



new wine

OCTOBER 1973

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

SPIRITUAL

WARFARE

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History Shaped Through Prayer • Prince • Page 12
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READERS FACE PROBLEM

Dear Staff and Readers,

After reading the letter to the editor on "Let's Face It . . . [Let's Face It — We Have This Problem]" — June '73] my insides ached. I held the same attitude as Rev. C.L.H. — "God certainly couldn't be that bad off for vessels to resort to immoral, sinful and uncleansed people." Then I saw a woman being used by God who I knew was involved in open sin. I went to the Lord and asked, "How can this be?" The reply came back, "My child, if I must wait for a clean vessel, how long must I wait." Then I saw it! My sin stood before me so much uglier than her open sin. God does not put sin in degrees. It is all an abomination to Him. We have no perfection, only Jesus. I saw the mercy of God through the giving of Jesus. The perfection that God wants is a heart that walks humbly before Him, knowing that our only hope is Jesus.

E.M.F.
Menomonie, Wis.

Dear Mr. Key,

The particular article by Don Basham — "Let's Face It . . ." answered for me questions of years' standing. I just could not understand what Jesus meant in Matthew 7:22, 23 about His not accepting people who had worked miracles in His Name. I am sincerely grateful to Mr. Basham for the way he handled this.

I look forward with anticipation to every issue! (All this from a Catholic nun!)

S.M.I.
Portland, Oregon

Dear Sir:

In view of so many critical letters to the editor, I just wanted to say that I like NEW WINE, and I think Basham's "Let's Face It . . ." in an earlier issue was right on. It certainly was telling it like it is. Let's pray for our leaders lest they fall, and restore those who do in love. Keep on printing material to help us grow — not things to tickle our ears and make us comfortable.

D.C.M.
Windsor, Vermont

TO TESTIMONY OR NOT TO TESTIMONY

Dear Editor,

I just finished reading the July/August '73 issue of NEW WINE. I appreciated some of the articles, but I do have one objection. The article "Janine" strikes a very bad chord in your publication. The only testimony I see in the scriptures is the testimony of Jesus Christ. No where does it happen that Christians in the Bible give "their" testimonies.



Instead of glorifying God, personal testimonies seem to be a contest at "who was the worst sinner." The most profound effect that ex-hippy, ex-convict, ex-this and that testimonies have had in almost all churches I've been in is this: they give some Christians the opportunity to sit back and say to themselves, "I guess I wasn't so bad before I knew Jesus." This "ex-badging" contest has gotten to huge proportions. Some Christians make their livings because they have a particularly unusual past.

Those that are in Christ are new creatures and the old self is dead.

Let's try some testimonies of what Jesus has done and is doing instead of digging up the "old man" for display.

P.D.
Portland, Oregon

Dear Editor,

I was disappointed in the July/August issue of NEW WINE — a lot of new writers and not up to the fabulously high standards they have been heretofore. Why did you include a "testimony"? Many magazines specialize in testimonies. Please concentrate on the good teaching of strong meat that is needed to build us up, and let other evangelical magazines convert the hippies.

Mrs. B.S.
Farmville, Va.

Hello,

I appreciate so much the wonderful teaching ministry of NEW WINE and read each issue straight through. I was particularly impressed by the latest issue, most especially by the beautiful testimony of

Janine. Thank you for your work. May God continue to bless it as He builds up the Body of Christ through the power of His Spirit!

M.B.

50% DEMON

Dear Friends in Christ:

Thank you for the best issue of NEW WINE (July/August 1973) I have read. We almost cancelled our subscription when you became over 50% deliverance minded and demon concerned. I want to know more about Jesus, not the Devil.

Your editorial was terrific! Praise the Lord! I am only a year and a half old in Christ, but I know you can't say, "God always works like this" or "You must do this." He works with each of us His own gentle, loving way.

May God continue to bless you.

Mr. & Mrs. L.F.
Fair Haven, N.J.

GOOD AND BAD

Dear Folks,

Thank you for your honesty in the July/August issue of NEW WINE especially. The Scriptures point out the bad as well as the good concerning people, movements of the Lord, and even the gifts of the Holy Spirit. Thank you for proclaiming the Scriptures in the face of screaming intellectualism, unfounded tradition, and hard-hearted resistance to the Gospel of Jesus Christ.

The wisdom that is of above is pure and peaceable, gentle and open to reason, full of mercy and good fruits, without partiality or hypocrisy. There is no need to apologize for the wisdom from above.

A.N.D.
Silver Spring, Md.

MINI-QUOTES

NEW WINE is a real spiritual uplift! —H.M.

Reading NEW WINE is like passing from theory into experience. —T.M.

NEW WINE is an excellent second perspective to the teachings we receive in our church. —K.W.

NEW WINE makes me heady with its potent Christian contents. —J.O.

