “When he (Christ) *ascended up on high* . . . he gave gifts unto men . . . he gave some apostles . . .” Let us look at various cases of apostles appointed after Pentecost, and see how it was done.

CALLING OF THE SPIRIT

Our first example is found in Acts 13:1–4:

(1) “*Now there were in the church (the assembly) that was at Antioch (a local church in the city of Antioch) certain prophets and teachers . . .*” (There are five men listed as *prophets* and *teachers*).

(2) “*As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Paul . . .*”

(3) “*And when they had fasted and prayed, and laid their hands on them, they sent them away.*”

(4) “*So they, being sent forth by the Holy Spirit, departed . . .*”

Notice it says in verse 3 that these two men were sent forth by the church in Antioch; but we also read in verse 4, “being sent forth by the Holy Spirit.” Who really sent them forth? The Holy Spirit! But He operated through human agents to carry out His divine appointments. Before this appointment came, these two men were called prophets and teachers, but after they were sent forth, they were called *apostles*.

In Acts 14:4, speaking of Paul and Barnabas, it says, “But the multitude of the city was divided and part held with the Jews and part with the *apostles*.” Verse 14 of the same chapter is even clearer: “Which when the *apostles*, Barnabas and Paul, heard of, they rent their clothes . . .” Thus we have the apostleship of both Paul and Barnabas clearly attested by Scripture.

This is the consistent pattern of the New Testament. Men become apostles when they are sent forth by a local church under the appointment of the Holy Spirit.

Many readers of the English New Testament fail to realize the number of men named as apostles in the Scripture simply because the KJV does not always translate the Greek word for apostle with the English word “apostle”. Sometimes the same word, *apostolos*, is translated as “messenger” when it is actually “apostle”.

One such place is II Corinthians



8:23. Paul is speaking about those who traveled and ministered with him, "Whether any do enquire of Titus, he is my partner and fellowhelper concerning you, or our brethren be inquired of (he is speaking in the plural of certain Christian workers whom he does not name), they are the messengers (apostoloi — Greek for apostles) of the church. . ." Here Titus and at least two unnamed brethren are recognized as *apostles*.

In Philippians 2:25 Paul uses similar language in speaking about a man named Epaphroditus and says, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your messenger (apostolos — Greek for apostle)." Epaphroditus was an apostle sent forth from the church at Philippi.

The same pattern is followed all through the New Testament. After Pentecost apostles are sent forth from local churches by Jesus Christ, through the Holy Spirit, using human agents.

#### PATTERN FOR APOSTLES

When apostles completed the task for which they had been sent forth, they were expected to report back to the church that had sent them out. In Acts 13:1-4 Paul and Barnabas were sent out. In chapters 13 and 14 there follows the record of the mission they accomplished. Then we read in 14:26-27 that they completed their mission,

(26) *"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. (There was a specific work which they were called to do.)"*

(27) *"And when they were come, and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles."*

They returned home and reported how they had carried out the task which the church at Antioch had sent them to do.

Three important points characterized apostles appointed after Pentecost:

First, they are the product of the moving of the Holy Spirit within a local church.

Second, they are sent out by that church to fulfill a specific task; and when their task is completed, they are expected to report back to the church that sent them out.

Third, apostles are not autocrats or spiritual dictators. They are not at liberty to go round wherever they please, making arbitrary appointments or giving arbitrary orders to all and sundry. They are answerable for their conduct and ministry to the church which sent them out. If they cease to fulfill the scriptural requirements, that church is entitled to withdraw its endorsement of them as its apostles.

We have seen how an apostle is appointed, but what does he do? Paul states the task of an apostle very clearly in I Corinthians 3:10. Bear in mind that the church in Corinth was a product of Paul's ministry. He was the first person to bring the gospel to that city. He saw these people saved and baptized in water and in the Holy Spirit. He appointed their own local

leaders, and brought them into the exercise of spiritual gifts. When he left them, they were a complete, autonomous congregation. Speaking of this task which he had accomplished in Corinth, Paul says, "According to the grace of God which is given unto me, as a wise *master builder*, I have laid the foundation. . ."

The apostle is the master builder, and the building is the local church. The apostle understands every phase of the building process, from the foundation to the roof. He can begin in a place where there is no church, and direct the whole process of building it from start to finish. Or, if he comes to a place where building is already in progress, he can give any instructions or corrections that are needed at any particular phase.

