

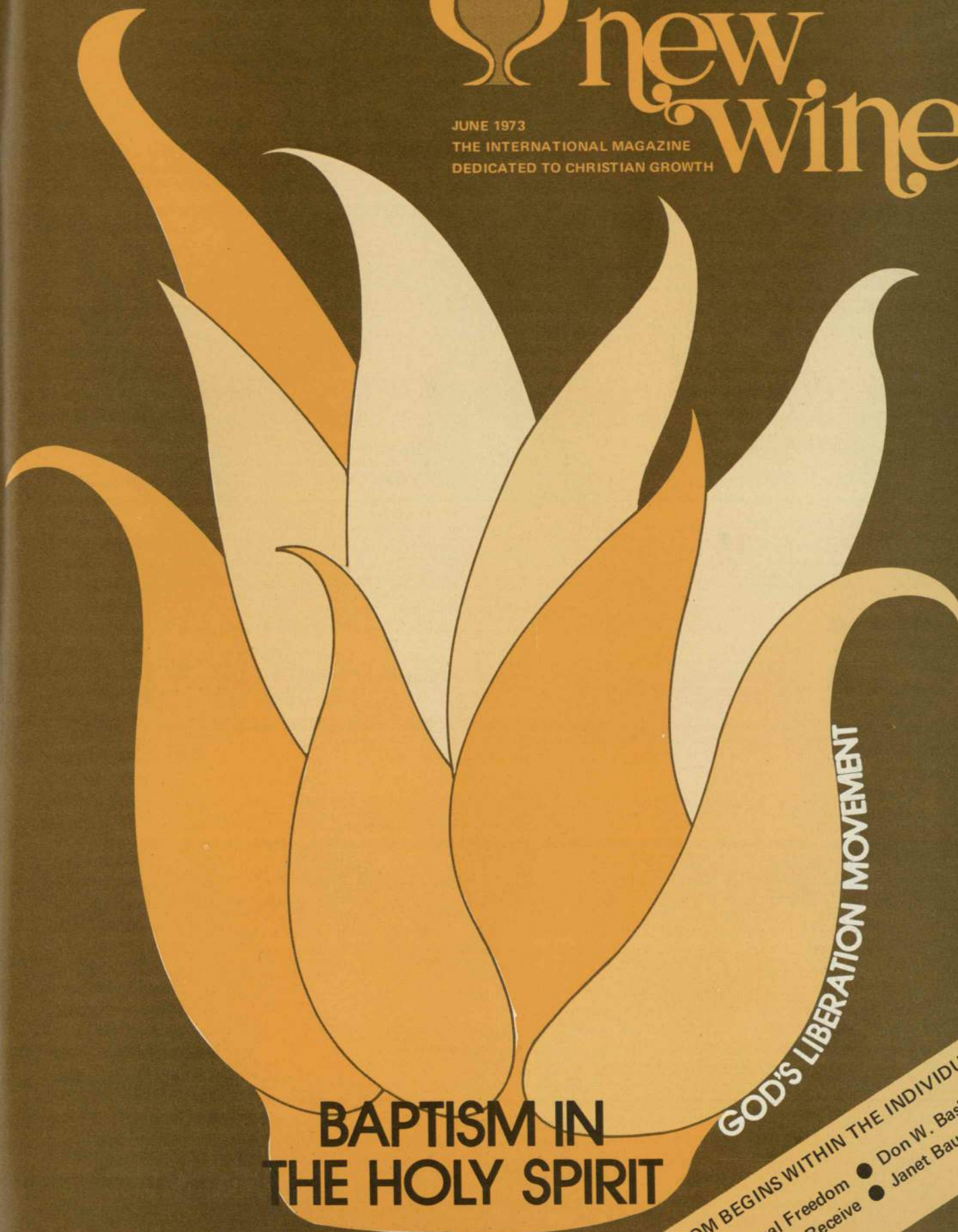


new wine

JUNE 1973

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH



BAPTISM IN THE HOLY SPIRIT

GOD'S LIBERATION MOVEMENT

TRUE FREEDOM BEGINS WITHIN THE INDIVIDUAL
Doorway to Spiritual Freedom ● Don W. Basham
Ask And Ye Shall Receive ● Janet Baum

GLOBAL GREETINGS

FROM MEXICO

Dear Friends in Christ:

I enjoy your magazine very much. I get great help and teaching on many things concerning the Word.

It is wonderful to read different articles in the magazine, especially discussions on subjects of the Bible from mature men in God.

Keep sending me the blessings of *New Wine*.

His in the Harvest for Souls,
The Barney Family

FROM AUSTRALIA

Dear *New Wine* Editor:

Many of my Salvation Army Officer friends and other Christian friends read *New Wine* and they all praise your magazine, giving glory to God. I must say that it has helped my current ministry.

God is good. He is so forgiving, understanding, and merciful. I have talked to tough bikies, gang leaders of all sorts, various people that I meet every day — whether it be on the football field, in the hotels, shops, streets, on the farm, or wherever, and God has protected me and has not given me the spirit of fear but of love and power and sound mind.

Please pray for me. Yours in Jesus Christ. May His power become our daily strength.

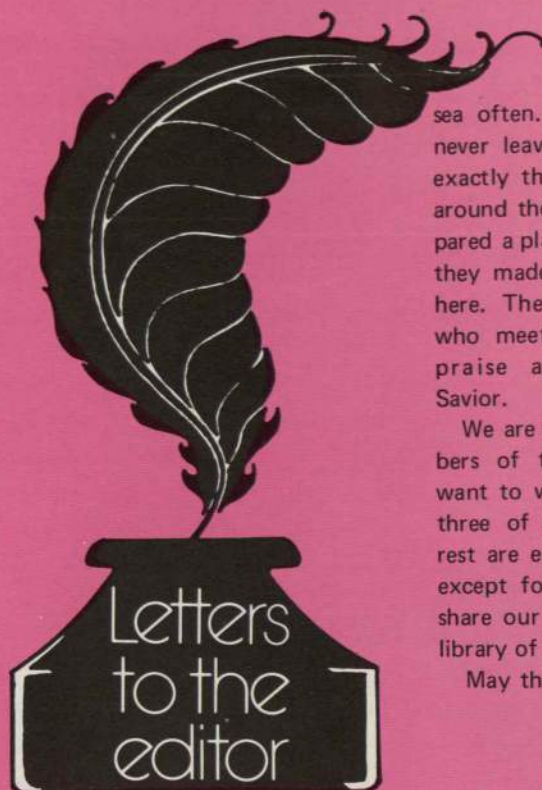
J.C.W.

FROM CANADA

My Dear Brother in Christ:

I received April *New Wine* yesterday. I don't think I can put into words how it affected me. I read first "The Three Conquests of Christ" — glory to God! It was a revelation to me and my daughter. I read it aloud and the Holy Spirit came upon us. We offered up prayers for you all at Christian Growth and thanks for what you are doing in the earth. Your tapes are coming this way and turning lives upside down.

In Jesus' name, Mrs. E.H.



FROM JAPAN

Dear Friends:

I have enjoyed receiving your *New Wine* Magazine all the way over here in Japan for more than a year now. I praise God for your efficiency and loyalty in sending it so far. I have received all of the issues despite a change of address three times.

New Wine seems to continually meet my spiritual needs. If there is some area the Lord is trying to deal with, confirmation and help has come from your articles. I appreciate the way the magazine has grown and the "in-depth" presentation of many subjects.

Many others, besides myself, have been pleased by *New Wine*, as here in Japan the distribution of good religious material is still at a minimum. May God bless your staff.

K.H.

Dear Sirs:

Thank you so much for *New Wine* Magazine. What a tremendous blessing not only to me but to those it is passed on to.

My husband is in the Navy and at

sea often. When Jesus said He would never leave or forsake us, He meant exactly that, even if you are halfway around the world. He had already prepared a place for us. Praise His name — they made us so welcome and happy here. There are about 15–20 of us who meet every week in homes to praise and worship our precious Savior.

We are praying for some more members of the military community to want to walk in the Spirit. There are three of us here in Yokohama. The rest are either civilian or missionaries, except for three Catholic sisters. We share our *New Wine* and have a small library of Spiritual books . . .

May the Lord continue to lead . . .
M.D.

FROM ENGLAND

Dear Sirs:

I am a seventeen year old school girl who has been a Christian for a few months and was baptized in the Holy Spirit two months ago.

I have shared Christian meetings in my home which at the moment take the form of preaching to the many unsaved, who are moved by the Holy Spirit to come to our meetings. I would be very grateful if you would pray for me. Please put my name on your mailing list.

Yours sincerely, A.S.

UNITED STATES

Gentlemen:

I enjoy your magazine *New Wine* so very much. The first one I ever read was gotten from the keeper of the Garden Tomb in Jerusalem, while there on that memorable visit. Ever since I have been receiving them. My first copy will always be a keepsake reminding me of that time there in His Land!

Mrs. H.H.V. — Maryland

Ed — NEW WINE now goes to 89 countries outside continental United States. We appreciate hearing from our readers overseas and here at home.

Editorial

One of the easiest pitfalls of our Christian walk is to begin to teach something that has never been walked out in experience. It is very easy to build a wonderful system of doctrines that tingle the imagination and challenge the heart, but which find little practical use in our daily struggles with the world, the flesh, and the devil.

We may live in the area of *knowledge*, that which exists only in our heads; or in the area of *experiential truth*, which is the Word of God that has worked its way into our practical experience in our lives.

Through history the knowledge of doctrines has bowed to the reality of experiential truth. The doctrinal system of Saul of Tarsus was radically altered and permanently changed on the Damascus road. Martin Luther's life and system of good works, based on sound tradition, was shattered when he experienced the miracle of justification by faith.

The danger is building a doctrinal system that God has not worked into our daily experience. Is the man who preaches ultimate submission ultimately submitted? Has the proponent of sinless perfection yet become perfect? This is not to say that we should not be challenged by new insights into the Word of God, the trouble begins because our insights are only a part of the total picture of what God would show us by working His Word into our daily experience. Our insights must first be proven by working practically — in our marriages, in our church, at work, in temptation, in trial — and bear the fruit of reality in our lives before we export them to others. What God gives one man as a personal revelation should never be exported as a doctrine to others until it has stood the test of bringing practical reality in our daily experience.

—R.S.

NEW WINE

new wine MAGAZINE

JUNE 1973

VOL. 5 NO. 6

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DOORWAY TO SPIRITUAL FREEDOM

by Don Basham

Real Liberation Begins on the
Inside...

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For the Christian it is an exciting time to be alive! Christianity has known great revivals before, under Luther, Calvin, Wesley and Moody. But the revival of our day is not the same as those of the past. The great revivals of history were characterized by two central features — they occurred in a particular country and revolved around some particular spiritual leader or group of leaders.

Today's revival is different. It is not restricted to any single country or continent, and it knows no single spiritual leader. Many of us believe it is the beginning of the last great revival, the one destined to usher in the return of Jesus Christ and the end of the age — the revival prophesied by Joel and quoted by Peter on the day of Pentecost:

"And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh — and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, and on my servants and my handmaidens I will pour out in those days of my Spirit and they shall prophesy." (Acts 2:17–18).

Central to this great revival is the experience known as the baptism in the Holy Spirit.

If you are searching for the baptism in the Holy Spirit and the power it promises, the best place to begin is with the New Testament, especially the book of Acts, because it describes the ministry of the first group of Spirit-filled believers. The New Testament Church was an exciting church; a powerful church.

By today's standards it may have been crude, undisciplined and at times shockingly irreverent, but those are not the things one notices when one reads the book of Acts. What grips the imagination is not the dearth of prestige but the demonstration of power. It was a fellowship of believers admittedly imperfect but vibrantly and

dynamically alive. It may have been despised by the society around it, but no one ever accused it of being boring, dull or dead.

Comparing the New Testament church with ours today, it seems obvious that one of two things must have happened. Either God deliberately deprived the church of the power of Pentecost, with all of its supernatural gifts and powers, (a rationalization we were to hear over and over), or else the church has somehow lost contact with Pentecost as a vital, continuing experience.

The second proposition is the true one. The resurgence of Pentecostal power in our day proves it.

PENTECOST THROUGH HISTORY

Even a cursory survey of church history clearly indicates that the charismatic gifts never completely died out of the church. Though consistently ignored, they have always been present. For example, back in the second century a revival in the church, led by Montanus of Ardabau, captured the attention of many Christians who felt the spiritual fires within the church were burning at too low an ebb. During the peak of the Montanus revival all the charismatic gifts appeared, including speaking in tongues.

The Encyclopedia Britannica states that glossolalia (speaking in tongues) "recurs in Christian revival of every age, e.g., among the Mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Covenants and the Irvingites" (Vol. 27, p. 9–10, 11th edition).

The Irvingites were 19th century forerunners of the current recipients of the charismatic gifts.

The Pentecostal movement in the United States had its beginning in the year 1900 with the determination of a young Methodist minister named Charles F. Parham to recapture the

power and vitality of the church of the New Testament.

After extensive study of the Scriptures to find the source of that power, Parham and his students prayed to receive the baptism in the Holy Spirit with the gift of tongues. The first person spoke in tongues on New Year's eve, 1900. On January 3rd, Parham and a number of others also received the baptism and spoke in tongues.