NEW WINE is "baby food." —J.C.

Reading NEW WINE is like a starving man sitting down to corn on the cob and green beans. I didn't know I could read that fast! —Rev. A.M.F.

Editorial

"For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs" (Mark 13:8 NAS).

"For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses" (II Corinthians 10:3-4 NAS).

The Lord has already spoken to us comprehensively regarding our generation. Get ready for war! It's kingdom against kingdom, and there are only two. Finally, this is becoming clear.

As you prepare, remember three vital facts:

First: the war is spiritual, that is we are not fighting people, nations or even ideologies. We are at war with the god of this world . . . Satan and his forces. We are in a struggle with deception, perversion, idolatry, witchcraft and destruction perpetrated with supernatural craftiness and power. We must equip ourselves with divine righteousness, authority, Word, faith, wisdom and knowledge.

Second: as you prepare don't forget to count the cost . . . let your original commitment be total. Backward glances and reconsiderations have no place once we have "put our hands to the plow" or begun to "build a tower" or "to make war."

Third: don't forget the outcome has already been determined. Jesus dealt the enemy a death blow on Calvary and cried, "It is finished!" Rising from a grave, in which He had accepted voluntary entombment, He tore away the chains of the enemy. With our eyes on Him — the Lord Jesus Christ — and the Spirit that raised Him from the dead in us, we too shall ascend with a shout! "Clap your hands ye people, shout unto God with the voice of triumph . . ." Then, and only then, shall come peace! Let His authority rule; His order shall be revealed; His peace shall be established.

NEW WINE

new wine MAGAZINE

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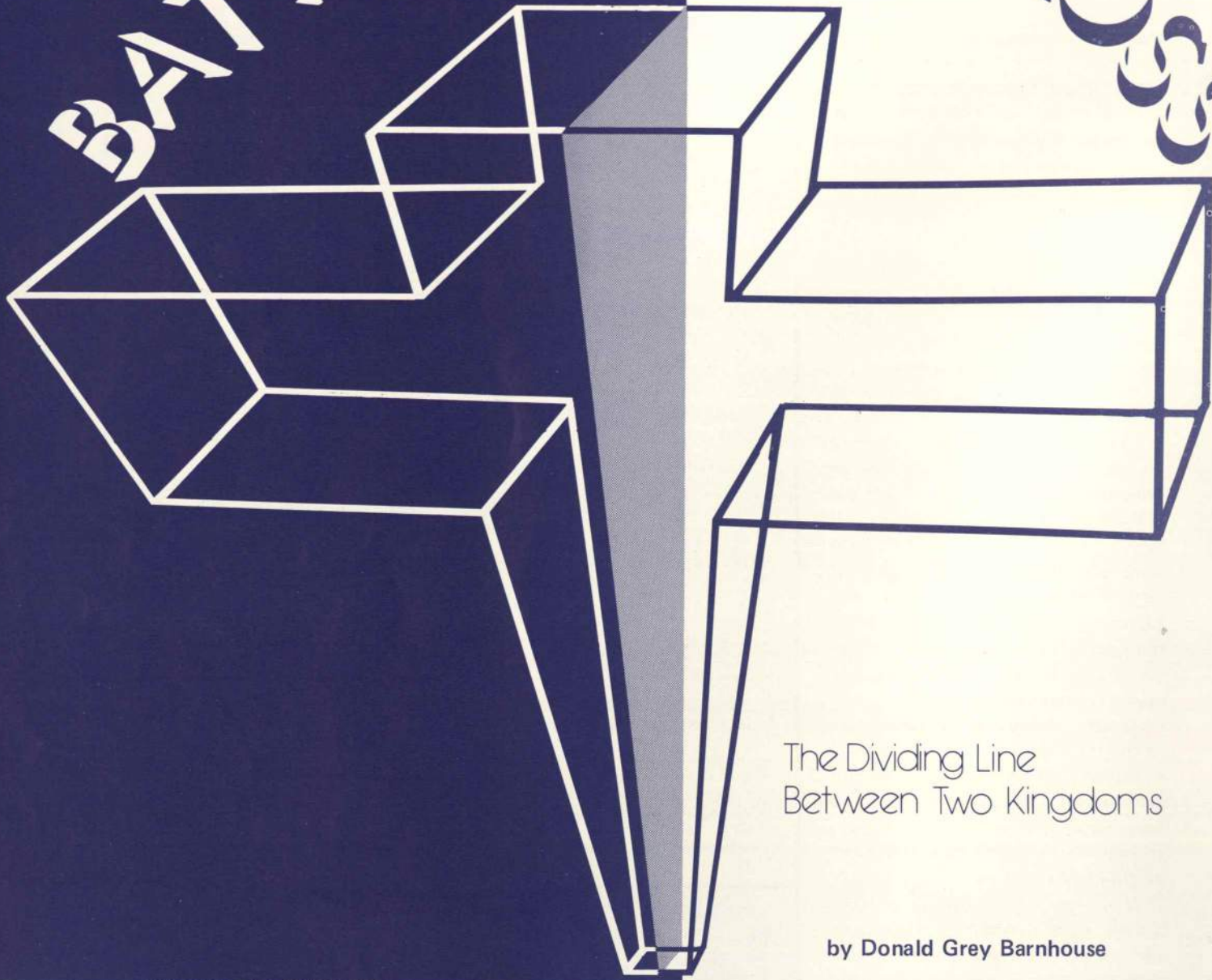
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BATTLE OF THE CROSS