#### HOW TO RECOGNIZE APOSTLES

At this point it is logical to inquire: How shall we recognize apostles if we see them? The Scripture has given us clear guidelines for identifying true apostles.

First, apostles have a *seal*. We are all familiar with the concept of a seal. For instance, we see the Good House-keeping Seal of Approval on certain products in the stores. That seal is the outward authentication of quality which can be seen by anybody who cares to look. Paul says again to the Church in Corinth, ". . . for the *seal* of mine apostleship are ye in the Lord" (I Corinthians 9:2). Paul laid the foundation of the Corinthian Church and left it with a roof on it. The seal of an apostle is a complete functioning local church. The Corinthian Church was the outward evidence of Paul's apostolic ministry if anyone would ever challenge it.

There are also certain *signs* that accompany an apostolic ministry. Again we go to the Corinthian Church: "Truly the *signs* of an apostle were wrought among you in all *patience*, in *signs*, and *wonders*, and *mighty deeds*" (II Corinthians 12:12). Every true apostle will have these signs.

The first sign relates to *character*. It is patience or endurance. When every-

#### TEACHING CONFERENCE COMES TO LOS ANGELES

An effort to bring mature and concentrated Bible teaching to the Los Angeles area by a group of local businessmen and ministers is shaping up to be one of the largest teaching conferences held on the West Coast in recent years.

The sponsoring committee, under the leadership of Mr. Hal Ezell and honorary chairmanship of Mr. Pat Boone, has scheduled the conference at the Long Beach Municipal Auditorium to run from 7:30 pm, Wednesday, April 4th through Saturday night, April 7th.

Bob Mumford, with his rare humor and commentary on the Christian life will be sharing nuggets of truth that the Holy Spirit has worked out in his own experience and life.

Don Basham, author of "Face Up With A Miracle", will be included on the speaker's roster, with his practical and down-home approach to the Christian experience.

Derek Prince, who, as a well-known interpreter of the charismatic renewal, combines his mature scholarship, wisdom and experience to round out the list of teachers.

Registration is \$10.00 for adults, and \$20.00 per family. All correspondence may be addressed to: Greater Los Angeles Bible Teaching Conference, P.O. Box 1175, Wilmington, California 90744.



body else gives up and turns back, the apostle holds on. Paul kept on when he was alone, in prison, and forsaken. The second sign is *the miraculous*: Signs, wonders, and mighty deeds. These accompanied Paul's ministry wherever he went. Both signs are needed: character and miracles.

## TEAMS

In the New Testament we find that apostles normally operated in teams. Later we shall see that this applies also to prophets and to pastors. Why is it that these three ministries regularly operate in teams, rather than as individuals? I believe the reason is that these three ministries are concerned with church order and structure, and that task is too important for God to commit it into the hands of an individual acting on his own. Therefore these three ministries normally operate in plurality.

In Acts 8 we read that Philip went down to Samaria and preached the gospel. Philip was an evangelist (see Acts 21:8). He went alone and turned the city upside down. But listen to what happened next in Acts 8:14, "Now when the *apostles* which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter *and* John . . ." *One* evangelist; but *two* apostles. The apostles went as a team.

We have already seen in Acts 13, that Paul and Barnabas were sent out *together* from the church in Antioch. They were not sent out as individuals, but as a team.

In Acts 15 we find that two apostolic teams were formed. Barnabas took John Mark, and they went one way. Paul would not take John Mark, so he chose Silas and they went another way. Neither Paul nor Barnabas went alone. Each had a co-worker with him.

Later Timothy joined the team of Paul and Silas in Lystra (Acts 16). This apostolic team is mentioned again in I Thessalonians 1:1. It says, "Paul, Silvanus (Silas), and Timothy, unto the church of the Thessalonians . . ." This epistle was written by these three

men jointly. It was not Paul alone, but Paul, Silas, and Timothy. Later in the same epistle it says, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the *apostles* of Christ" (2:6). All three of these men were recognized as apostles. Paul and Silas were sent forth from Antioch, and Timothy was sent forth from Lystra. They operated as a team.