From this modest beginning, the revival spread in 1906 to California, touching off the famed Azusa Street revival in Los Angeles. The Azusa revival lasted for three years with thousands of people from all over North America receiving the pentecostal experience of the Holy Spirit.

Today the charismatic revival has spilled over the boundaries so carefully drawn about it by its critics and is igniting fires in all major denominations. This rising tide of publicity and literature on the charismatic movement simply points to the ever-increasing influence it is having on Christianity. All over the world the church's spiritual pulse is being quickened by the new pentecost.

WHAT IS IT?

The baptism in the Holy Spirit is a second encounter with God (the first is conversion) in which the Christian begins to receive the supernatural power of the Holy Spirit into his life. Jesus promised His disciples: "You shall receive power when the Holy Spirit has come upon you and you shall be my witnesses. . . ." (Acts 1:8).

This promise was fulfilled at Pentecost when the Holy Spirit fell on the disciples: "They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4).

This second experience of the power of God, which we call the baptism in the Holy Spirit, is given for the purpose of equipping the Christian with God's power for service. It is the spiritual baptism from Jesus Himself, in which He begins to exercise His

sovereign possession, control and use of us in supernatural fashion through the Holy Spirit.

A SECOND EXPERIENCE?

One common objection among Christians concerning the baptism in the Holy Spirit stems from the difficulty of seeing it as a second, separate experience following conversion or rebirth.

"I thought I received the Holy Spirit when I became a Christian", is the way the objection is frequently voiced. The Holy Spirit is operative in conversion — Paul says, "No one can say Jesus Christ is Lord except by the Holy Spirit" (I Corinthians 12:3). The Holy Spirit introduces the unbeliever to Jesus as Savior.

We are, however, not speaking of the Holy Spirit in His *introductory* ministry, but in His *empowering* ministry to the believer.

We want to examine the accounts in the book of Acts, which is the only record we have of the activities of the early Christians who knew Jesus. It speaks of the early Christians receiving the Holy Spirit and we will see that it was a second, subsequent experience to their conversion.

PENTECOST

Acts 2:1-21: Events prior to the day of Pentecost clearly reveal that the one hundred and twenty in the upper room were all believers in Jesus Christ.

But knowing Jesus was their Lord and Savior was not enough — at least not in the mind of the Lord Himself. For He had told them to wait in Jerusalem until they were clothed with power from on high, (Luke 24:49).

And that is just what happened on the day of Pentecost — they were empowered. Old cowardly Peter, who had denied Jesus three times on the night of the crucifixion and had led the disciples into hiding for fear of the Jews after the resurrection, was so transformed that he stood boldly to his feet and preached an anointed message which led to conversion of three

thousand people.

REVIVAL IN SAMARIA

Acts 8:4-17: Philip, one of the early church deacons, went to a Samaritan city and preached the gospel. A great revival broke forth. Miracles accompanied the preaching of the word of God and people turned from paganism to Jesus Christ — from sin to salvation. The new converts are baptized in water in the name of the Lord Jesus, thus becoming full-fledged members of the body of Christ. They are Christians.

But in the thinking of the apostles there is a vital, missing element in the miracle-working revival. The baptism in the Holy Spirit.

"The Holy Spirit had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" (Acts 8:16-17).

Peter and John came to the revival for one reason — to lay hands on the new converts for them to receive the Holy Spirit. They did not question their salvation — they wanted them to be empowered.

PAUL'S CONVERSION

Acts 9:1-19: This is the story of the conversion of Saul, who was a chief persecutor of the church, to Paul a committed believer. While on the road to Damascus he was struck down by a blinding light from heaven. Paul was soundly converted by the experience, but he was still not equipped for ministry. God chose an obscure disciple named Ananias to come and pray for Paul, not only that his sight might be restored, but that he might "be filled with the Holy Spirit" (Acts 9:17). It was three days after his conversion that Ananias prayed for him and he was filled with the Holy Spirit.

THE HOUSE OF CORNELIUS

Acts 10:1-46: This passage of scripture contains the story of Peter

being called to preach at the house of Cornelius. As Peter preached to a house full of Gentiles, those hearing are converted and are immediately baptized in the Holy Spirit with the confirming evidence of speaking in tongues. The time span between accepting Jesus as Savior and subsequently receiving the baptism in the Holy Spirit is greatly telescoped from a matter of weeks or days or hours, to a matter of minutes or seconds. Here, somewhat differently, God gave the gift of the Holy Spirit simultaneously, or almost simultaneously, with their conversion. At any rate, it was before Peter could finish his sermon that "the Holy Spirit fell on all who heard the word" (Acts 10:44).

THE DISCIPLES IN EPHEBUS

Acts 19:1-8: The final story of the baptism in the Holy Spirit in the book of Acts relates how Paul discovers a small band of disciples of Jesus in Ephesus. The scripture clearly identified them as "disciples". Paul never questions the reality of their conversion experience, but immediately ask them, "Did you receive the Holy Spirit when (also translated "since") you believed?" Paul's question illustrates the truth we are stressing in this chapter — namely that conversion is a separate, subsequent experience. They answer that they had never heard of the Holy Spirit.

Paul baptizes them in water in the name of the Lord Jesus, then lays hands on them and prays for them to receive the baptism in the Holy Spirit. The twelve men receive the baptism and begin praising God in tongues and prophesying.

Let us make this one final point concerning the two experiences. Everyone needs to see that conversion and baptism in the Holy Spirit are not only separate experiences — they are given for separate and distinct purposes. Conversion is that experience of Jesus Christ by which the non-Christian becomes a Christian; while the baptism in the Holy Spirit is that experience for the Christian to

make him a powerful Christian. It is as simple as that.

THE EVIDENCE — TONGUES

As the issue of the baptism in the Holy Spirit is central to the current revival in the world, so the central issue of the baptism in the Holy Spirit is a phenomenon called "Glossolalia" or speaking in tongues. If it weren't for this particular manifestation accompanying the baptism in the Holy Spirit, it would be far more readily received in many Christian circles.

Consistent experience in ministering the baptism has convinced me that there are two major reasons for the controversy. One is fear, the other is ignorance. The fear comes from years of dire warnings that speaking in tongues is "fanaticism, emotionalism, or of the devil." And when these complaints have repeatedly bombarded the ears of earnest Christians who have never examined the scriptures carefully for themselves, or heard clear scriptural teaching about the baptism in the Holy Spirit, the result is a deeply-imbedded emotional prejudice against what God is doing in the church today.

People often complain, "Why do you spend so much time talking about speaking in tongues?" The answer is simple — to try and generate a little light where before there's been mostly heat! The only way I know to clear up the criticisms and misconceptions about speaking in tongues is to provide scriptural teaching on the subject.

I believe God knew exactly what He was doing on the Day of Pentecost, and that He did it right the very first time and that He hasn't changed His mind since. I also believe it is the intent of God that every person receiving the baptism in the Holy Spirit today *should* experience the miracle of speaking in tongues.

Such an observation brings us to the next obvious question, "Does a person *have* to speak in tongues in order to receive the baptism in the Holy Spirit?" The answer to that question is: "You don't *have* to, you *get* to!"

Speaking in tongues is a privilege. It is a precious gift from God.

Other critics of tongues say, "But the scriptures teach that not everyone is supposed to speak in tongues." And they quote Paul's statement in I Corinthians 12:30, "Do all speak in tongues?" And his instructions in I Corinthians 14:27, "If any speak in a tongue let there be only two or at the most three . . ."

But Paul's teaching in those verses does not refer to the *ability* to speak in tongues which comes when one is baptized in the Holy Spirit. Paul is speaking of ministry gifts which God has set in the church, explaining that not all Spirit-baptized Christians have the same *ministry*; and also giving advice to Spirit-baptized Christians how tongues are to be ministered and properly interpreted in a public worship service.

Notice how Paul also says, "now I want you *all* to speak in tongues . . ." (I Corinthians 14:5). Obviously, Paul is not so inept as to say one thing one place and then contradict what he said a few verses earlier. Note, too, that *at no time does Paul ever criticize speaking in tongues*. He only criticizes the misuse of the gift. Modern critics would do well to confine their criticisms the same way.

While we expect everyone receiving the baptism in the Holy Spirit to speak in tongues, we admit not everyone does. Not because it's not God's will, but because of fear or ignorance they quench the Spirit.

An examination of the scriptures clearly indicates that it is the norm. In four of the five cases in Acts where the Holy Spirit is received, the people receiving end up speaking in tongues. The only exception is the Samaritan revival in Acts 8, where tongues are not specifically mentioned. But many Biblical scholars feel that even on that occasion, tongues were in evidence since Simon the magician "saw" something which made him want to buy the ability to transmit the baptism in the Holy Spirit (Acts 8:18-19). Many scholars agree that speaking in tongues was the evidence Simon

"saw". The scriptural pattern is clear — should we expect less?

The charge of "emotionalism" has caused many people to fear that they might "lose control of themselves" if they spoke in tongues, or that "God will make me do something which embarrasses me." But the Holy Spirit does *not* force us to do anything. You can be sure that any spirit which *compels* you to do anything or say anything you do not want to do or say is not the Holy Spirit. The person, not the Holy Spirit, decides when he will speak out, and whether he will speak in tongues quietly or aloud. The very fact that Paul gives strict instructions about how and when speaking in tongues is to be manifested in a public meeting (I Corinthians 14:27-28), clearly indicates that the one speaking is in control, for Paul's instructions would be worthless unless those he was teaching had the ability to obey his instructions.

A REAL LANGUAGE?

Another objection often expressed about speaking in tongues as it happens today is that it isn't really supernatural like it was on the day of Pentecost. It is argued that at Pentecost the tongues were in languages understood by those present and listening, but today's tongues are just emotional gibberish, and can't be considered a Divine manifestation at all.

But the truth is that today's speaking in tongues *is* miraculous and that many times the languages which are spoken *are* recognized — by other persons present — as foreign languages not naturally known by the one speaking.

In a Full Gospel Business Men's Fellowship Chapter meeting in Ohio a few months ago, at the close of my message, there were two manifestations of tongues followed by interpretations. Then there was a third manifestation of tongues which was not interpreted. But afterward, one of the officers of the chapter introduced me to an amazed young man who was visiting for the first time. He had recently returned from Vietnam where he had

served with Army Intelligence. Because he had learned the Vietnamese language he had been used to interrogate prisoners. His amazement stemmed from the fact that the third person who had spoken in tongues had prayed a beautiful prayer in Vietnamese, although he had no natural knowledge of any foreign language whatever.

So I can speak in tongues — what good is it? Speaking or praying in tongues is a form of prayer in which the Christian yields himself to the Holy Spirit and receives from the Spirit a supernatural language with which to praise God. It combines both human and divine elements and expresses both human and divine initiative. Stated in the simplest way: Man does the speaking while the Holy Spirit furnishes the words. Acts 2:4 says, "They were filled with the Holy Spirit and began to speak in tongues as the Spirit gave them utterance." A free translation might read, "... they ... began to speak as the Spirit gave them words to say."

Here are five major reasons for the manifestation of speaking in tongues:

(1) According to scripture, it is God's will for every one to speak in tongues. (I Corinthians 14:5). Paul says, "Now I want you *all* to speak in tongues . . ."

(2) Speaking in tongues strengthens and edifies the believer. (I Corinthians 14:4).

(3) He who speaks in tongues is praying in the Spirit. (I Corinthians 14:15).

(4) Speaking in tongues (praying in the Spirit) is a divinely inspired means of praying effectively for others. (Romans 8:26-27).

(5) Speaking in tongues is the normal scriptural means of releasing the baptism in the Holy Spirit.

RECEIVING THE HOLY SPIRIT

The greatest barrier to receiving the baptism in the Holy Spirit with the evidence of speaking in tongues, is the lack of understanding about the miraculous power of God which is released

in the Christian's life. *The power of God is released by an act of faith on man's part.*

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

Like other miracles, the baptism is comprised of two parts: man's part and God's part. But many people have not understood this and have waited for God to *do it all*. They have never done their part, they have never reached out in faith; and, hence, never spoken in tongues. *They have been waiting for God to do what God was waiting for them to do.*

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

After a few minutes everyone was amazed to hear him begin to pray aloud in tongues — in a beautiful clear language.

Then, to their surprise, the minister pushed himself up from the floor and said, "I don't want you people to get the wrong impression, I still don't have the baptism. I'm not speaking in tongues, I'm just making up funny noises. I got tired of waiting on God to do it so I just opened my mouth and babbled sounds — but it is not the

Holy Spirit — it is me!”

Then it was the minister’s turn to be surprised. Three young Chinese college students had been watching the proceeding from the front pew. One of them answered the minister,

“Brother, you’ve been praising God in perfect Chinese for the last three minutes and we have understood every word you said!”

See the point? Because of a lack of understanding about his part in the miracle of speaking in tongues, the minister had not only robbed himself of the experience for years, but when it finally happened, he refused to accept it! God had been waiting for this man to open his mouth and begin to praise Him so that the Holy Spirit could furnish him with a new language. This is exactly what happened at Pentecost. “And they were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance” (Acts 2:4). They were filled with the Holy Spirit and *they* began to speak as the Holy Spirit gave them the ability, or the words to speak.