The Dividing Line
Between Two Kingdoms

by Donald Grey Barnhouse

THE EXALTED HUMBLER

It is well-known that the Lord Jesus repeated some of His sermons. A close study of the gospels reveals the fact that He set forth certain truths under widely differing circumstances, using the same illustrations over again, and at times drawing the same conclusion from widely differing incidents. This is especially seen in one sentence which He spoke

on three different occasions, "Whosoever exalts himself will be humbled; and whoever humbles himself will be exalted." I believe that the thrice-repeated phrase can be understood only in the light of what He Himself did at the cross. Or to put it in another way, what He did at the cross was the final exemplification of the truth of His statement and, at the same time, the full proof of the hollowness of Satan's flimsy pretense.

On one of these occasions the Lord was invited to eat in the home of a Pharisee. There were many guests and He watched how they all crowded to the places of honor. The Lord said, "When you are invited by anyone to a marriage feast, do not sit down in a place of honor; lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, Give place to this man; and then you will begin with shame to

take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes, he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you. For everyone who exalts himself will be humbled; and he who humbles himself will be exalted" (Luke 14:8-12).

THE HUMBLE EXALTED

Here then is a divine principle which pervades the teachings of the Lord Jesus and the whole of the Scripture. It is found as early as the book of Job, "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person" (Job 22:29). David, in the Psalms, sings, "Thou dost deliver a humble people; but the haughty eyes thou dost bring down" (Psalm 18:27). James wrote, "God opposes the proud, but gives grace to the humble" (James 4:6). Peter used the identical words that James used (I Peter 5:5) and added, "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you."

In spite of its constant use throughout the Bible and the special emphasis put upon it by our Lord's threefold use of it, the principle has never been accepted by the world; nor is it to be found in history, ancient or modern. The world has built its own proverbs which are absolutely contrary to the divine teaching 'Every man for himself and the devil take the hindmost'; "The Lord helps those who help themselves"; "Might makes right"; "Money talks"; "God is on the side of the strongest artillery." The proverbs are expressions of widely held attitudes. The formula of success in the world has simply nothing in common with the truth expressed by the Word of God.

It was the death of the Lord Jesus Christ, however, that revealed the bankruptcy of all that the world clings to, and that provided the basis for the ultimate triumph of the divine principle which now is in total eclipse

in the world dominated by Satan, prince of this world and god of this age.

Satan had spoken first. His idea had been set forth in his original declaration of independence. "I will ascend. . . I will be like the Most High God" (Isaiah 14:13,14). To that great cry of pride the Lord Jehovah had answered, "Yet thou shalt be brought down to hell, to the sides of the pit" (verse 15).

The movement of the Lord Jesus had been in exactly the opposite direction. Satan had said, "I will ascend." The Lord Jesus Christ said in effect, "I will descend." The sevenfold descent is set forth: "Who though he was in the form of God, did not count equality with God a thing to be grasped; but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself, and became obedient unto death, even death on a cross" (Philippians 2:6-8).

THE BANKRUPTCY OF SATAN

The death of the Lord Jesus Christ demonstrated the bankruptcy of Satan's entire theory of success. It was in this that He made a public example of Satan and all his principalities and powers. Their embattled efforts to build a kingdom on earth would fail. They would seek to give man power through the place of pride; their kingdom would fall. It would take a little time for the full effect to be manifested, but the invisible war would come to its triumphant conclusion and all the force of Satan would be put down on the principles that were established when the Lord Jesus humbled Himself to the death, even death on a cross.

It was on the basis of this unmasking of Satan at Calvary that the Lord God took from the pretender all of the offices which had been given him in his unfallen state and deprived him of all that he had seized in the rebellion. Lucifer was the original possessor of certain God-given rights, titles and offices. As Satan he pro-

ceeded to claim other privileges. The death of the Lord Jesus Christ spoiled him of all that he had been given and of all that he had seized. We must understand the phrase as a military metaphor. For example, at the end of the great battles around Stalingrad which resulted in the overthrow of German power in Russia, it was announced that a vast spoil had been taken from Hitler's forces. But after this came something more. The Germans had originally possessed Germany by right of inheritance. They had occupied other lands by force. Now they were to lose all that they had occupied, and ultimately they were to lose their own land and their original power and would be crushed to death.