Yet another apostolic company is mentioned in Galatians 2:1, "Then fourteen years after I (Paul) went up again to Jerusalem with Barnabas and took Titus with me also." Paul, Barnabas and Titus — another team. In Jerusalem they confronted the apostolic team of Peter, James and John over the matter of the circumcision of the Gentiles (2:4). They settled their differences, gave to each other the right hand of fellowship, and parted.

Here were two separate apostolic teams operating within a framework of fellowship that embraced the whole Body. Paul, Barnabas and Titus were apostles sent to the Gentiles; and Peter, James and John were sent as apostles to the Jews — each team with a specific task to perform.

Within the ranks of apostles there are various levels of apostleship. Paul says in II Corinthians 11:5, ". . . For I suppose I was not a whit behind the very chiefest apostles." And in II Corinthians 12:11, ". . . in nothing behind the chiefest apostles." By implication, if there are *chief* apostles, there are also not-so-chief apostles. But none-the-less genuine apostles. Not all apostles are of the same caliber as Paul. Not all prophets are Isaiahs or Jeremiah's, but for all that they may be genuine prophets. The same holds true with apostles.

## WARNING

However, there are not only true apostles. There are also false apostles. Paul speaks about these in II Corinthians 11:13–15:

(13) "*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*"

(14) *And no marvel; for Satan himself is transformed into an angel of light.*

(15) "*Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*"

The expression "transforming themselves into apostles" suggests that these men are probably self-appointed. They are not sent out through a genuine appointment of the Holy Spirit from a recognized local body.

The New Testament warns us that toward the close of this age there will be a great increase in religious deceptions and in false ministries. In Matthew 24:24 Jesus says, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." If there are to be "false Christs" and "false prophets", we may also expect "false apostles". Such men may be able to work miracles of various kinds. Therefore miracles by themselves do not necessarily authenticate a ministry as genuine. We have seen that the sign of the miraculous must be balanced by the sign of character.

As things are now developing within the body of Christ, every believer, or every group of believers, is likely to be confronted sooner or later by men who claim to be apostles. It is extremely important to test the claims of such men by the standards of scripture. Are they appointed and sent out in accordance with the New Testament pattern? Are they answerable to a recognized local body? Do they display apostolic character and way of life? Is their ministry attested by the miraculous?

In Revelation 2:2 Jesus commended the church at Ephesus because they did not accept the claims of apostles without putting them to the test. He said, "Thou hast tried them which say they are apostles, and are not, and hast found them liars . . ."

All believers today — whether as individuals or as groups — need to be as watchful in this respect as the church at Ephesus. □



# Keeping the Unity



Reprinted with permission:  
"Keep The Unity" -  
New Adventures in Prayer,  
Prayer Group Newsletter,  
3316 North Ohio Street  
Arlington, Virginia 22207



One of the priceless gifts of the Holy Spirit is the joy of flowing in the company of Christians from many denominational traditions and social levels. Experiencing the unity of the Spirit in the midst of such diversity is a challenging task! We are *different* yet there is a unity in our diversity. We have no "cookie cutter" producing little Christs, making disciples who are all alike, as some who are under such a bondage would demand.

The body of Christ, like the human body, has members which function differently yet work together. This is the unity we must keep (I Corinthians 12:12).

This unity is worth preserving but it cannot be preserved unless we are "wise as serpents and as innocent as doves". Some sincere believers would impose bondage of "doing it our way" with good intentions. We must pray to be kept in dove-like innocence and yet be alert enough to know when we are being beguiled into bondage.

How can you tell when you are being piped a different gospel? There are certain symptoms that show up in the believers of that gospel.

First, there will be hints of *exclusiveness*. In general, there is a projection of "my group is onto something 'special'." They will appear to believe they have a superior revelation or a purer walk, usually tracing their revelation to a single teacher (I Corinthians 3:1-11). Any of us may love Christ and even demonstrate

Christian virtues yet still fall prey to exclusivism.

Second, you will notice a *predominate reactionary quality*. That reaction may be against religion, denominationalism, free groups, the establishment, full-gospel, or even non-charismatic groups. The key characteristics of a reactionary spirit is zeal, impatience and a "pushiness". Paul recognized that there are those who preach Christ from strife and vainglory. However, he rejoiced only in the fact that Christ was being presented. This should say something to us about the place of reactionary gospels (Philippians 1:15; 2:3).