HOW TO RECEIVE THE BAPTISM IN THE HOLY SPIRIT

There is only one major prerequisite to receiving the baptism in the Holy Spirit. You must have accepted Jesus Christ as your personal Savior. If you have never made that commitment, you should do so before going any further.

The first thing you do is *relax*! It is in your power to do all you have to do. The same faith that enabled you to receive Jesus Christ as your Savior is all the faith you need to receive the baptism in the Holy Spirit with speaking in tongues. So relax and be confident — it will happen.

I find it helpful to divide the experience into two parts. The first step is receiving the Holy Spirit within; the second is to manifest the Spirit’s presence by praising God in a new or “unknown tongue”.

It is important to realize that you receive the Holy Spirit by faith and

not by feeling. So, while some of you may experience some deep or powerful emotion as the Spirit breaks in on you in this new way, others — and I dare say most others — will not feel a thing.

That’s the first step, “breathing in” the Holy Spirit and having faith that He’s coming in. And that is the easiest of the two steps. But we don’t want to stop there; we also want you to have the Scriptural confirmation of the Holy Spirit’s presence in your life in a new way by having you receive the manifestation of speaking in tongues.

But, let me remind you again that miracles are comprised of two parts; man’s part (which is natural), and God’s part (which is supernatural). Peter’s walking on the water was the same kind of miracle we experience when we speak in tongues. Peter’s miracle was comprised of two parts; Peter’s part and God’s part.

Now, what was Peter’s part in the miracle? Simply to get out of the boat and walk — that’s all. In other words, *Peter was not required to do anything supernatural*. There was nothing supernatural about Peter’s walking. It was the simple, physical act of walking in obedience to the Lord’s invitation to come to Him.

Speaking in tongues is like that. When the time comes for you to speak in tongues, you are to open your mouth and begin to speak, just like Peter stood up and stepped out of the boat and began to walk. It was Peter’s job to walk, *it was God’s job to hold him on top of the waves*.

The miracle of speaking in tongues isn’t *that* you speak, it is *what* you speak. The act of speaking is a natural, physical act; just like Peter’s act of walking was a natural, physical act. And when you open your mouth to begin to speak, the Holy Spirit will provide you with the words and syllables with which to praise God.

The only way Peter could discover he could walk on the water was to step out of the boat and begin to walk; and the only way you will ever speak in tongues is to open your mouth and begin to speak.

IT’S UP TO YOU!

So make up your mind, right now, that you will praise God only with the sound of your voice, and with the words and syllables which the Holy Spirit will provide. Not English words, but strange, funny-sounding words and syllables which make no sense at all to your mind. Now I use the word “funny-sounding” intentionally, because that is just what they will sound like in your mind. Paul said, “If I pray in a tongue, my spirit prayeth, and my understanding is unfruitful” (I Corinthians 14:14). You see, speaking in tongues originates, not in your mind, but in your spirit, inspired by the Holy Spirit.

The baptism in the Holy Spirit with speaking in tongues is not designed to do anything for your intellect. It is a spiritual experience, designed to liberate your spirit in worship and to move you into a new dimension of Christian experience.

When you start to speak, don’t worry about what it sounds like. It may sound like Chinese, like Polynesian, like the notes of a musical scale, or even like baby-talk. What it sounds like is the Holy Spirit’s business. Your business is just to speak out.

If you are ready to make this step of faith, then ask the Lord Jesus to Baptize you in the Holy Spirit right now — you might want to use a simple prayer like this one:

“Dear Jesus, I thank you for the promise of your Holy Spirit today. I ask you right now, Lord Jesus, to baptize me with your Holy Spirit, and enable me to praise you with a language which is from your Holy Spirit. Thank you, Lord Jesus, Amen.”

After you have prayed and asked to be baptized in the Holy Spirit, believe that you have! Take a deep breath and as you let it out, begin to praise God with the sound of your voice, and receive the utterance the Holy Spirit gives!

You have just opened the door to a whole new realm of your Christian experience. ☞



ASK AND YE SHALL RECEIVE

My Quiet Quest that Ended in a Revolution

by Janet Baum

Preconceived ideas can be a barrier to making progress in the intellectual and scientific realms; but in the spiritual, God often uses these very barriers to bring us into a position where He can accomplish His purpose in our lives. This is the way it worked for me, at least. Of course, we have to be willing to bring our preconceived ideas to Him and *ask* Him to show us if and where we may be blocking progress in our search for spiritual reality.

In 1964, I saw an advertisement in our local newspaper about a *Holy Spirit Teaching Mission Conference* to be held in our city. It was the first time I had seen the "Holy Spirit" mentioned outside the Bible or church. This intrigued me. I was unable to attend, but a seed had been planted.

Three years later I was employed at a hotel where the above-mentioned conference was to hold its bi-annual meeting. Would this be my opportunity to become acquainted with the Holy Spirit in today's setting? No . . . work responsibilities interfered and I was only able to "drop in" for a few minutes on the opening night's session. Rather noisy and unorganized, was my evaluation.

Upon inquiring, I learned the "movement", as I had labeled it, believed in the baptism of the Holy Spirit and speaking in tongues. I had never heard of either. Turning to my

friends, I found them either as much in the dark as I was, or they had definite ideas which didn't encourage me to put much credence in the teaching. Some descriptive terms were: "People who speak in tongues have superior attitudes . . . they are secretive . . . they expect adverse reactions and reception . . . they are quick to defend and even quicker to pound down a door once they get a foot in the opening." Random reading on the subject brought forth this consensus: ". . . disruptive in friendships . . . exclusiveness . . . all right for those who need and like emotionalism and evidences."

Interest in the subject simmered down — and there followed a long, dry spell — spiritually speaking. I know now God was preparing the ground for His cultivation. He wanted me to seek Him rather than turn to man-made answers for my questions. But I still had a long way to go before He could lay claim to my willingness to do it His way.

Bible study became routine. At times my prayers seemed to bounce off the ceiling. Church attendance became just that and not much more. Rather than admitting my need, I busied myself in "doing things and going places" that brought satisfaction in all areas except the one that was the source of my unrest — a deepening in my relationship to my Lord.

Why should I feel this void, anyhow, I asked myself. I had been a Christian for forty-five years . . . gave time to Bible study and prayer . . . regularly attended church services, study courses, and other activities offered for spiritual growth. But I had to admit something was missing. Where was that joy, abandon, and power I read about in the Psalms and Book of Acts? I was not dissatisfied — but *I was unsatisfied — there must be more!*

One day a friend spoke to me in casual conversation about the benefit of "tongues" in her life. I turned her off with, "I really don't feel this is for everyone," — meaning me! When asked to give an opinion, it was, "Steer clear — or at least proceed with caution." God must have smiled at that advice for He knew what was around the next turn on my road to discovery.

That turn was unexpected and jolting. A member of my immediate

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family was interested — more than interested, really! One of my sisters had been “exposed to the thing” through the actual experiences of two very close friends of ours. The spiritual tenor and dedicated lives of these three spoke conviction to my heart that I might be missing out on something God *did* have for His children.

My sister gave me a book which had meant much to her — “They Speak With Other Tongues”, by John Sherrill. I had been a *Guideposts*’ reader for many years and had the utmost respect for its staff of writers. Here was one of them coming into my home with research on the very subject which was now presenting itself to me in such a forthright manner that I had to “sit up and take notice”. I read the book with an open mind and heart. Its message found lodgment and excited me. Was this the reality for which I had been searching? Had I been turning my back on God’s overtures all this time?

The next few weeks demanded I give attention to other matters. The Lord was graciously allowing the planting which had taken root to send up some shoots. Three remarks I discovered in going back over a Daily Diary I was keeping reflect His workings: “This tongues thing has me going . . . Great peace on tongues situation . . . Well, it happened! She received the baptism and has spoken in tongues.”

This brought me to a fork in the road, demanding a decision. Should I take the avenue of, “This is not for me. I am going to forget the whole thing!” . . . or should I admit my mounting hunger and thirst for everything that would fill the acknowledged void I felt?

So, I made my decision and started down the road upon which I had previously warned others to “proceed with caution”. I argued that if advance in material realms was worth research, why not the most important advance of all — the spiritual? I set up a card file . . . laid out plans for an extensive campaign . . . and put it all before Him for His guidance and blessing.

Again, He must have smiled.

The first week bore fruit. More time, spent in prayer brought unexpected joy and satisfaction. I launched out into what I called, “Operation Aloud” — verbalizing my prayers. This was new to me and resulted in a feeling of being more involved in a two-way conversation with the Lord. I also allowed more time for His responses. Conviction came that I should make a public dedication of my life in complete surrender to His leadings. This was Saturday.

Sunday morning the sermon had no relation to my deepening interest in the place of the Holy Spirit’s activities in the life of the believer. But His urgings were present and when an invitation was given for decisions, I found myself almost propelled down the aisle to the front of the church. Here those coming forward are asked to sign a card giving information on their particular decision. I checked the square, *Rededication*, and found myself writing below it, “to a specific call”. My knees were weak, there were tears and I just could not think how to spell “specific”. I almost laughed aloud. What this entailed, I had no idea. But it was a joyful and satisfying moment — it was a complete sell-out to Him!

Monday noon, *He arranged* a completely unexpected luncheon with my sister and the friend who had introduced her to this new walk in the Spirit. While together, I took the plunge and asked them to tell me of their experiences. Remember, I had no personal contact with speaking in tongues . . . had never been in a church or meeting where it was preached or practiced . . . had never shared with anyone in actual dialogue on the matter — at least with any degree of openness.

Two verses of scripture were central in our conversation.

(1) “*And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he*

for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly father give the Holy Spirit to them that ask Him.” (Luke 11:9–13)

(2) “*He that believeth on me, as the scripture hath said, Out of his innermost being shall flow rivers of living water. (But this he spake he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified).*” (John 7:38–39).

They pointed me to Jesus as the Baptizer. They told of an increased love for Him and for others . . . a deepening in their prayer lives . . . a new joy in praise and worship . . . more aliveness in the study and reading of God’s Word. All of these were my heart’s desire. For the first time, *I spoke aloud my desire to have this gift of the Holy Spirit.*

As we parted, they assured me that they felt God would bring me into this new relationship to Himself. Driving back to work, God confirmed their words. I can recall the exact spot along the road where He told me that this was His desire, too. From that moment I moved in the certainty that in His time and His way, His will would come to pass.

That evening I cleared my mind and calendar and offered both to Him. Wondering whether to devote myself to reading the Word or continuing with my second reading of Sherrill’s book, I went to my bedside and knelt in prayer for guidance. I thanked Him for my noonday meeting, for prayers of friends and for His confirmation. I told Him of my desire for His fulness and that I believed He would answer my request and give me only His very best.

All of this time I was experiencing a quiet, yet definite, moving within me. The word, “Tarry”, was imprinted on my mind. Following, there came, “They that wait . . .” The action within me became more constant and certain. I glanced at my bedside clock — 6:10

p.m. I wondered if I had someone to lay their hands on my head if that would help. Suddenly I felt hands slowly, softly placed on my head. A warm Presence enveloped my entire being. For awhile there was a complete immersion in that Presence. Then I took my hands from my eyes and placed them on my head — only they didn't quite feel like my own. It was almost a gesture of my acknowledging His Presence.

Next my mouth began to open — through no initiation on my part. There were movements in my throat and my lips felt an aliveness — almost a desire to be used. I realized that in order to speak He must have a voice, so I gave Him mine. That is the only way I can explain it. Once I did, He took over, and strange noises and sounds came into being. There was a release of warm, soft tears. I had to interrupt the movements of my mouth and throat to swallow . . . even had to get up to get a handkerchief — wondering all the while if this would interfere with His workings. It did not. There was a feeling of Power within me. The sounds coming from my throat were varied — some childlike, some guttural, some almost a whisper.

A beautiful quietness settled over me while this supernatural evidence of God's Spirit poured forth. There seemed no rhyme or reason to it, but the effect was oneness with Him . . . wholeness in His Presence. I was conscious of my own thoughts but not of trying to put them into actual words. What would certain people think of me . . . would this be a one-time experience . . . could I "speak" whenever I wished to? There was a sudden abatement and quieting of the manifestation. I wondered if this would be the end. Again came the word, "Wait". I did.

Soon the movement in my lips resumed. I relaxed, rejoiced, and again gave Him my voice. The Spirit took over and there followed a regulated rise and fall of conversation. It almost felt at times as if my tongue were dancing in my mouth. I was conscious of outside noises — a dog barking . . .

a lawn mower in the distance . . . a child practicing scales on a piano. There were times of the soft fall of unbidden tears — a well-spring of the Spirit — a feeling of cleansing. It was if my spirit were talking to Him — His speaking to mine . . . as if friends who had been separated for a long time and unable to communicate were now together. There were pauses, much as in a musical score. There were expressions of joy — as if in sharing there were actual "remembering", of something. Again came a cessation.

After a short pause, for a third time the "conversation" began. This time it seemed more musical and I found myself wondering if someday I might even sing in the Spirit! I was more conscious of prayer for individuals. I wondered what praying with someone else would be like . . . would I ever be able to interpret . . . could others understand me? I was self-conscious — other-conscious — but above all, always conscious of the divine source and power of this new gift from God.