The spoil which the Lord Jesus took from Satan at the cross may be counted in even more categories and in even greater dimensions. At his creation Lucifer was given the office of prophet, to speak for God; the office of priest to take the worship of the universe of creatures to God; the office of king to rule for God. At the moment of his rebellion, he, of course, forfeited the right to all of these offices and the practice of some of them. In the very nature of his fall, he gave up the office of prophet. He no longer spoke for God, though he has never ceased to insist that his voice is the voice of God. In the very nature of his fall, he gave up the office of priest. He no longer took worship to God, though in a million ways he seeks such worship and deceives multitudes in giving to him the worship which should go to God alone. Carefully understood, it will be seen also that in the very nature of his fall he lost the office of king, though he still retained certain domains, the title of which even the Lord Jesus Christ admitted was valid. He is still prince of this world (John 12:31), still prince of the power of the air (Ephesians 2:2), still the head of the world-rulers of this darkness (Ephesians 6:12), still the god of this age (II Corinthians 4:4). The cross established the basis of the ultimate destitution of all of these

The late Dr. Donald Grey Barnhouse was for many years pastor of the Tenth Presbyterian Church in Philadelphia, Pennsylvania. He was world-renowned as a conference leader, speaker, author and editor of the magazine *Eternity*.

offices. God did not seize the authority and offices which he had given Satan, when the rebellion first came to light. He could have done so, of course, for omnipotence is infinitely beyond any degree of finite power. God was waiting for the cross in order to begin the work of disarming Satan. From the moment Christ died, the watching universe would see that Satan and his hosts were sentenced and that the present and future manifestation of his impotence and his complete despoiling would be carried out in accordance with principles so true, so certain, so perfect, that there could never be a whisper raised — even in the lake of fire — against the fact or the method of procedure.

THE DESCENT INTO HELL

Although the victory was fully won by the descent of the Lord from glory to the cross, there was to be one more descent of the Saviour, even into the realm of hell. The victory had been won by the principle of humiliation and death. The prize would be seized by one more triumphant plunge into descent. We recite it in the Apostle's Creed: "He descended into hell" The early Christians who formulated this creed had a clear understanding of the importance of doctrine, and they rightly included this phrase which has been omitted by some modern editors of the creed, because they do not understand the wonderful nature of the victory which the Lord Jesus won in His death.

Satan was in possession of a very great spoil. He had in one part of hell all the souls of all the believers from righteous Abel, who had been the first

human being to die, down to the soul of the penitent thief, who was to linger on in life for a brief moment after Christ gave up His spirit.

The triumph of Christ and the nature of the spoil is all the more wonderful when we understand just what had been the state of the dead before the time of the cross. The Bible teaches clearly that the bodies of all who die return to dust from which they were made (Genesis 3:19). In the grave of the body, there was no knowledge and no return. All the verses in Scripture that speak of unconsciousness after death are referring to the sleep of the body. But hell, whether we speak of it under the Hebrew word "sheol" or the Greek word "hades" or under our English translation, "hell," was the place of the conscious existence of the souls and spirits of all the dead, believers and unbelievers, who died before the time of the death of the Lord Jesus Christ. This hell was in two compartments, torment and paradise, and between the two there was a great gulf fixed. In the story, not parable — be sure you understand that it was not a parable — of the rich man and Lazarus, the Lord Jesus describes the difference between the death of a believer and an unbeliever while He Himself was yet alive on the earth (Luke 16:19-31). The beggar died and was carried by angels into "Abraham's bosom"; the rich man died and "in hell he lift up his eyes being in torments." Abraham and Lazarus were visible "afar off," and Abraham told the rich man that "between us and you there is a great gulf fixed."

It was to Paradise in hell that the Lord Jesus Christ went in His Spirit at the moment He dismissed it on the cross. It was a direct invasion of territory that Satan had considered as being his own. What must there have been in the hearts of all who had opposed Him in His righteous ones through all generations! What must have been in the hearts of those who had ventured all in faith, with nothing more than His promise, waiting for this moment!

The triumph by humiliation had revealed the rightness of the divine methods as opposed to the false methods of pride and arrogance. Christ's descent into hell was to bring the immediate announcement of His victory to all the spirit world and to show the authority that He had now gained by conquest.