A third symptom is *fixation*. This is a focus on a truth or a body of truths with an avoidance of foundational or well-rounded doctrine (Hebrews 6). Here we have what some call "tunnel vision". Such a fixation reflects itself in repetition. Repetition is necessary for proclamation of truth but we can also develop a fixation through repetition. The only fixation God allows us is on Jesus, who is the author and finisher of our faith (Hebrews 12:1-2).

A fourth trait to watch for is *compulsiveness*. This is "ax grinding", a determination to bend our ears on a pet subject. The topic may be worthy; but a jerky, buttonholing compulsiveness closes out the possibility of mutual sharing. Even compulsive talking about love can block the love we seek to build (Galatians 5:19-21).

A fifth sign of spiritual poisoning is a *concentration on less than the whole man*. We are body, soul and spirit. Sometimes one may become so spiritual he can neglect soul and body. We are the Lord's — mentally, emotionally and willfully. If healthy, we will demonstrate a balance and a wide spectrum of response in all our faculties (I Thessalonians 5:23). There is a time for little thought and a time for hard thought. There are times

when we bubble with joy and times when we merely effuse joy. There are times when we make great efforts of will and times we merely agree with God. There are times when we exercise our spirits fervently and times when we rest in our spirits expectantly.

A final symptom to watch is an *inordinate passion for the novel*. Those who have such a passion usually develop major new teachings from minute and infrequently mentioned scriptures. Some people, bored with their spiritual dryness, will follow anyone who makes new sounds instead of seeking fervently after God. Newness is a matter of the spirit. As we become new, all things become new to us even when they have the sound of "oldness". This, I believe, is what Jesus meant when He said, "I have not come to destroy the law but to fulfill it (fill it full of life and meaning)". . . . Matthew 5:17 and 17:20-21.

Let us pray that we shall never develop a defensiveness in our walk with Christ! Thus, if we seek understanding, we will be given wisdom. We are free and should sense that freedom. We are also to be discerning. If we neglect watchfulness and lose Christlike innocence (Philippians 4:4-9), we are open immediately for deception. □





forum

## Spiritual Potpourri

From time to time we receive letters from our readers presenting questions of universal concern. This month we have selected FIVE QUESTIONS representing concerns from Washington to Florida and States in between. We thank our readers for expressing their confidence in us by bringing these matters to our attention.

Answering our questions are: Bob Mumford, Derek Prince, Charles Simpson and Don Basham. These four regular FORUM panelists travel throughout our nation, teaching and ministering. Their replies take into consideration that these questions have been previously met in their various fields of ministry and relate to us how they have handled them as they feel is in the best interest of members of the Body of Christ.

Questions for the FORUM Panel may be submitted to: NEW WINE FORUM, P.O. Box 22888, Fort Lauderdale, Florida 33315.

**"There seems to be quite a bit of confusion among Christians about a ministry called, "Healing of the Memories", or "Healing of Wounded Spirits". Can you give me any information about this ministry and its authenticity?"**

**W.D. — Idaho**

**Basham** — Since we live in an age of mushrooming spiritual activity, it is necessary for us to exercise real care in evaluating those ministries which seem new and different. While I hesitate to condemn any ministry which seems to help people, yet I cannot endorse any ministry not clearly authorized by Scripture.

I place "healing of the memories" in the category of a Scripturally unendorsed ministry. Taking Christ with



you back through earlier experiences to lay them open, digging up the hurt and the bitterness, and then asking Christ to "heal that memory" may produce a certain relief, as do methods of psycho-therapy that in no way presume to be Christian. But what is accomplished in "healing of the memories" method, which may take long agonizing hours, that simple prayers of repentance and forgiveness cannot achieve?

Also, as one experienced in the reality of the deliverance ministry, I often find people who have gone through "healing of the memories" without release from the demonic torment which entered at the time of their emotional hurt or injury. Many times, forgiveness needs to be followed by deliverance.

Therefore, while none of us wants to be overly critical of ministries offered in the name of Christ, we must be diligent in determining if the ministry is endorsed by Scripture. Since "healing of the memories" seems lacking at this point, I must assume there are other ministries fully endorsed by the Scripture which can accomplish more effectively what "healing of the memories" tries to do. Derek, what are your thoughts on this subject?