Finally a deep quiet came over me and I rested in that completeness. Such a feeling of refreshing, newness and joy had never been mine before. I could only say, "Thank you, Jesus!"

Getting up from my bedside I noticed the time — 7:40! A whole hour and half with Him — the most beautiful of my entire life. Deep elbow prints on my mattress were the only visible signs of this most significant manifestation of God I had ever witnessed.

I walked out into the cool evening and sat awhile — looking up into the sky. The deepening twilight . . . the stars . . . the thought of His bigness made me more aware than ever of His goodness. *This big God — in me!* using my voice to speak! manifesting His presence in vocal communication! It was staggering — "He picketh up the isles as a very little thing . . ." — He lives in me!

What does He want of me now? How does He intend that I use this gift? How can I communicate it? Is there a possibility I might lose . . . misuse it? Please, Lord, never! These

thoughts stirred me to action and I reentered the house to find some answers.

First, I turned to the words which had meant so much to me . . . "wait — they that wait". I found them in Isaiah 40:31: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles. They shall run and not be weary, they shall walk and not faint."

Then I read the words of Paul in I Corinthians chapter 14: . . . "I thank my God, I speak with tongues more than you all . . . He that speaketh in an unknown tongue edifieth himself."

From my card file, I found recorded these testimonies: "A gift of praise — not just intellectual thanksgiving but praise which seems to flow out of unknown depths . . . communication which was not limited to vocabulary . . . I am given the sense of God's presence . . . non-conceptual prayer . . . Jesus is no longer a figure on the pages of a history book . . . resiliency to meet the tasks of daily life." (*From "They Speak With Other Tongues" — John L. Sherrill.*) Now I understand!

* * *

These two years since that night of May 17th, 1971, have increased the testimonies to the experience called the baptism in the Holy Spirit with speaking in tongues. They came from Christians of every possible background and age bracket. Every denomination and nation is represented. Bonds of friendship are formed and cemented as sharing takes place. Love is no longer limited by personally prescribed lines — it is a relationship born out of our relationship to Him.

Thank God I am privileged to stand along with these and testify to the aliveness and manifestations of God in our world today — this day in which the prophecy of Joel is being fulfilled — "I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions . . ." 🍷

FINAL ARTICLE IN SIX PART
SERIES BY DEREK PRINCE
ON "BLUEPRINT FOR THE BODY"

PATTERN For REPRODUCTION

by Derek Prince

Apostles
and
Elders

In previous studies we have examined the five main ministries which have been placed in the body of Christ. They are listed in Ephesians 4:11, "*Apostles, prophets, evangelists, shepherds and teachers.*" Four of these are primarily considered to be mobile ministries (i.e. to the whole body of Christ); they are, the apostle, the prophet, the evangelist and the teacher. One, the shepherd or pastor, is a resident ministry which operates in a local area.

In relation to the mobile ministries, we have defined the body of Christ, or the universal church, as every born again believer in the Lord Jesus Christ around the world. The local church we have defined as all members of the universal church (born again believers) who are in a given area. In God's eyes there are only two qualifications for belonging to the local church: being a born again believer, and being resident in a given locality.

What we have seen is very different from the accepted pattern of church organization which we have inherited by tradition from previous generations. As I said before, I believe God has brought the church into the valley of decision. Henceforth neutrality and compromise are no longer possible. The church today must decide if it is going to follow the path of tradition or if it is going to follow the clear pattern of church order which God has ordained and set forth in the Scriptures.

The fact that God has allowed us to do something for generations is not a sign that it is right. Paul said to the men at Athens about their idolatrous worship, "And the times of this ignorance God winked at (He closed His eyes to); but now commandeth all men everywhere to repent" (Acts 17:30). God has winked at the ignorance of the church for generations but in our day He is commanding men everywhere to repent. He is restoring the understanding of the church as He

ordained it. Increasing light brings with it increased responsibility.

God did not design the church to be a lot of separate denominations — each with its own government, its own doctrines, each one doing its own thing. The key to restoring unity and fellowship in the body of Christ as a whole, is bringing the leaders together in fellowship. It is actually the leaders who divide the body.

A WAY OUT?

How do we come out of the state in which we find ourselves? How do the leaders of the church come together? I believe part of the answer is to be found in the call that God gave to Jeremiah the prophet (Jeremiah 1:10): "*See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.*"

God sovereignly called Jeremiah and set him over the nations to fulfil God's purposes. The initiative came from God, not from Jeremiah. Everything of any permanent value in the kingdom of God has its origin in the purpose and calling of God, not in the expediences or improvisations of men. The child of expedience is invariably an Ishmael; the child of divine purpose is an Isaac.

In the task assigned to Jeremiah there were two processes involved: There was a pulling down and a building up. Likewise, in Ecclesiastes 3:3, we are told that there is "a time to break down, and a time to build up." Sometimes in the economy of God a time of *building* must be preceded by a time of *pulling down*. Today God's sheep are split up by denominational barriers that shut them off from fellowship with one another. The first stage in solving the problem is to break down these barriers, and this can only be done effectively by the leaders.

At the present time, all over the United States, groups of men are beginning to come together in regular fellowship. Some are ordained ministers, some are laymen, some are leaders of

prayer groups, some are in special outreach activity; but all are men acknowledged of God's people as leaders. As they are beginning to come together in fellowship, the barriers of mistrust and misunderstanding are being broken down, and the way is open for them to consider themselves as being co-shepherds of one flock. As this takes place, the barriers between the flocks are coming down, and they are fellowshiping with each other.

A friend of mine has said, "Don't organize. *Recognize!*" There are men in every area who have shepherd qualifications; some are already fulfilling the shepherd ministries. God forbid that these men be set aside! It is necessary that these men come into a right relationship with each other and that the flock as a whole recognize and acknowledge them as leaders and shepherds. As leaders come together, the flocks will come together.

THE REPRODUCTIVE CYCLE

To this point in our studies we have seen some of the structure and operation of the local church; and examined the nature of the five main ministries which operate in the body of Christ. Now we need to see how these ministries are intended to reproduce themselves.

God created all life with the ability to reproduce itself. His command was, "Be fruitful and multiply." What is true in the realm of natural law will often be true in the spiritual. If the local churches and ministries which we have been studying are operating as they should, then God has ordained a pattern and method of growth which makes them self-producing.

There are two key ministries in the reproductive cycle of the church: the apostle and the elder. We will see how the apostolic ministry is first brought forth; how it in turn produces the elders; and how the elders, then, reproduce apostles. Three New Testament cities will be key in our study: Antioch, Lystra and Ephesus.

The fountain head of all Scriptural revelation concerning this truth is

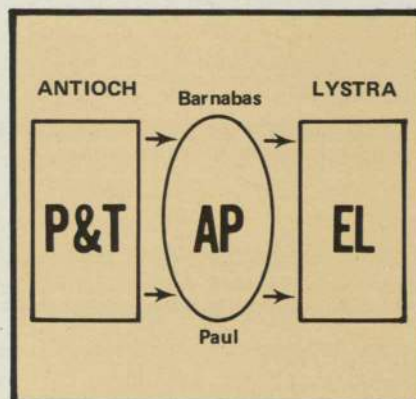
found in Acts 13:1-4:

(1) *"Now there were in the church that was at Antioch certain prophets and teachers: (Five men are named here who held the ministry of prophets and teachers, among whom are Barnabas and Paul).*

(2) *"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."*

Before Paul and Barnabas were sent forth from Antioch, they were *prophets and teachers*. After they were sent forth, they were "sent-forth ones" — i.e. *apostles* (see Acts 14:4, 14). In the course of their journey they twice visited the city of Lystra. On their second visit they "ordained elders" in the church in this city (see Acts 14:21-23).

We may represent what has so far taken place by a simple diagram. A square represents a resident local congregation. A circle represents a team of mobile ministries. The letters "P" and "T" stand for *prophets and teachers*. The letters "AP" stand for *apostles*. The letters "EL" stand for *elders*.



As the prophets and teachers in Antioch fellowship and minister to the Lord, the apostolic ministries of Paul and Barnabas are brought forth. This is the first stage: the mobile ministry of apostles born out of fellowship in a local congregation. True spiritual birth of this kind can only come forth out of fellowship. Fellowship is the place of spiritual birth. Without fellowship there can be no spiritual birth.

The second stage takes place at Lystra. Within a local congregation *apostles* ordain *elders*, who thereafter

assume responsibility for the leadership of that congregation.

After completing their journey, Paul and Barnabas return to Antioch and report to the congregation which originally sent them forth (see Acts 14:26-28). In due course, Paul is sent forth a second time from the congregation at Antioch. This time he takes Silas with him (see Acts 15:40). Prior to being sent forth with Paul, Silas was already recognized as a *prophet* (see Acts 15:32).

The opening verses of Acts 16 describe how Paul, accompanied by Silas, came to Lystra: (1) *"Then came he (Paul) to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus (Timothy), the son of a certain woman, which was a Jewess, and believed: but his father was a Greek:"*

Timothy had been brought up in the local assembly in Lystra by his believing mother, and verse 2 says, *"... (Timothy) was well reported of by the brethren that were at Lystra..."*

Timothy had thus obtained his first degree toward the ministry, he was recommended by the leaders of his own local congregation. If you cannot live the Christian life under the scrutiny of a local assembly, then you have no business exporting your life to others. By scriptural standards, no one has a right to step out in the ministry who does not start in this manner.

Timothy was well spoken of and Paul desired that he should join Silas and himself in their travels: (3) *"Him would Paul have to go forth with him; and took and circumcised him because of the Jews; (4) And they went through the cities..."*

What did Silas become when he was "sent forth" from Antioch, and Timothy when he was "sent forth" from Lystra? I Thessalonians gives us the answer. This epistle was written jointly by the three men named in the salutation: *"Paul, Silvanus (Silas,) and Timotheus (Timothy)."* In I Thessalonians 2:6 we see how these three men describe themselves: *"Nor of men sought we glory, neither of you, nor*

yet of others, when we might have been burdensome, as the apostles of Christ." Who were these "apostles of Christ"? Paul, Silas and Timothy. All three were "sent-forth ones" — i.e. *apostles*. In this way Silas — like Paul previously — was promoted from the ministry of a *prophet* to that of an *apostle*.

Timothy became an apostle in the same manner as Paul and Silas, by being sent forth from his local assembly, which happened to be Lystra. Timothy received his commission from the elders in that city. This is indicated in I Timothy 4:14, where Paul writes to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of hands of the *presbytery*." The "gift" here mentioned by Paul is *not* the baptism in the Holy Spirit, as some would suggest. I cannot see a scriptural basis for anyone needing prophecy to receive the baptism in the Holy Spirit. The prophecy probably had to do with Timothy's call as an apostle, as this was the manner in which Paul had previously received his call to the same ministry (see Acts 13:2).

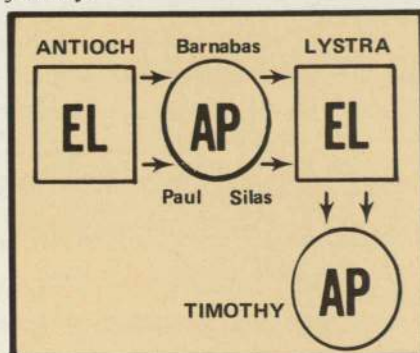
The important point is that Timothy's ministry was given with the laying on of hands of the "presbytery". This word is derived from the Greek word for elder, *presbuteros*, and it means a "group of elders".

In II Timothy 1:6 Paul again writes to Timothy concerning his "gift": "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." In this passage Paul indicates that he himself also laid hands on Timothy. It is reasonable to conclude, therefore, that in the initial "sending forth" of Timothy from Lystra both Paul and the local elders laid hands on Timothy.

I would imagine that during the visit of Paul and Silas to Lystra, prophecy came forth in their fellowship that Timothy was to go forth with the other two men. The elders acknowledged it, and together with Paul and Silas, they laid hands on

Timothy to commission him, and thus sent him forth with the senior apostles, Paul and Silas. This is the scriptural pattern — the beginner works with those who are experienced in the ministry.

We may now return to our diagram and insert the additional appointments and developments which take place at the commencement of Paul's second journey:



Out of the local congregation at Antioch the apostolic ministry of Silas is raised up and sent forth. Out of the local congregation at Lystra the apostolic ministry of Timothy is raised up and sent forth, being recommended by the local elders. In each case a mobile ministry is born out of local fellowship.

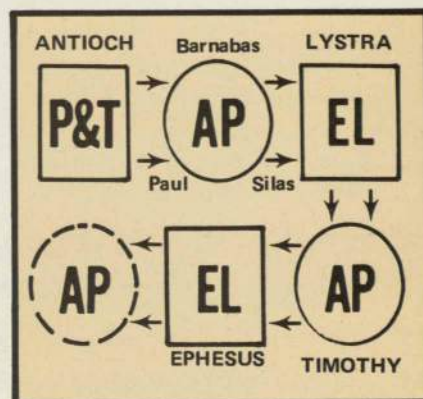
In a later phase of their travels together Paul and Timothy came to the city of Ephesus. They ministered together there for some time. Then Paul moved on, leaving Timothy to finish some work which still needed to be done (see I Timothy 1:3).