Up until this time, the devil had had the power of death (Hebrews 2:14), and he had also in charge the keys of death and hell (Revelation 1:18). When man sinned, the law of sin and death began its operation, and Satan had the power of enforcing this law within limits set by God. It would appear that all the unregenerate are within the devil's power at any time and are taken captive by him at his will (II Timothy 2:26). When he desires, he can make an unsaved man sick, or can make him well, or can take his body in death. Before the cross, he held the keys, or the authority, over the decay of the tomb and the entrance to hell, but there is no line to say that he had any power whatsoever in hell. We know from the book of Job that Satan exercised the power of death over the children of Job only when permitted by God, and that he could not touch Job's body until he had the divine permission. The New Testament reveals to us that he is still the agent forced by God to perform some actual task in connection with the physical death, even of a believer (I Corinthians 5:5). But whatever his work in connection with bodies, the spirits and souls of the believers were never, for an instant, in his power, and upon death they are taken in charge by the angels of God, who, before the time of the cross, carried them to Paradise (Luke 16:22).

The death of the Lord Jesus Christ destroyed — brought to nought — "him that had the power of death, that is, the devil" (Hebrews 2:14). That word "destroy" has no suspicion of any such meaning as annihilation but rather is that of rendering harmless, useless, worthless. Thus the Lord made a public example of Satan and immediately proved the decline of

Satan's power by taking the keys with which Satan pretended to some authority over the righteous spirits and, entering among them until the three days and nights should be accomplished, announced the freeing of those who had been thus detained.

The fact that our Lord told the penitent thief that they would be together on that very day in Paradise also demonstrates that He did not have to go to torment in hell, where the unregenerate spirits had been confined.

So Christ descended into Paradise and on the third day the Lord God brought Him forth and with Him emptied hell of the spirits and souls of all the vast company of the redeemed. What a spoil! What a prey! Now before all the angels of the universe, fallen and unfallen, could the plan of God begin to be seen in all its righteous perspective. The spirits and souls of all the redeemed were taken to heaven on that day of His Resurrection, for it was on the day of the Resurrection that this happened. He appeared to Mary and told her not to touch Him because He had not yet ascended to His Father (John 20:17), yet a few hours later He was back in the midst of the disciples, saying, "Handle me, and see" (Luke 24:39).

Not only had our Lord thus used the keys of hell to empty it of all the spirits and souls of believers, but He had locked that compartment so that none of His own, forever, would ever be forced to pass even one moment away from Himself. Here was the fulfillment of His announcement concerning His Church, that the gates of hell should never prevail against it (Matthew 16:18). But "when he ascended on high, he led captivity captive" (Ephesians 4:8). Henceforth death would usher all believers directly into the presence of the Lord. To be absent from the body would mean to be with Christ which is far better (Philippians 1:23).

Moreover, in order to reveal to the universe that the victory over death was complete, He invaded the very dust of the earth at His Resurrection

and took out the bodies of a select company and gave them resurrection bodies. "The graves were opened; and many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:52,53). We have no idea whatsoever as to whom these were or as to their number. We simply know that here was the fulfillment of the great feast of the first fruits which had been practiced yearly by Israel. On the day of the harvest, they took one sheaf from the field and laid it up before the Lord (Leviticus 23:10). On the day of the Resurrection, our Lord thrust His sickle into the cemeteries of earth and drew one sheaf to Himself. The eternal bodies are there in heaven, one first handful of all the billions who are to follow.

All that was done was by the condescension of love and grace. The Son of God came from heaven alone and went to the cross alone. But when He came forth from death, He brought with Him not only the hosts of the believers who had awaited this moment of triumph in Paradise, but He brought with Him, in foreview, all of those who would ever believe in Him as their Saviour. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the pioneer (the originator and the one who carries through) of their salvation perfect through suffering" (Hebrews 2:10). As God had said, "It is not good that the man should be alone" (Genesis 2:18), so it was not good that the Son of God should be alone. He was to be made perfect by placing at His side the redeemed who should be as a bride with a bridegroom. Out of the side of Adam, God had taken a rib from which He made the woman for the man. Out of the wounded side of the Saviour, the Lord God would bring the church, "the fulness of him that filleth all in all" (Ephesians 1:23).

That company of believers, called in the Scriptures by so many names — bride, body, friends, the chosen, the *ekklesia*, the church, the called-out

ones — have been given the authority to become sons of God (John 1:12). Anyone calling himself a child of God without having been born again, is really a child of Satan, the no-god. But those who have, by the work of the cross, been made partakers of the divine nature (II Peter 1:4), are sons of God by divine begetting through His own will (James 1:18), by means of the divine and incorruptible sperma, the Word (I Peter 1:23), and are therefore possessors of the very life of God, a life that is above and beyond anything with respect to physical life, a life that came by the divine inbreathing (Genesis 2:7), a life that was lost as a result of the fall.