**Prince** — It is not scriptural to equate "Healing of the Memories" with "Healing of Wounded Spirits". To do this overlooks the scriptural distinction between "spirit" and "soul". See I Thessalonians 5:23 and Hebrews 4:12. By normal linguistic usage, "memories" belong to the realm of the

"mind" — which is in the realm of the "soul". On the other hand, it is obvious that a "wounded spirit" belongs in the realm of the "spirit".

There is a scriptural basis for the "healing of a wounded spirit". Proverbs 18:14 speaks of "a wounded spirit". Psalms 147:3 tells us that the Lord "healeth the broken in heart, and bindeth up their wounds". Similar language is used also in Psalm 51:17 and Isaiah 57:15. However, I can find no scriptural basis for "healing of the memories". In the form in which "healing of the memories" is currently being practiced, it represents an attempt to carry over into Christian ministry concepts or methods that originate in practices such as psychology, psychiatry or psychoanalysis. It is significant that all these words begin with "psycho", derived from "psyche", the Greek word for "soul". In other words, all these practices operate in the realm of the "soul", not of the "spirit".

Before a professional psychiatrist can practice, he has to go through prolonged medical and psychological training. Even so, Christians who put themselves in the hands of a psychiatrist sometimes suffer harmful spiritual consequences. As I see it, "healing of the memories" is turning loose within the body of Christ a band of zealous amateur "charismatic psychiatrists". If it is risky for a Christian to seek help for spiritual problems from a professionally trained psychiatrist, it is infinitely more risky to entrust oneself to an untrained charismatic amateur.

By comparing Matthew 12:28 with Luke 11:20, we discover that the Holy Spirit is "the finger of God". The only finger delicate and sensitive enough to perform surgery upon a wounded human spirit is the Holy Spirit Himself. He operates supernaturally through gifts such as the word of wisdom or of knowledge, or the discerning of spirits, through the preaching of God's Word, and through the ministry of casting out evil spirits. For all these things I find abundant scriptural patterns, but for the soulish techniques employed in "healing of the memories", I find no scriptural pattern.

Leviticus 19:19 warns us against sowing "mingled seed" and wearing a "mingled garment". At its best, "healing of the memories" is an unscriptural "mingling" of soulish and spiritual.

This question shows how important it has now become for Christians to learn how to discern "between the soul and the spirit".

**"What basic Biblical principles are denied or perverted in the doctrine of the 'Manifested Sons of God'? Many people who believe and teach this doctrine are promoting it in our prayer groups. What can we do or say?"**

**R.S. — Florida**

**Simpson** — I prefer to major on the positive, but there is a time to label error for what it is. The apostles did



and named names. There is a wide degree of variety among those called Manifested Sons. Generally they emphasize sonship or maturity. This is a neglected and needed truth. Varying with particular groups, Manifested Sons pervert *maturity* to mean several things:

(1) Maturity belongs to an exclusive group within the Church — rather than being the calling of every Christian. As I understand Romans 8:29, it is the purpose of God to lead all of us into the maturity of sonship — to conform us to Christ's image.

(2) This select group of Sons will be "manifested" with glorified bodies *prior* to death or the coming of the Lord. Some already have "glorified bodies" — depending on the particular group. I believe that is decidedly unscriptural. We which are alive cannot become immortal *before* the resurrection (I Corinthians 15:49–59). I do not believe physical immortality is a *gradual* thing. It is *immediate* when Jesus reveals Himself fully as He is to the Church (I John 3:2; Philippians 3:20, 21; I Thessalonians 4:15–17).

(3) These "mature ones" walk by private revelation, which in their view supersedes the literal scriptures. Therefore there is a preoccupation with visions, dreams and personal prophecy.

(4) They emphasize the Body above the Head so much, that a part of the Body becomes the Head. A recent revelation of a certain group is that the gift ministries are the Head Company, which shall marry the Bride and produce the Manchild. In fairness, ALL Manifested Sons do not teach this. But Jesus ceases to have pre-eminence and maturity has pre-eminence.

(5) When people reach this stage of "maturity", male-female identity becomes irrelevant. There is a heavy emphasis on *no male and no female* to the exclusion of Bible teaching on husband-wife relationships (Ephesians 5). All are Sons in their vocabulary.

(6) They believe it is the Sons that defeat Satan and drive his forces from the earth, not the returning Lord and His saints.