From Paul's First Epistle to Timothy we learn that one of Timothy's main responsibilities in Ephesus was to appoint elders. This is made clear in chapter 3, verses 1–10, and chapter 5, verses 17–22, where the qualifications and requirements for elders are set forth.

From Titus 1:5–9 we see that, on another occasion, Titus was left by Paul in Crete with a similar responsibility — that of appointing elders.

Now we return to our diagram and complete the cycle. Timothy, as an *apostle*, has come to Ephesus, and has there appointed *elders* in the congregation in that city. Now, in God's

providence, the way is open for the next apostolic ministry to be sent forth by the elders in Ephesus, in the same way as Timothy himself was sent forth by the elders at Lystra. However, this is not actually described in the historical records of the New Testament, so we represent it conjecturally by dotted lines.



The alternation of the square, containing elders, and the circle, containing apostles, depicts a reproductive cycle which can continue ad infinitum.

HOW THIS APPLIES TODAY

In this reproductive cycle the two key ministries are those of the apostle and the elder. If we study the New Testament objectively, we discover that there is much more said about apostles and elders than about all the other ministries put together. But how are apostolic ministries initially brought forth? By a birth out of prophets and teachers, fellowshiping together and ministering to the Lord in prayer and fasting (see Acts 13:1–5). This has a very important practical application to our present situation: *If we are prepared to recognize in the church today the ministries of prophets and teachers, then out of these there is a scriptural way for God to bring forth apostolic ministries that fulfil all the requirements of the New Testament.*

We find that the Bible in no way endorses the principle of "apostolic succession". This principle states that an apostle can be ordained only by someone who is already an apostle, himself having been similarly ordained.

The city of Antioch, from which Paul and Barnabas were originally sent forth, was within easy reach of Jerusalem. The New Testament indicates that some of the original apostles were resident in Jerusalem (see, for example, Galatians 1:15–19). If God had required that Paul and Barnabas should be appointed by men who were already acknowledged as apostles, He could easily have arranged for such men to travel from Jerusalem to Antioch for this purpose – in the same way that Judas and Silas were sent from Jerusalem to Antioch (see Acts 15:22–23). However, in the providence of God, the apostleship of Paul and Barnabas was ordained by local leaders in the church at Antioch, not by apostles sent down from Jerusalem. Thus the New Testament directly sets aside the requirement of “apostolic succession”.

According to the pattern of Acts, apostles are regularly appointed by the laying on of the hands of the leaders in a local congregation. For this reason, it is both logical and scriptural that apostles should be answerable to the congregation that sends them forth.

OFFICES AND MINISTRIES

Briefly to round off our studies, we need to consider two distinct, but closely related, functions in the church. These are: *governmental offices* and *spiritual ministries*.

Scripture recognizes only two governmental offices in each local church. These are elders and deacons. Elders function in the spiritual realm and deacons in the material realm. Together they provide day-by-day leadership and direction to the church. Above the elders there is no higher level of administrative leadership. If we are to preserve the autonomy and integrity of the local church, which Scripture so jealously guards, we must never depart from two basic principles: first, there is no governmental office above that of the elders; second, the eldership of each church is always plural.

In conjunction with the govern-

mental offices God has also ordained for each local church certain basic spiritual ministries. These are listed by Paul in I Corinthians 12:28: “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” This is one of the few places in Scripture where Paul explicitly lists the ministries in descending order of authority. He indicates this by the use of the words “first”, “secondarily”, “thirdly”, “after that” – and so on. The highest spiritual authority in each local church is that of the *apostles*. This is followed in turn by that of the *prophets* and the *teachers*.

On the other hand, the highest governmental office in the local church is that of the elders. Thus when an apostle becomes resident in a locality, he takes a governmental office in the local church as a “co-elder”. This is illustrated by the words of Peter in I Peter 5:1: “The elders who are among you I exhort who am also an elder.” A more literal translation is, “I exhort you as a *co-elder*.” The Greek word used is a single, compound noun – *sum-presbuteros* – *co-elder*.

From the passage in Acts 13:1–4 we may reasonably assume that the five men there listed as prophets and teachers were likewise recognized as co-elders in the church at Antioch.

This leads us to a general principle. In the city where they take up residence, apostles, prophets and teachers take their place as co-elders side by side with the resident elders in the local church. In matters of governmental administration they function on the same level as these local elders. However, in matters which fall within the scope of their special ministries – whether as apostles, prophets, or teachers – their authority is to be acknowledged both by the local elders and by the congregation as a whole.

It is interesting to note that there is no mention of evangelists among the ministries listed in I Corinthians 12:28. There is a logical reason for

this. The ministry of the evangelist is directed exclusively toward the unconverted. But all the members of the local church are, by definition, already converted. Therefore there is no need within the church for the ministry of the evangelist. This does not mean that the evangelist is not a member of the local church. As a believer, he has his place within the church along with all the other believers, but he does not function there in his ministry as an evangelist.

One believer may combine within himself a governmental office with one or more spiritual ministries. For instance, Peter held the governmental office of an elder, but he also had the spiritual ministry of an apostle. Again, Philip held the governmental office of a deacon, but he exercised the spiritual ministry of an evangelist (outside the fellowship of the church). Apparently he also had the ministries of the workings of miracles and the gifts of healings, which could be exercised either inside or outside the church. (See Acts 6:5; 8:6–7; 21:8).

Many other such combinations of office and ministry are possible.

GOD'S SOVEREIGN INTERVENTION

In our studies we have seen how the local church develops from a single cell into a functioning body, with completed leadership and a full range of ministries. There are many evidences that God is now leading His people back into this original New Testament pattern of church life.

Faced with this sovereign intervention of God, we are left with only two possible choices. We may identify ourselves with God's purposes and move with Him to their fulfilment. Or we may refuse to recognize God's intervention and reject His purposes, only to find that God sets us aside and raises up other, more yielded instruments for the accomplishment of His will.

For believers who will make the first choice, the most glorious period in the history of the church lies immediately ahead. ▼

BIBLE

STUDY

by Howard Coffey



THE POETIC BOOKS

PROVERBS

SYNOPSIS — The Book of Proverbs is a collection of moral and spiritual maxims gathered from human experiences by a wise mind, inspired by the Holy Spirit. There are few situations in life that cannot gain benefit by the light from this storehouse of divine wisdom. Solomon was the principal author of the book, which is the first of three attributed to him. He wrote 3000 proverbs (I Kings 4:32) and "collected . . . and classified" others (Ecclesiastes 12:9, Living Bible), and taught them.

These are the proverbs of King Solomon of Israel, David's son: He wrote them to teach his people how to live — how to act in every circumstance, for he wanted them to be understanding, just and fair in everything they did. "I want to make the simple-minded wise!", he said. "I want to warn young men about some problems they will face. I want those already wise to become wiser and become leaders by exploring the depths of meaning in these nuggets of truth." (Proverbs 1:1–6, LB)

There were others by Solomon — discovered, compiled and added to his own compilation by Hezekiah about 200 years after Solomon (Proverbs 25:1). It was perhaps at that time that the additions were made of the proverbs of Agur and King Lemuel, who are not mentioned in Scripture elsewhere (Proverbs 30 and 31).

Proverbs is quoted and referred to often in the New Testament. Some examples: 25:21, 22 — Romans 12:20; 20:22 and 24:29 — I Thessalonians 5:15; 3:11–12 — Hebrews 12:5–6; 3:34 — James 4:6; 3:34 and 18:12 — I Peter 5:5; 26:11 — II Peter 2:22.

NEW WINE

OUTLINE

Introduction — Proverbs 1:1–9.

I — Proverbs of Solomon — First Compilation:

Wisdom for Young Men — 1:10 through 7:27.

Wisdom Praised — 8:1 through 9:18.

General Proverbs — 10:1 through 24:34.

II — Proverbs of Solomon — Second Compilation by Hezekiah:

General Proverbs — 25:1 through 29:27.

III — Proverbs of Agur and King Lemuel:

Chapter 30 and 31.

ECCLESIASTES

SYNOPSIS: — Ecclesiastes, the Preacher, is the second book of Solomon's writings. It was written, perhaps, in his old age after the years of wealth, power and idolatry, as a legacy to his son, Roboam; and could, in my opinion, be called the Second Book of Proverbs. Though not given entirely in the same style and sententious sayings, the underlying purpose of teaching is there. Solomon said it this way:

But then, because the Preacher was wise, he went on teaching the people all he knew; and he collected proverbs and classified them. For the Preacher was not only a wise man, but a good teacher; he not only taught what he knew to the people, but taught them in an interesting manner. The wise man's words are like goads that spur action. They nail down important truths. Students are wise who master what their teachers tell them. (Ecclesiastes 12:9–11, LB).

Most of the singular maxims should not be taken out of context, but

should be related always to the conclusion of the book, which is its purpose of being; there are some exceptions. See OUTLINE — "Numerous Proverbs Interspersed." This must be considered for, though the teaching seems to major in the feeling of human despair at the "vanity and vexation of spirit" (" . . . chasing the wind . . ." is the way the Living Bible puts it), this soulish, mundane concept of the futility of everyday life is in reality the schoolmaster that should lead us to divine wisdom and truth expressed in both the anteconclusion and the final conclusion of the whole matter:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them (Ecclesiastes 12:1, KJV).

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13–14 KJV).

OUTLINE

I. *Introduction* — Vanity of Vanities: 1:1–2

II. The Words of the Preacher:

(1) The Futility of All Things of Natural Life:

1:3 — 2:26; 3:9 — 4:4; 4:15, 16; 5:7–18; 6:1–12; 8:14 — 9:12;

11:8–10.

(2) Numerous Proverbs Interspersed:

3:1–8; 4:5–14; 5:1–6, 19, 20; 7:1–29; 8:1–13; 9:13–18; 10:1–20; 11:1–7.

III. *Conclusion* — Remember and Fear God — Chapter 12.

(Continued on next page)

SONG OF SOLOMON

SYNOPSIS — The Song of Solomon is the third and last of the writings of Solomon in Scripture. In the Hebrew Bible this book is called the "Song of Songs", from the introductory words, "The song of songs, which is Solomon's", meaning perhaps that of the thousand and five songs Solomon composed (I Kings 4:32) this is the principal one.

This book has long been the stumblingblock of the carnally minded individual and a steppingstone for the spiritually minded who rejoices in divine revelation by the Holy Spirit. It is typical in nature, setting forth the wonderful and glorious type of Christ and His Bride, the Church. It is, also, practical in its expression of true, pure marital love which is ordained of God, as against asceticism and lust, the two extreme violations of the holiness and blessedness of marriage.

The frankness of expression is typically oriental, and foreign to the carnal western mind. However, its message is spiritual, and therefore readily understandable by both the oriental and western mind that is subject to the Spirit of God through revelation to the born-again spiritual man.

It is a refreshing, fulfilling expanded picture of Ephesians 5:21-33, which is summed up by verses 30 through 32;

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. (See, also: Matthew 9:15; II Corinthians 11:1, 2; Revelations 19:7; 21:2)

The relationship of Christ and the Bride, both collectively and individually, is typified by the marital relationship, which is for this reason hated and profaned by Satan. The "Song of Songs" lifts both the type and the fulfillment of the type to the glorious and rapturous levels intended by God from the initial planning of

His eternal design and purpose:

I pray that you will begin to understand how incredibly great his power is to help those who believe him. It is that same mighty power that raised Christ from the dead and seated him in the place of honor at God's right hand in heaven, far, far above any other king or ruler or dictator or leader. Yes, his honor is far more glorious than that of anyone else, either in this world or in the world to come. And God has put all things under his feet and made him the supreme head of the church, which is his body, filled with himself, the author and giver of everything everywhere (Ephesians 1:19-23 - LB).

I recommend the reading of the book from the Living Bible which has presented it with headings identifying the speakers, "King Solomon", "The Girl", and "The Young Women of Jerusalem". Even though the headings

are not found in the original text, they are very helpful and the presentation is beautiful and interesting.

OUTLINE

Due to the availability of what I consider the best outline of the "Song of Solomon" I have ever become acquainted with, I have not ventured to produce one of my own. It is from the chapter headings of the book, "Song of Songs", by Watchman Nee (Christian Literature Crusade, Fort Washington, Penn. 19034), which we offer herewith:

- The Title — 1:1
- Part One — Initial Love — 1:2 — 2:7.
- Part Two — Faltering Love — 2:8 — 3:5.
- Part Three — Growing Love — 3:6 — 5:1.
- Part Four — Transforming Love — 5:2 — 7:13.
- Part Five — Mature Love — 8:1-14.