One of the greatest of the divine purposes in calling out this great company of believers was in order that they might replace Satan and all his hosts. Thus it would be seen that a company of beings, made lower than the angels, but who were willing to count themselves as one with Christ in His humiliating death for sin, could take over all of the functions that had been given to Satan or usurped by him and his followers. These would perfectly perform, through humble submission to the divine principles of total dependence upon God, all that could be required in the divine government. Thus we read that God's purpose is "that through the church the manifold wisdom of God might now (since the cross) be made known to the principalities and powers in the heavenlies" (Ephesians 3:9,10). *Through the Church!* Not the organization, of course, but the organism. The living, vital body of believers, redeemed by His blood and accepting the principles that underlie the redemption that is in Christ, knowing self to be nothing and Christ to be all in all, are destined, with Christ, to judge the world (I Corinthians 6:2), to judge the angels (verse 3), to sit upon the very throne of the Saviour (Revelation 3:21). ♡

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Third in Series of Articles
on
Restoration of the Individual

A RENEWED MIND

Re-programming our old mind for
Kingdom operation

by Charles Simpson



RESTORATION presupposes an original. Let's take a look at God's original creation of man — Genesis 1:26–28,31:

And God said, Let us make man in our image, after our likeness: and let them have dominion . . . And God blessed them and said unto them, Be fruitful and multiply . . . And God saw everything that he had made, and, behold, it was very good.

God made us "very good." What happened to that good work of His? Why should it need restoring? What changes are needed? How does He go about this process? These are some of the questions we are trying to answer in our studies on RESTORATION.

What happened? Reading on in Genesis, we find God's "originals" — Adam and Eve — disobeying God's specific command not to eat of the fruit of the tree of knowledge of good and evil. In disobeying, man's spirit was separated from His Creator. As a result, all men are born with this same "dead" spirit. It must be re-born and related to God.

Man's soul — intellect, emotions and will — that which we are told God made a "living soul" — good in every respect, was also affected by Adam's sin. Man's soul became at enmity with God. Man's spirit needed new life. His soul needed new light.

How does God go about the Restoration process? Jesus told men in His day, "Ye must be born again!" God begins by giving man a new spirit. This is where God meets us — in the realm of the spirit.

Our new birth, at which time God gives us a new spirit, is only the beginning — it initiates the restoration process. This is a continuing operation. Paul said (I Thessalonians 5:23): "And the very God of peace sanctify you (or set you apart so He can work on you) wholly, and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." He adds (vs 24): "Faithful is he that calleth you, who also will do it."

Referring again to Paul's teachings (II Corinthians 1:10) we hear him stressing the fact that God's work has a *past . . . a present . . . and a future*: "Who hath delivered us, who doth continue to deliver us, and who will yet deliver us." We might wish God had chosen to effect an "instant" renovation, but He didn't. Our new birth only initiates God's work in our lives.

What changes are needed? We mentioned last month that man may have a new spirit and yet not have a free spirit. Freedom to worship and work comes as we accept God's provisions for this privilege. True spiritual freedom is the ability to obey God's will without turning to the mind for reasons why or why not. We must replace our "natural" responses with Spirit-controlled responses. We mentioned three avenues to claiming spiritual freedom: (1) the anointing of the Holy Spirit; (2) drinking of the Holy Spirit; (3) breaking the vessel (submitting oneself to God's discipline) to release the Holy Spirit — thus enabling

us to share with others from the overflow!

Jesus told us (John 7:38–39), "He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water. (But this spake he of the Spirit) . . ."

Now that the spirit of man is restored and freed — what about the soul? The word used for soul in Scripture is "pusche," from which we get our word psychology. This is altogether different from spirit. In Hebrews 4:12 we read: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." It also says the Word ". . . is a discerner of the thoughts and intents of the heart."

We are going to use God's Word to help us discern, not only the necessity of having a renewed mind, but also *how to go about* effecting this change.

WHY CHANGE?

We begin our probing into the necessity for change by sharing two teachings from the pen of the Apostle Paul to the Christians in Corinth. We want to find out what God has in store for our minds.

First, I Corinthians 1:26–29:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak

things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

God makes it very clear that He did not chose us because of our intelligence. This may not be very flattering, but it does impress upon us our dependence upon Him. God's Word refers to mankind over and over again as "sheep." Sheep do not enjoy a reputation of being very intelligent animals. They have to be led. And so does the restored man. He cannot count on his "natural" intelligence — be it of large proportions or small! God wants to do something with our natural intelligence.

Secondly, I Corinthians 2:9–14 further impresses upon us the necessity for a change of mind.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

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There was a time when I used that opening verse, "Eye hath not seen, nor ear heard . . ." to preach on heaven. I declared that no man had seen or heard the things God had prepared . . . and I stopped there. Then one day I read the next verse. Imagine my surprise! God says plainly that *he has already* revealed them to us by His Spirit. I learned that it's not that we are going to see it with our eyes or hear about it with our ears *later on* — when we get to Heaven — but that we could never comprehend with our natural eyes and ears. We don't understand the things of God through our soul — we only get that kind of understanding in our spirit — revealed by His Spirit.