(7) Some "Sons" believe in Uni-

versal Salvation or Ultimate Reconciliation. This is the idea that everyone including Satan will be saved. (This partly explains why they usually prey off other's converts and have little or no evangelism of their own.) ALL who believe in Manifested Sonship do not believe in universal salvation, but many do.

With some sincere and healthy Christians, sonship is an emphasis balanced by evangelism and ministry to physical needs. With some sincere, but unhealthy, Christians, sonship and maturity is a preoccupation to the exclusion of other needed truth. This is error by emphasis. With others, however, "maturity" is just "mis-labeled pride". With pride comes a SPIRIT OF ERROR. Then it becomes an entirely different matter. Deception will eventually produce perversion.

I would remind you that Satan wishes to humanize God and deify man. Then, one is easily beguiled. Protection is found in exalting Jesus the Head of the church, submitting to proven local shepherds and observing the proven Word of God. In your group, you are not obligated to receive ministry from anyone whose fruit you do not know. You can speak your true feelings in the group. If you are still uncertain, get out of the group.

I would particularly caution against the abuse of prophecy, particularly the flattering kind. The Holy Spirit never wasted His time bragging on us. This is the chief tool of those who prey on other shepherds' sheep.

**Mumford** — Charles, thank you for that detailed and scriptural view on this subject. May I just add some footnotes:

(1) In a previous set of teachings I gave on "The Spirit of Truth and Error", I made an observation which may help here: "It is the height of folly to condemn a doctrine without examination."

(2) Error usually comes in the form of over-emphasis, as Charles has already stated. It is very difficult to explain to some Christians the position

that we need to assume when "error" is evident.

(3) Semantics (which is the meaning of words) is becoming very important in our search for truth and error.

(4) To avoid "like the Plague" the term "Manifested Sons of God", lest we get contaminated, is a Pharisaical error which leaves us open to an atmosphere of fear and negativism. The term is a biblical statement. If we sought to avoid all terminology that has been abused, we would be incapable of Bible instruction.

(5) The problem arises in the meaning that the term is endowed with by the person using it. In the sense of the question we are considering, I assume it has to do with some extreme.

(6) While I advise not to be alarmed by the "term", may I sincerely ask each of us to watch for the most obvious of all symptoms of spiritual error: that WE (individually or group) are the very special, super-elect, highly dedicated, and more committed than the rest of God's family. This type appeal to the spiritual ego is the most subtle of all error, for each of us labors to be well-pleasing to God.

(7) *Remember, there is a fine line between full commitment and fanaticism!*

**"Many of God's people today are following a teaching called 'Universal Reconciliation'. What does it teach and where is it in error?"**

**H.I. — Washington**

**Mumford** — This is a doctrine which has both Pagan and Christian origin. Simplistically, it means that ultimately *all* creatures in the universe will be happy and reconciled to God because they are His creation.

The present error — I believe it to be an error — is the form that teaches that after the final judgment *all* will be reconciled. This emphasis rejects the belief of final, eternal judgment and,



therefore, has strong human appeal.

One basic scripture that this doctrine holds as "proof text" is I Corinthians 15:24-28 (See Amplified Version). The distinction that we would make is that this refers to those who are "in Christ". We believe eternal destinies differ according to how we are related to Christ in this life (see Matthew 25:46).

This old error has recently had recurrence due to these contributing influences:

(1) The tremendous emphasis for many years by the church on Victorian-type authority, legalism, and an over-humanistic concept of hell, physical torment and punishment.

(2) There has been an increasing emphasis on *Love*. It isn't that love is not needed; indeed it is one of the emphases of the Holy Spirit in our day. This love, however, is not the Biblical kind, but a form of "sloppy-agape", which is neither *defined* by the Scriptures nor knows the *discipline* and *demand* of true love.

(3) There is a departure from the known revelation of God's Holy Word due to a humanizing appeal to the sympathy of men — i.e. "God wouldn't punish anyone eternally!"

Please remember two things. The only revelation we have of God and His intention is the Holy Scriptures. We must not modify or change them because we do not understand them. Human reasoning is not the same as Biblical revelation. Also, do not be too legalistic yourself. Hellfire and brimstone is not an adequate antidote to Universalism. It should be clear to all of us that though Universalism is a serious error, it doesn't *necessarily* make one that holds to such a teaching a non-Christian.