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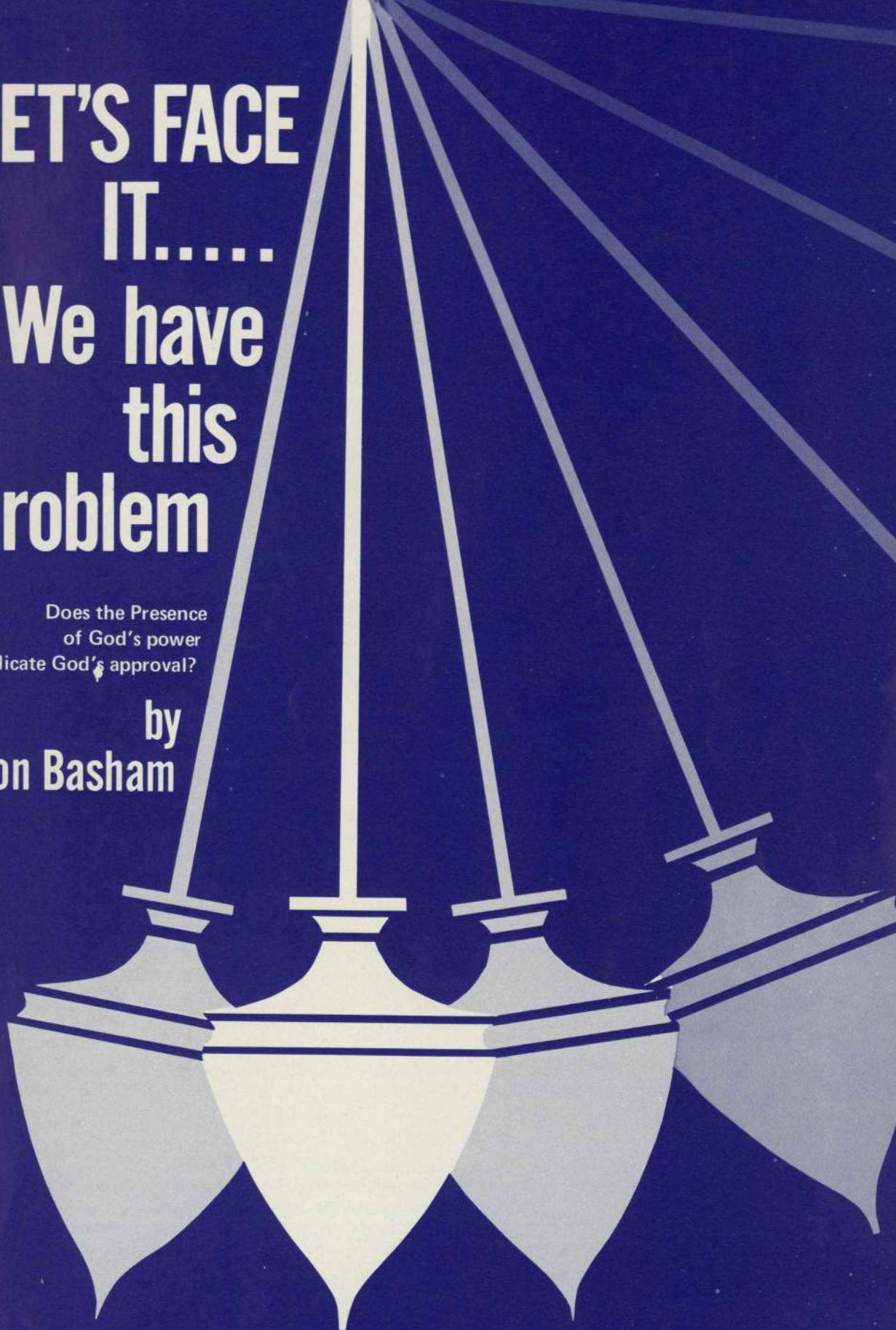
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LET'S FACE IT..... We have this problem

Does the Presence
of God's power
indicate God's approval?

by
Don Basham





served to spotlight the difficulty. Any time the church moves into new power and experience, new problems arise. *Increased power brings increased problems.*

But understand this: God does not allow the difficulties to surface to discourage us. He doesn't turn on the light to hinder but to help. When sinful matters are exposed, it is for the purpose of correcting them. Therefore the light is as much an expression of God's love as it is of His judgment. In God's providence there is an answer to every problem, and it is our purpose in these pages not only to expose the error of false apostles, prophets, teachers and pastors, but also to bring to light God's solution.

Here is another illustration of the problem:

While I was ministering in a certain city some years ago, a woman came to me for counseling. In the course of the interview she admitted to having become involved in an adulterous relationship with a local Spirit-baptized clergyman who was much sought after as a charismatic leader and conference speaker. She refused to divulge his name.

Two days later, I counseled with yet another young woman who began to tell me about a charismatic minister she had turned to for help. As she described the man (whom she also refused to name), it was obviously the same man described to me two days earlier. And sure enough, this woman also confessed to having committed adultery with the minister for a period of many months.

Neither woman would name the man because he was a highly effective and admired spiritual leader in their city.

Let me relate one final illustration. At a teaching mission in a certain Eastern city, a lovely young woman made an appointment to see me following a morning service.

"Rev. Basham," she said as we sat alone in the pastor's study, "I have a problem so unusual that I hardly know how to tell you about it." (It wasn't nearly as unusual as she thought!).

A few years ago, an article in newspapers all across the land reported the death of a prominent evangelist, noted for his ministry of healing. The article stated that the evangelist had been found dead in his hotel room in a certain city with thousands of dollars in cash in his pockets. The cause of death was acute alcoholism. Yet miracles of healing had followed his ministry right up until the time of his death.

A minister I know saw this evangelist appear backstage at his own meeting so drunk he could scarcely stand up. Yet when the time to preach arrived, he suddenly sobered up, ministered with powerful results; and immediately after the service resumed his drinking.

Such problems have always existed in the Christian ministry, but today they have reached crisis proportions. The restoration of the miraculous gifts and ministries of the Holy Spirit have

"Our church brought an evangelist here some months ago. And his preaching was wonderful! Many people were saved and filled with the Holy Spirit. So far as the meetings were concerned, it was a wonderful week!"

She paused and her eyes began to fill with tears. "But it wasn't a wonderful week for me. My problem is . . . well, I *know* that minister is a servant of God, and I *know* God used him in a wonderful way. I *saw* that with my very own eyes. But . . ." It was several seconds before she could find her voice and continue.

"The very first night he began looking at me in a way that made me uncomfortable. And after the service, he told me the Lord had shown him that I was a very special person and that he could help me discover the way I was to serve God. I was flattered but more than a little concerned because his manner was . . . well . . . too *familiar*."

"The next night," the young woman continued, "he sought me out again after the service. He took both my hands in his and told me the Lord had shown him he could be a *father* to me. Only, Rev. Basham . . ." Tears started to spill from her eyes again, ". . . he wasn't looking at me like a father, but in a way that made me feel . . . undressed!"

"Then after the third night's service, he said that while he had been praying for me the night before, God had revealed to him that he could be a *husband* to me! He was holding both my hands again as he said it. I shuddered and tried to tell myself he couldn't have said what he did. But I *knew* by the way he looked at me and by the way he held my hands that he really meant it. I broke away from him and rushed home in tears!"

"Worst of all, Reverend Basham," she shook her head sadly, "at two o'clock in the morning, my telephone rang. It was the evangelist calling from his motel room. He begged me to come down to his motel and join him. He said he wanted to pray with me. He said God was showing him many

wonderful revelations about me and that it was necessary for him to share them with me immediately. And he told me not to tell anyone where I was going.

"I guess I screamed at him over the telephone, and hung up. I didn't have the nerve to attend any more of his services, because I knew he wanted to have an affair with me. No man who invites a woman to his motel room at 2 o'clock in the morning has right motives; I don't care how great a preacher he is. But Reverend Basham, how can such things happen? I know he is a man of God. His miraculous ministry proves that! But I just don't understand!"

That young woman was right. She didn't understand, just as thousands of other Christians don't understand. She wasn't aware of even a fraction of that particular evangelist's reputation. For I had heard complaints from responsible, heartsick Christians in many parts of the country; Christian fathers and husbands whose daughters and wives had been seduced by the man. *Yet his man is still in ministry*, still winning people to Christ with miraculous effectiveness.

How can a minister whose personal life is a moral shambles, who is guilty of continuing dishonesty or immorality or deception continue to exercise an effective ministry attested to by the miraculous gifts of the Holy Spirit?

I know of no more pressing problem in the church today than the problem of false prophets, apostles, teachers and pastors. For that is how the men we've been describing *must* be classified. They are FALSE ministers of Christ. We trust this article may help explain how the problem comes about.

HOW CAN THESE THINGS BE?

Matthew chapter 22 records the account of some Sadducees who tried to trick Jesus with a fable about a woman whose husband died. In turn she marries her husband's seven brothers, each of whom also dies. At the resurrection, the Sadducees ask, whose wife

shall she be? Jesus' answer had application far beyond the question of marriage in heaven. It has real relevance for our discussion. "Ye do err," Jesus replied, "not knowing the scriptures, nor the power of God." (v. 29)

Many tragic situations in the Body of Christ today stem from this fault: *We do not know the Scriptures*. To be ignorant of God's word, Jesus says, is to be shut off from God's power. In other words, before we can find God's solution to a problem, we must know what God's word has to say.

Man is not entitled to his opinion of how God *ought* to work. He has a responsibility to study the Scriptures to determine how God *does* work, and then to bring his life into line with the purposes of God.

The scripturally ignorant person complains, "Why does God do this? Why did God allow that?" Essentially, it is rebellion which asks, "Why does God?", while submission leads the Christian to God's word for the answer, "Why God does." So, we must study the scriptures and learn God's ways.

Let's state the basic problem once more: How can a man whose personal life is a moral shambles have a public ministry in which the genuine miraculous gifts of the Holy Spirit are in evidence? In this chapter we will examine 5 reasons why we've failed to understand how these things can be.

1. We have misunderstood the meaning of God's grace.

A recurring problem in the Christian life is the fallacy that we receive God's grace because we deserve it. The problem usually begins in childhood.

"If you are good boys and girls, when you die you'll go to heaven!" pipes many a well-meaning Sunday School teacher.

Good boys and girls go to heaven when they die.

Bad boys and girls go to hell when they die.

This deception may continue to plague us when we're grown, even though we claim with Paul that we are sinners saved by grace.

"For by grace are ye saved through

faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9 KJV)

We know God's grace is a gift which cannot be earned. However, *we fail to remember this* when we consider the spiritual gifts which are ours through the baptism in the Holy Spirit.

Too often I've heard this admonition given to those struggling to receive the baptism in the Holy Spirit:

"The Holy Ghost won't come into an unclean vessel. There must be some unconfessed sin in your life!" As if by self-effort any of us could become *worthy* to receive the Holy Spirit! The same lie we heard as children reasserts itself in slightly altered form: "Be good and you'll go to heaven", becomes "Be good and you'll receive the baptism. Be good and God will give you spiritual gifts!"

Such a statement denies the definition of a gift. A gift cannot be earned, or else it's not a gift, it's wages or reward. Paul had to explain this to the Roman Christians:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:4-5 KJV)

As in salvation, so also in spiritual gifts. They are neither deserved or earned! They are *given*.

How many times, after ministering the baptism in the Holy Spirit, or healing, or deliverance, are we told, "You must be a holy man to be able to do that!" As if by some personal merit we've earned a miraculous ministry. *But personal merit has absolutely nothing to do with it!* Even the apostles knew this. Acts chapter 3 contains the story of Peter and John ministering healing to the lame man at the Gate called Beautiful. It was a spectacular miracle and those beholding it drew the same conclusion people draw today. Peter had to correct them.

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though

by our own power or holiness we had made this man to walk?"

Then Peter gives the credit to Jesus, where it belongs:

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him (Jesus) hath given him this perfect soundness in the presence of you all." (Acts 3:12 and 16 KJV)

Peter repudiated the idea that *his* power or holiness had anything to do with the healing. Why was his denunciation necessary? Because those people also believed that a man had to be a moral super-saint to perform miracles. But grace cannot be earned; it can only be gratefully received through faith. And ministers used of God to perform miracles may be no better morally or ethically than any other believer in Christ.

II. We have mistakenly assumed the gifts of the Spirit were an endorsement of character.

Although people tend to accept the gifts of the Spirit as the mark of the true or false apostle or prophet, the word of God insists it is Christ-like character, not the miraculous gifts, which determine his status. "Wherefore by their fruits ye shall know them." (Matthew 7:20 KJV)

If I give you \$5,000.00, that gift says nothing about you or your character! It does not say whether you are tall or short, strong or weak, good or bad, wise or foolish. The only thing it indicates about you is that you are the recipient of *my* gift.

But that \$5,000.00 says a great deal about me. It indicates that I am a man of considerable wealth; that I am generous and helpful and benevolent. A gift says nothing about the recipient, but much about the donor.

So also with the gifts of the Holy Spirit. They say nothing about the men who receive them, (except that they had faith to receive them.) Rather, they reflect the miraculous power of God.

Years ago, a man spoke at our church who had been a hardened criminal before he accepted Christ. After his conversion he began to pray

effectively for some of his ailing fellow-prisoners. During our service, he testified to some of these healing miracles. Afterward, one member of our church was very upset.

"How dare that convict talk like that!" he fumed. "The very idea that God would give his healing power to a criminal is disgusting! Why, my uncle was one of the greatest preachers in our whole denomination and God never used *him* for healing. Yet my uncle was a *good* man all his life. How could God use a criminal?"

The critical church member failed to realize the miracles were demonstrations of God's power and that they revealed nothing about the convict except that God used him.

A woman once complained to me about a person God was using.

"Brother Harry claims he has the gift of prophecy," she lamented, "but he still chews tobacco, and when he's mad, he beats his wife! How can such a man genuinely prophesy?"