Do you see that education and revelation are two different things? Education comes to the soul — man takes the initiative. Revelation comes to the spirit and God must initiate this.

When Paul speaks about the "natural" man not being able to receive the things of God — and that these things are foolishness to him — the word might be "soulish" man. The soulish man is one whose life is dominated by his natural senses — one who understands by his natural ability. God says very clearly — "You can't get it that way. I just won't have it."

God is not saying that there is anything wrong with that wonderful instrument which He made — the mind. But He is saying that the programming in the natural mind cannot be used to comprehend spiritual information. We previously likened the human mind to a modern-day computer. From earliest childhood our computers have been fed "natural" information. They have been programmed to the thinking of the "world." A statement taken from a computer operator's manual says, "Once the program has been loaded in program-memory, it remains until a *new* program is loaded." That is what takes place in man's mind when his soul is renewed. When God begins to reveal things to us in the spirit, something is bound to happen in our souls. Again, let me say — *life must come before light*.

The unchanged spirit cannot send spiritual information to man's soul. A man who is not born of the Spirit of God can never understand the things of God. But with the new spirit comes the opening of the eyes and ears to "read in" new data. This can and must erase and replace the old information.

Some people are extremely skeptical about *change*. However, this is the intent of God. Listen to II Corinthians 3:18:

But we all . . . are changed into the same image from glory to glory even as by the Spirit of the Lord.

This is part of the restoration process — to change us into the likeness of Jesus Christ! There is a constant change going on in our souls — and before God gets through with us we are going to think the way He thinks. Our mind is going to function under divine inspiration. We are going to think like Jesus. Can you see that some drastic changes are needed?

Not only is the natural or soulish mind incapable of understanding spiritual truths, but it is bound by powers of darkness.

Next we go to Ephesians 2:1–3 to see some of the incorrect programming that we must replace before our computers can come up with spiritual answers. Responses are based on pre-fed information!

And you hath he quickened (*That means made alive*) who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind . . .

Since Scripture teaches that the unregenerate mind cannot come up with right answers to spiritual questions, here are some changes that are necessary:

(1) We were "dead" in sin. This is complete bondage to the program of

the world. We can only be freed from this death by birth into the Kingdom — being born again.

(2) Another obstacle to be overcome is that we *were* “walking according to the course of this world.” World conformity. Ever hear of keeping up with the Joneses? Or doing what everybody else does just because they are doing it?

(3) Satanic power binds. Satan, “the prince of the power of the air,” will exert every ounce of his power to keep us from moving into the spiritual realm; and once he loses that battle, he begins constant warfare to keep us from moving forward and claiming our rights as God’s children and heirs.

(4) Lusts of our flesh — another binding. There is enough memory data in the average soul in this area to stagger anything except the grace of God. That is why His grace is provided!

(5) Moving from the lusts of our flesh, we see, “. . . fulfilling the desires of the mind. . . .”

Unless a man is taught that “a change of mind” is necessary, he is headed toward frustration. He cannot go by anything he has learned in the past. The carnal mind is contrary to God — a rebel. It is not only wrongly programmed, but it is programmed to rebel against God. This we inherited from the “first Adam” and the “second Adam,” Jesus Christ came to restore that image.

Romans 8:5-9 makes the fact that the natural mind is enmity to God very clear: the natural way of thinking is not God’s way.

For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be. So then they that are in the flesh cannot please God.

Several descriptive words are used in speaking of the mind: the carnal mind . . . the natural mind . . . the

unregenerate mind. All of these designate the programming that must be changed. This way of thinking is not subject to the laws of God — it cannot in any way please God. Putting your mind on the circumstances of the world around you — permitting them to dominate your life — results in death — spiritual death. But with proper reprogramming — to be spiritually minded — is life and peace.

Three portions of Scripture from the Old Testament bring this truth into focus:

Isaiah 55:8-9: “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.” Man’s basic sin is going his own way and doing his own thing.

Isaiah 53:6 also shows the inner rebellion in man, causing him to do what *he thinks* is right: “. . . we have turned every one to his own way. . . .”

Going back into Genesis, we find that God had this trouble with men in the time of Noah (6:5-6). In fact, it was this wrong thinking that brought the destruction of the world by flood: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.”

Notice, it wasn’t just what man was doing that God saw, but God also saw what man was thinking. God knows that what you think will ultimately determine what you do. If you focus your mind on evil, eventually you are going to do evil. Seeing the imaginations of man and knowing he was dominated by evil, God knew there was no hope for him. Did you know that our thoughts speak as loudly in Heaven as our words do on earth?