**Prince** — To me, Bob, the subtle danger of this doctrine of "reconciliation" for those who profess to be Christians lies in not taking into consideration that in this spiritual realm there is no neutrality. Jesus said: "He that is not with me is against me" (Matthew 12:30). There are only two possible attitudes: submission to God,

or opposition to God. In the Scriptures, God clearly and unambiguously states two things. First, that God is absolutely just and impartial. Second, that God has condemned the devil and his angels to the punishment of everlasting fire. Any person who questions the second of these two statements automatically questions the first also.

The picture presented in scripture of God's nature and dealings with man is like a coin. It has two opposite sides, which together make up the complete coin. These two sides are clearly presented by Paul in Romans chapter 11, verse 22: "Behold therefore the goodness and the severity of God." Here are the two sides: "goodness" and "severity". On the one hand, mercy and grace; on the other hand, wrath and judgment.

To efface one side of a coin renders it incomplete and valueless. So it is with the picture of God presented in the Bible. To speak always of "goodness", but never of "severity", to speak always of mercy and grace, but never of wrath and judgment — this is to efface one side of the coin, to render the Bible's picture of God incomplete and valueless. Those who speak like this are unfaithful to God, and unfair to men. In so doing, they misrepresent God, and mislead men.

**"I have come in contact with a spiritual phenomenon called, 'being slain in the Spirit'. When people have this experience, they fall to the floor unconscious, supposedly by the power of God. It has been a thorn in the side of my Christian life because I know so little about it. Can you comment?"**

**R.D. — Missouri**

**Simpson** — It may be difficult for me to satisfactorily comment on this because I have never been "slain in the Spirit". I have seen it when I believed

God did it. On other occasions, I was embarrassed to be present. I have prayed for others when this happened, and it seemed to be genuine. On other occasions I have helped people stay on their feet who were just looking for a place to lie down.

By the expression "slain in the Spirit", I assume people to mean one has been overwhelmed by the power of God, rendered physically weak, or became so relaxed that they fell to the floor. In such cases there is no injury or hurt. It is not abnormal where miracles are occurring.

Certainly the power of God is powerful enough to cause such a reaction. When alone, I have fallen in God's presence — deliberately. This may have happened to Moses in Exodus 3. It probably happened to Isaiah in Isaiah 6. It did happen to Ezekiel in Ezekiel 1, (see 2:1). It also happened to Daniel in Daniel 10:8-9. It happened to John in Revelation 1:7; 19:4; 22:8. Unquestionably there is a valid experience with the power of God that results in one falling to the ground whether by being overcome or for deliberate worship. I have seen it and it is Biblical.

The problem arises when "being slain" becomes the objective of the seeker. Then it is no more than a gimmick and is hypocritical, if not dangerous. Getting enamored with any manifestation rather than He Who is manifested, will produce trouble and obscure Jesus. When it happens, praise the Lord. When it doesn't, don't try to produce it. Don, what has been your experience here?

**Basham** — Charles, it is not uncommon today to see Christians, as they receive ministry and are touched by the power of God, to go limp and collapse on the floor; and this is what is commonly referred to as, "slain in the Spirit". Like you, I have seen spurious examples of it — where people deliberately fall on the floor and, again, where an evangelist literally pushes a person over in order to give the impression he is being "slain in the Spirit". I have, also, witnessed the phe-



nomenon when I fully recognized something supernatural was taking place.

I simply accept the phenomenon as something that *may* legitimately occur when the Holy Spirit is at work. But I would also suggest that we not be overly-impressed by any outward physical manifestation which may accompany a demonstration of the power of God.

A person may be genuinely "slain in the Spirit" when receiving prayer for healing, yet get up off the floor unhealed. Other times, persons experience no outward emotion or physical sensation at all, yet are marvelously and miraculously healed.

Experience has led me to believe that some people, by psychological makeup, are more prone to "let themselves go" when receiving ministry and more apt to be "overcome" by the spiritual experience they are receiving. Experience has also proven that persons needing deliverance from demonic spirits can react in unusual physical fashion when the power of God is manifested.

Therefore, I see three possibilities for what actually transpires when a person melts to the floor when being prayed for:

(1) It may be a genuine experience of God's power in which he is literally "slain in the Spirit."

(2) It may be simply the person's intense desire to receive a blessing from God which prompts him, when prayed for, to go limp and slide to the floor.