"I'm sure God would rather use someone who didn't chew tobacco or beat his wife," I answered. "But if Harry is the only man in your church who has exercised faith for prophecy, then he's the only one God can presently use to bring forth His word."

Paul says in II Corinthians 4:7:

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

What does the treasure represent? The wealth and riches of God. What does the treasure say about the earthen vessel? Nothing, except that the vessel holds the treasure. Such precious treasure in such humble vessels, Paul reflects, is a reminder that the power is God's and that we cannot make ourselves worthy of it.

III. God gives and doesn't take back.

"For the gifts and the call of God are irrevocable." (Romans 11:29 RSV)

This scripture verse offers another explanation for the existence of the false prophet who manifests genuine gifts. The word "gifts" used in this verse is the word *charismata*, the same

word Paul uses to describe spiritual gifts in First Corinthians 12. So Paul implies that God gives spiritual gifts to men and no matter what sin a man may fall into, God does not revoke His gifts. Here we have a conflict between what man thinks God should do and what God chooses to do. The understandable human reaction is, "If I were God, I wouldn't do it that way. If I gave a miraculous ministry to a man and he fell into sin, I'd take the power away."

That's the human way, all right: pour out the miracles as long as the man behaves himself, but snatch them away the moment he steps out of line. But that is not God's way.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9 KJV)

Our responsibility is not to try to change God's methods, but to *understand* his ways and flow with them. We need to say with David:

"Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; . . ." (Psalm 25:4-5 KJV)

In this case, man's objection stems from the mistaken belief that God should give spiritual gifts as merit badges for good behavior. If this were true, then of course, the gifts would be taken away for misbehavior.

But *since the gifts of the Holy Spirit are not given because a man behaves properly, neither are they removed because a man behaves improperly!*

"For the gifts and the call of God are irrevocable!" God gives them "for keeps". He does not call them back. Let this be a sober warning to any man desiring a miraculous ministry! Is it any wonder that Jesus said, "For unto whomsoever much is given, of him shall be much required . . .?" (Luke 12:48 KJV) Can you see how our ignorance of God's word has led us into dangerous waters? Many have assumed the more God's power flows through a

man's life, the more spiritual protection he has. Don't you believe it! The greater the ministry, the greater the danger. The more powerful the ministry, the more significant a target for Satan the minister becomes.

IV. The ministry belongs to God and not to the man.

Every miraculous ministry is God's; it does not belong to man. God says, "My glory will I not give to another." (Isaiah 42:8 KJV) We must distinguish between the miracle-working ministry and the man through whom that ministry flows.

God will perform *His* ministry according to *His* wisdom, even though the human vessel through whom that ministry flows may not be living the obedient life he should. A miracle-working ministry entitles a man to no special favors from God. Rather, it exposes him to far greater risks than the average Christian runs. It is wrong to assume a man is "someone special" simply because he has a powerful ministry. He is "special" only in the sense that God has chosen to use him as a channel or mouthpiece.

The scriptures reinforce this point.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isaiah 55:10-11 KJV)

The picture here is one of God initiating, nurturing, and harvesting that ministry which *He* sends forth. True, the Lord uses the prophet's or minister's mouth. But it is the message and the ministry God is primarily concerned with here, *not* the obedience or disobedience of the mouthpiece. It's *God's word* that shall prosper, not necessarily the one through whom the word is ministered.

Even Jesus declared the ministry was the Father's and not His; He had no power on His own.

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do . . ." (John 5:19 KJV)

"I can of mine own self do nothing. . ." (John 5:30a KJV)

And to the Philippians Paul wrote that he was . . .

". . . confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. . ." (Philippians 1:6 KJV)

God *begins* the work and *He* will *perform* it. God is determined to perform His ministry whether a particular human instrumentality measures up or not.

So God bestows a miraculous ministry, not because He thinks the minister is morally or spiritually superior, but that the needs of His people may be met! It is *God's* love and compassion (not the minister's) that leads to a demonstration of *His* power (not the minister's power) to meet *His* people's needs. Once He bestows a ministry upon a man, that man remains His chosen vessel, even though the devil may wreak havoc within the man's personal life. ". . . the gifts and the call of God are irrevocable."

Now let's examine God's dealing with the man, quite apart from the miracles that are flowing through him. A man with a powerful ministry is subject to far greater temptations than the average Christian. *His position of unique privilege is also a position of unique peril.* The fact that he is chosen for a powerful ministry makes it all the more imperative that he submit to the cleansing and crucifying work of the Holy Spirit in his own personal life. Unfortunately, most Christians assume the lion's share of that crucifying work has already taken place, else God would not have chosen the man. Alas, both God's word and contemporary experience confirm the fallacy of such an assumption.

For our protection, God would have us understand that the marks of the true apostle and prophet are not the miracles, *but the fruit of the Spirit in*

the apostle or prophet's life. It is precisely *because* the miracles say nothing about the man that we must examine other credentials to determine if he is a true or false apostle or prophet.

As my friend Derek Prince has bluntly stated: "If you want to know if a man is a true apostle or prophet, don't look at the miracles in his ministry; see if he pays his bills at home and if the woman he's traveling with is his wife!"

V. God's judgment may be delayed, but it is certain.

Something in human nature prompts us, when given an inch, to take a mile. That is, if we get away with something the first time, we will almost certainly try it a second and third time. If we can escape detection, all of us are tempted to appear self-disciplined, while privately indulging ourselves. Against this tendency to self-indulgence, we must acknowledge the certainty of God's judgment.

The fact that God is slow to exercise judgment is a snare which Satan effectively uses. Many Christians assume that since God's justice is delayed, they may never have to account for their disobedience or wickedness. This is a special temptation to the man whose ministry continues to be miraculous, even after he falls into sin. He may mistake God's forbearance for indifference.

"He (the wicked) hath said in his heart, God hath forgotten: he hideth his face; he will never see it. . . Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it." (Psalm 10:11 and 13 KJV)

But he presumes too much:

"Because he (God) hath appointed a day, in the which he will judge the world in righteousness by that man (Jesus) whom he hath ordained. . . ." (Acts 17:31 KJV)

Here are some scriptures which indicate both God's reluctance to anger, and His reminder of the certainty of justice.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will

he keep his anger forever.

"He hath not dealt with us after our sins; not rewarded us according to our iniquities.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psalm 103:8-11 KJV)

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy." (Psalm 145:8 KJV)

"And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." (Joel 2:13 KJV)

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked. . . ." (Nahum 1:3 KJV)

This parable of Jesus' is also pertinent:

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

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

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

"And again he sent a third: and they wounded him also and cast him out.

"Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

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

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

"He shall come and destroy these husbandmen, and shall give the vineyard to others." (Luke 20:9-16a KJV)

While the obvious meaning of the parable is that since the Israelites stoned and killed the prophets, they would put to death the Son of God, it also has significance for us because it reveals the patience of God toward his ministers.

The owner of the vineyard is God and the husbandmen to whom he entrusts the vineyard are the ministers of God. As God delays his coming in person, the ministers, *still exercising their ministries*, become more and more sinful and rebellious, resorting to violence and eventual murder. The ministers shall eventually be destroyed, *but only after repeated postponements of judgment, prompted by the longsuffering of God*, who continues to hope for their repentance.


But the postponement of God's judgment merely allows the rebellion latent in His husbandmen to be fully manifested.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9 KJV)

God's loving patience is a dangerous thing for a man entrusted with a powerful ministry!

We have examined the reasons why Christians have not understood how miracles can be present in the ministry of a man who is not living an honest, moral or godly life.

These ministries will continue to roam at large in the body of Christ until God's people begin to open their eyes and take a scriptural look at the ministry. There is nothing disrespectful or sacrilegious about questioning the ministry of an individual whose life and background is dubious. We think nothing of carefully examining for months an insurance company with whom we will trust our earthly possessions; but we often will receive without a moment's question the ministry of a man who could endanger our spiritual well-being.

God would call His people to a new level of understanding and maturity, are we willing to meet the challenge? 



forum

Civic Responsibilities

SPECIAL GUEST PANELIST

George C. (Brick) Bradford resides in Oklahoma City, Oklahoma, with his wife, Marjorie and their four children — all of whom have been baptized in the Holy Spirit.

During World War II Brick served with the U.S. Marines. He holds degrees in Business and Law from the University of Texas and while in the general practice of law, was called to be a minister of the gospel.

After fourteen years in the Presbyterian ministry, he became associated with Christian Renewal Ministry, which seeks to contribute to spiritual renewal on both personal and corporate church levels. He travels extensively speaking and teaching in these areas.

These questions come from our readers via mail, telephone or in person. If they felt these problems im-

portant enough to bring to our attention, others may be facing similar situations.

Next month in a special FORUM, the problems and questions faced by many of today's youth will be discussed. The guest panel will include: Dick Key, Bob Swindle and Bob Grant — men with deep backgrounds in youth ministry.

PANELIST:
George C. Bradford
Derek Prince
Charles Simpson

"What responsibility does a Christian have toward the poverty stricken of the community and nation? Does it go beyond bringing the gospel?"

Bettye Brown — Colorado

Simpson — In my judgment benevolence is part of the gospel. Jesus is interested in total man. His gospel to us



George C. (Brick) Bradford

is that He wants us to live, and live abundantly (John 10:10). He supplies our needs — including the material ones (Philippians 4:19).

The story of the good Samaritan (Luke 10:30–35) illustrates Jesus' teaching that the gospel is more than theology — liberal or conservative. It also illustrates that we can be so busy making our system work that we forego mercy.

I personally believe that mercy, benevolence and generosity flow from the regenerated life that is led by the Spirit. In the matter of "social" activity, one must constantly search his motive. We must love people as Jesus does, and minister to them on that basis.

Often those who preach evangelical gospel are accused of not caring about physical needs. I think this is a false stereotype. The Salvation Army is a classic example of evangelism combined with social concern. Evangelicals believe that the beginning of a better life is meeting Jesus. Many of us need to follow through with greater compassion after conversion. But we should never think of compassion as being something "beyond bringing the gospel".

Prince — Every Christian has a measure of practical responsibility toward the poor and needy. "Pure religion and undefiled before God is this, To visit the fatherless and the widows in their affliction . . ." (James 1:27). To "visit" implies practical assistance. Our first obligation is toward the needy among our fellow believers, but it extends be-

yond this to "all men". "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (i.e. our fellow believers — Galatians 6:10).

In the New Testament church believers regularly accepted responsibility toward their poor and widows. See Acts 6:1–3; I Timothy 5:3–10. Practical charity toward those in need is an important condition for God to hear and answer our prayers. See Isaiah 58:6–10.

One practical suggestion: If every Christian family would adopt one unwanted child, think how much suffering could be alleviated, and how many souls could be won to the Lord.

Bradford — Even though Jesus intimated that we shall always have the poor with us, neither He nor the Bible minimized our responsibility to alleviate their financial plight or desperate condition. Throughout the Old Testament, provision was made for the poor in a variety of ways. The prophets were forever getting on the conscience of God's chosen people to look after the needs of the hungry, the naked, the unsheltered, the widow, the children.

Lord Jesus underscored this responsibility by the very style of His own ministry in ministering to the whole man. Matthew 25:31–46 makes it absolutely clear that we shall be judged as to how we minister to those who are in distress.

Some will use Luke 4:18 as license

to simply preach "the Gospel" to the poor and nothing more. I believe that it is significant that Jesus normally spoke of preaching the "gospel of the kingdom". Many preach the "gospel of the King", conveniently laying aside the compassion, the commitment, the concern that Christ Jesus exhorted Christian brethren to have for one another.

We Christians must commit ourselves anew to liberating our fellowman and ourselves from the greed, covetousness, selfishness that precipitate such intolerable financial inequities among mankind. It is so easy for most of us to close our eyes to these unjust burdens which exist in a land of plenty, and even more abroad, and to dismiss them as the product of laziness and indifference. Yet, we shall be judged as to the way in which we undertake to remove the suffering that arises from such poverty.

"What guidelines are there for Christians participating in civil government? Running for public office?"

David Huntwork — Colorado

Prince — Active participation in civil government, or holding public office, is a matter of individual calling — just as much as following the profession of a doctor or a lawyer. "But as God hath distributed to every man, as the Lord hath called every man, so let him walk . . . Let every man abide in the

same calling wherein he was called . . ." (I Corinthians 7:17, 20). We need to pray that God will call and raise up many more good Christians to positions of public leadership.

In the latter part of the 18th Century in Britain, William Wilberforce was converted through the preaching of George Whitefield. He retained his position in the British parliament, exercised an important influence over the Prime Minister, and was a main instrument in the abolition of slavery. The Methodist movement, led by the Wesleys, also produced many distinguished social reformers.

Simpson — Because the governments of Europe (and elsewhere) were once dominated by a church-state alliance, the reform and free church Christians were persecuted, or treated as second class citizens. This gave rise to the evangelical fear of church-state involvement. While Christians of these groups became individually involved, they have avoided ecclesiastical-political involvement, or group involvement, except on specifically related issues . . . "Render unto Caesar what is Caesar's and unto God what is His." Many, if not most, evangelical groups are afraid of government involvement because it would seem to compromise their ability to speak God's message to all men. They see their business as to be "God's Oracles", not to governments only, but to all men. However, more and more churches are encouraging their people to be good citizens, and that includes political involvement.

Many groups of the 17th, 18th, 19th centuries viewed political involvement as wrong, because they saw the church as not belonging to the world system. Early Anabaptists, for instance, were so persecuted and isolated that it was easy for them to develop an "aloofness" from government — submitting, but not participating, because the scriptures teach to do so. The early church was in a similar situation. Russian Christians and Christians in other nations are in a similar situation.

Your question is valid because we still live in a free society established by men of principles — where men are free to be involved. A Christian running for public office should consider: (1) the personal leading of the Lord; (2) being qualified by character and successful experience; (3) the recognition and support of proven community leaders.

We should all keep in mind that experience in this world is the proving ground for the eternal kingdom which now is, and shall be manifest (I Corinthians 6:1-3).

Bradford — Christian ethics, morals and attitudes are much needed in the political, economic and social sector of life. The Bible is filled with guidelines for Christians who run for public office and who participate in civil government.

We should pray, not only that more public servants would become Christian, but also that Christians in public office would be able to manifest and practice their Christianity in a most relevant and helpful way. The law of love, as demonstrated through the life of our Lord Jesus and as emphasized throughout the New Testament, is the most basic guideline of them all.

Apostle Paul as he ministered on the relationship which should exist between the Christian and his government, emphasized this aspect of love in Romans 13. He declared: "Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law" (Romans 13:8). Again: "Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Romans 13:10).

I believe that it is in the Library of Congress where the following quotation from the prophet Micah is prominently displayed: "He has showed you, O man, what is good; and what does the Lord require of you be to do justice, and to love kindness, and to walk humbly with your God?" What better guidelines than these should direct the steps of Christians as they participate in civil government?

"How do we combine spiritual warfare and practical social action? Should we become involved in campaigning, for instance, for social legislation or prayer in the schools, and against pornography, drugs, etc.? Or do we just pray about it?"

David Huntwork — Colorado

Bradford — Both prayer and action are needed in order to wage an effective spiritual warfare "against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12).

All too frequently we Christians have sat passively by while the enemy has been diligently at work in securing strategic positions of leadership in government and in obtaining legislative advantages. Praise the Lord for some of the great Christian crusaders of the past who were so conscientious in precipitating just and equitable laws for this nation. We can ill afford to abdicate to those who are bent on fostering man's ways rather than God's.

Admittedly, more prayer and fasting are needed in order that God's sovereign and perfect will may be accomplished among the nations. Unfortunately, because too much of the "social action" has been devoid of Christ Jesus and the Written Word, many evangelical Christians have shied away from any involvement in political and social issues of the day; whereas, they should be the very ones providing practical applications of Christian principles and incorporating these into legislation and into the very life of the civil government.

Simpson — This is a difficult and relevant question. *Spiritual* warfare is the vital area (Ephesians 6:12, II Corinthians 10:3-4). That means our primary ministry is our personal min-

istry to the Lord in watching unto prayer and intercession. This was the lack which God points out in Isaiah 59:16. If we do the "natural" things and fail here, we fail. When we say "just pray" we vastly underestimate prayer, and the God Who answers.

However, watching in prayer may result in direction which will cause us to take action. That action should be peaceful, positive and consistent with our Lord's own methods. Christian efforts in the realm of drug addiction serve as good examples.

We are blessed with many avenues of social expression: the church, the school, the ballot box, civic clubs and just neighborly kindness.

One thing we Christians must beware of when we express ourselves politically is: it is very easy to get our convictions and God's will mixed up — or force our views on others in Jesus' name.

Prince — As mentioned before, the degree of involvement in active political campaigning, etc. is a matter of individual leading and calling. However, it is important always to remember that the primary form of influence and authority committed by God to Christians is *spiritual*. Social or political activity which is not spiritually motivated and empowered is likely in the long run to prove unsatisfactory when judged by eternal values.

"In some recent studies of world history, it came to my attention that early Christians often refused Roman military service because they felt they owed that allegiance to God. Does military service fall under 'rendering to Caesar', or is refusing to serve justified in order to 'render unto God'?"

Gayle Nelson — Florida

Prince — In most cases Christians who refused to serve in Roman army did so not because they objected to military

service as such, but because they were at times required to offer worship to the Roman Emperor as a god. The Bible consistently teaches that we may not offer worship to any person except God Himself (Father, Son and Spirit). See Revelations 22:8-9.

I believe that it is wise and right to leave the question of armed military service to the conscience of each individual. Christians who live in countries where this legal option is granted to them should be grateful for it.

I, personally, have consistently taken the stand of a conscientious objector, but I do not believe that the New Testament necessarily imposes this upon every Christian. Cornelius, the first Gentile to receive the Holy Spirit, was a centurion (army captain), but there is no suggestion that he ever gave up his military career. See Acts chapter 10.

Bradford — There are most applicable passages relative to military service than the one being quoted, I believe. It seems to be dealing with rendering taxes unto those in authority.

Having served in the U.S. Marine Corps during World War II, I must admit that I have done some deep wrestling on the subject of submission to governmental authority and conscientious objection on grounds of Christian conscience. Apostle Paul can say: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment" (Romans 13:1-2).

In the same chapter, Paul will remind us that we are not to kill, which would be a violation of the sixth commandment. Moreover, Jesus declared in the Sermon on the Mount: "Love your enemies and pray for those who persecute you:" (Matthew 5:44).

Every Christian has to work out a decision on this matter which will bring peace in his heart with the Lord. Presently, I am personally inclined to be willing to lay down my life in defending my own nation, but am willing

to lay down my life in refusing to intervene in the warfare arising between other nations. Admittedly, this is a compromise with which I have lived for sometime.

Simpson — Many early Christians refused all government involvement because they viewed Jesus as their King and the Church as their local embassy. The Elders were their local government. They submitted to the secular government as an ambassador submits to the laws of the nation in which he lives.

There is some evidence that many are returning to this line of thinking, as society becomes more secularized.

As both Derek and Brick have brought out, entering the military must be a personal decision. U.S. Military service is now becoming voluntary. Without question we owe an immeasurable debt to our veterans, who have assisted the government in providing us with a peaceable life (I Timothy 2:1-3). I still believe it is honorable to serve in the armed forces or in law enforcement. It would be shallow of us to enjoy their benefits and ridicule their accomplishments.

We are blessed with the kind of land in which a man can serve his country and his Lord simultaneously. If that were not so, my answer would be different.

"What responsibilities do we have toward our local, state and national leaders for prayer, support, and encouragement? How do we go about fulfilling it? How and what do we pray for?"

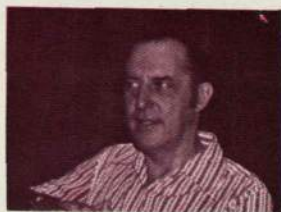
David Huntwork — Colorado

Prince — According to I Timothy 2:1-4, the first topic of prayer enjoined upon Christians meeting together is for "all that are in authority" — i.e., their government, both national and local. We are to pray for good government because God desires that all men have an opportunity to hear the gospel preached, and good government facilitates the preaching of the



CHARLES SIMPSON — The story of the good Samaritan (Luke 10:30–35), illustrates Jesus's teaching that the gospel is more than theology — liberal or conservative. It also illustrates that we can be so busy making our system work that we forego mercy.

DEREK PRINCE — Christians who fail to pray regularly for their government are gravely delinquent in their responsibilities, both toward God and toward their fellow men. Certainly Christians who fail to pray have no right to criticize.



gospel, whereas bad government hinders it. Christians who fail to pray regularly for their government are gravely delinquent in their responsibilities, both toward God and toward their fellow men. Certainly Christians who fail to pray have no right to criticize. This theme has been fully dealt with in my article, "Praying For the Government", which has been published on two different occasions in *New Wine*.

In II Samuel 23:3–4, the Bible teaches that God's two main requirements in a ruler are that he should be *just* and *God-fearing*. Rulers of this kind will bring great blessing to those over whom they rule. Christians should: (1) ask God to raise up rulers of this kind; (2) give active support to rulers who fulfil these requirements;

(3) withhold their votes from candidates for office who do not fulfil these requirements.

Bradford — Although I am convinced that prayer is the single most important effort that Christians can engage in on behalf of public servants, I have been dismayed at the conspicuous absence of such prayer in many assemblies and charismatic prayer meetings which I have attended. The more liturgical services found in several of the historic Christian denominations are far more faithful in praying for "The President of the United States, the Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all

the People, duly considering whose authority they bear, may faithfully and obediently honour them according to thy blessed Word and ordinance." *The Book of Common Prayer* (Episcopal), page 32.

Primary responsibility falls upon us who are called by His Name to petition Almighty God on behalf of our nation. II Chronicles 7:14 is certainly appropos, which reads as follows: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

We must always pray that God's will may be done. In addition to prayer, we should support our public officials by our votes, by our words of encouragement and of counsel, whether spoken or written, and by our active interest.

Simpson — As has been brought out, the reason given for prayer is that we may have a proper, peaceable atmosphere in which to carry out the Lord's commission. Specific praying will be revealed by the Spirit as we intercede.

Also, we should remember as we pray, that if we believe that God is moving, we must be careful to give a good testimony by civil obedience and honoring civil servants. I find when I pray I don't criticize; when I criticize, I haven't prayed. ▼

PRAISE YE THE LORD

I had an hour of waiting ahead of me, sitting among strangers, and decided to spend the entire time in praising the Lord. After awhile the words ran out, so I decided to go through the alphabet, starting with "A", "B", etc. thanking Him for everything that came to mind starting with that letter. It was lots of fun, and 25 minutes had passed before getting to "Z". The second time through was even better, since the same things couldn't be used again.

The first word with "A" was air, then atmosphere, then astronauts, the

trip to the moon, the words broadcast from there to the whole earth, "In the beginning, God . . ." Then the word "abide", and I thanked Jesus for His abiding in me, and I in Him, for the presence of the Holy Spirit within my heart, etc.

For "B" came the word "blessings" — but everything had to start with "B"; my strong, healthy bones, my healthy blood, His precious blood shed for me. For the Bible.

When "Z" came the first time around all I could think of was Zaccheus. I praised God because he had come down from that tree, had entertained Jesus in his home. The

second time there was the word Zion, Mt. Zion, and even Zechariah!

This extemporaneous game proved to be a real blessing! For someone lying in bed long hours, or for anyone any time. Try it and gratitude to God will flood your heart.

Ephesians 5:20, "Giving thanks always for all things unto God . . ."

—Muriel L. Cruikshank

DON'T BE SURPRISED . . .

If your next issue of *New Wine* arrives a little later in the month. We are combining the July and August issues into a single July/August issue and we will be mailing it to you about two weeks later than normal.

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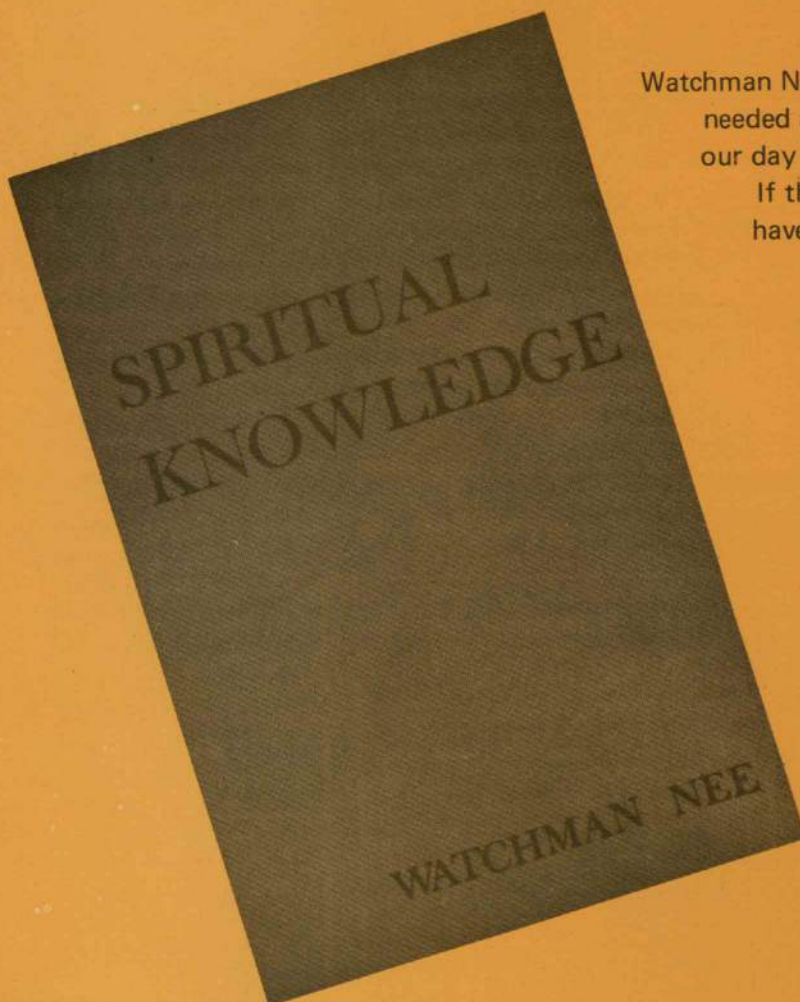
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