(3) It may be a physical reaction within the person triggered by some demonic force resisting the power of the Holy Spirit as it comes upon the one being prayed for. This resistance may or may not hinder him from receiving the healing or blessing he was seeking.

To sum it up, I see no reason for complaining if a person is *not* slain in the Spirit — nor for rejoicing if a person *is* slain in the Spirit. The important thing is the final result. Did the person receive help or didn't he? If he did, praise the Lord! If he didn't then let's keep praying and believing.

**"In your May, 1972, FORUM, 'The Christian and The Supernatural', both Reverend Basham and Reverend Prince mentioned Yoga as part of the occult, but did not elaborate. I know many people who say, 'I do the exercises but do not pay attention to the meditations' . . . 'I am so relaxed; it's wonderful' . . . 'I think about Jesus while doing my exercises. There is nothing wrong with that.'**

**The only answers I have gotten from anyone on this have been confusing. Help, please! Is Yoga exercise alone really harmful?"**

**S.T. — California**

**Basham** — Derek, since you have had actual experience with this thing, why don't you start the ball rolling on the reply?

**Prince** — All right. Let me begin by saying that for some time I myself was a practicing yogi. I attempted both meditational and postural techniques of yoga. Later, I discovered that my involvement in yoga was the greatest single barrier that kept me from coming into direct personal contact with Jesus Christ as the Son of God.

By its nature and origin, yoga is essentially anti-Christian. It completely rejects the whole Biblical concept of sin, and the claim of Jesus Christ to be the only way to God the Father. See John 10:9 and 14:6. If possible, yoga insults Christ all the more by ignoring Him, rather than directly attacking Him.

God the Father requires "that all men should honour the Son (Jesus Christ), even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (John 5:23). A Christian who seeks help from a system such as yoga, which completely dishonours Christ, is guilty by association of dishonouring Christ likewise. Further-

more, by depending upon yoga exercises for health, he ignores or despises, by implication, the many promises and provisions of healing and health offered to Christians in God's Word. See for example: Proverbs 4:20-22; Romans 8:11; II Corinthians 4:10-11.

A Biblical parallel to this could be found in the case of Ahaziah, king of Israel, who sought to Baal-zebul, the god of Ekron, for an answer to his physical need, rather than to the Lord. To the messengers whom Ahaziah sent to Baal-zebul, God returned this answer through Elijah: "Is it not because there is not a god in Israel, that ye go to enquire of Baal-zebul, the god of Ekron? Now therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die" (II Kings 1:3-4).

I once ministered deliverance to a woman who subsequently lost her deliverance because she refused to give up her involvement with yoga exercises.

**Basham** — It is also my firm conviction that no Christian can safely indulge in yoga exercises — I don't care if he does say he "ignores the meditations". Those exercises were designed to produce not just physical, but spiritual results. There are demon forces attached to the discipline of yoga and to even attempt the exercises is to open the personality to the attack of those forces.

The person who practices yoga expects to be helped by it. In other words, he is seeking the physical advantage (if not also the spiritual advantage) yoga offers. That person is *submitting* himself; putting himself under the dominion of those exercises and disciplines. To a certain degree, whatever you submit to, becomes your master.

Why should Christians, who have scriptural promises that all of their needs are met in Christ (Philippians 4:19), resort to any foreign discipline inspired by a demonic God? There are many good healthy exercise plans which have no cultish overtones to which the Christian has *safe* access. □



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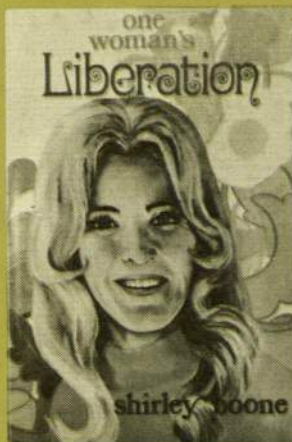
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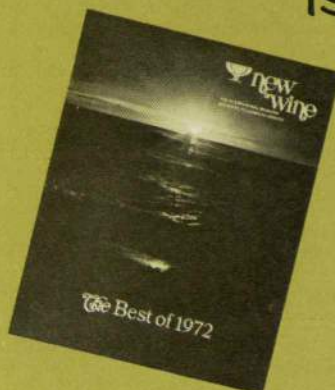
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