Are you sufficiently convinced by now that man must have a change in mind — as well as a change in spirit? God has not only presented the necessity for change but He has shown us the way and provided the power to

initiate and carry out the change.

HOW CHANGE?

The Bible is written to believers. Remember we said that God’s Word appears foolishness to the “natural” man? So, all of the following possibilities . . . commands . . . privileges are meant for those who claim the name of Christ. Here’s how.

Romans 12:2 — “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

This is a commandment. It is in the imperative. God never gives us a commandment unless He tells us how to do it. That does not mean that He will do it for us — but He plainly tells us how to proceed — and He promises to be right in there helping us to accomplish it. The commandment is, “Be transformed” — and the way to be transformed is “the renewing of your mind.”

Please understand this: *Only God can change man’s spirit; but only man can change his mind.* God doesn’t say, “I am going to change your mind.” No, He says, “You change your mind. Don’t be conformed, but you be transformed by the renewing of your mind.”

Inspiration comes into your renewed spirit; now your mind must activate this inspiration into correct information so that you can come up with Spirit-controlled responses instead of the “natural” responses which result in grieving the Spirit of God. This is where the enemy wants to short-circuit your computer! He wants to confuse you “up-stairs” so that you cannot translate that inspiration into action.

Isaiah 26:3 tells us of God’s “keeping” power, as well as the responsibility man has in this area. “Thou wilt keep him in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.” Where is our mind to be and whose responsibility is it for seeing that it stays there? You control the way you think! Peace is a precious commodity — it is possible . . . it is provided. Why don’t more of us enjoy

its blessings? It looks as if the “mind” might be the culprit in keeping us from this provision.

Philippians 4:4–9 shows us how to be at peace in all circumstances. We will take each verse and examine how Paul was able to know peace in every situation — and he found himself in almost seemingly impossible situations again and again!

(4) Rejoice in the Lord alway: and again I say, Rejoice.

(5) Let your moderation be known unto all men. The Lord is at hand.

(6) Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. (7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(8) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

(9) Those things which ye have both learned, and received, and seen in me, do: and the God of peace shall be with you.

When Paul wrote this he was in jail. And he was evidently rejoicing. How could he? Could we? Notice what Paul is rejoicing in — “the Lord” — not in jail! Rejoicing is an art which must be *learned* — it is a by-product of a free spirit. It’s not your circumstances, it is where you have your eyes. God *can* and wants to bring us to a place where we rejoice in Him and not our circumstances. The latter are constantly changing — and not always for the better. But He never changes. Notice, too, that Paul repeats his “rejoice”!

Verse 5 gives some practical help on learning how to rejoice. The word “moderation” means temperance. He might have said it this way, “Don’t get out of balance in your thinking.” We shouldn’t let any aspect of the Christian life dominate our thinking. When we find that our mind is becoming obsessed by any one idea, deliberately say, “Hey, there’s got to

be more to think about.” And then start thinking about something else. We can so easily get “hung up” on one thing — be it in the Christian realm or the worldly. Satan delights in blocking our growth. He knows . . . Paul knew . . . and we *should learn* to keep a “balanced mind.”

Paul takes a step further in verse 6. He realized that when we become obsessed with certain thoughts, we begin to be “too careful” or too anxious — dwelling unnecessarily and giving undue concern where we should be reaching out toward maturity in Christ. Refuse anxiety . . . to worry is sin . . . “Be not anxious” is a commandment. Then he follows the command with the way to fulfill it . . . “let your requests be made known unto to God.” He even tells just how to present our requests — “by prayer and supplication with thanksgiving.”

We are given this same information in Psalm 100:4: “Enter his gates with thanksgiving and into his courts with praise.” If you begin by thanking Him, you will just naturally move into praise. Then is the time to present your requests. Sometimes we stand outside the “gates” and recite our long list of problems — and wonder why we don’t seem to get answers. Perhaps we haven’t been in His presence.

Verse 7 gives us the promise of peace, which shall permeate our beings — spirit . . . soul . . . body — beyond human understanding! If we *rejoice in the Lord . . . keep balanced in our thinking . . . refuse anxiety . . . pray with thanksgiving* — the promise of peace is ours. If we don’t have it, it’s our fault.

Some helpful hints on what to think about is given in verse 8. Surely there are enough suggestions to *occupy* our minds if we will sort out the thoughts we want to claim. This in no way means that we have to close our eyes to the world. We are going to be confronted almost constantly with things that are not in these categories. The decision on what to keep and what to discard is ours. We don’t need to meditate on things that pull us downward. We can’t help who knocks on our

doors, but we can decide whom we want to invite in — and whom we want to entertain.

Who is going to do the keeping if we “think on these things”? The God of peace. He will be with us and keep us in perfect peace. Do you see that we are the “doorkeepers” to our minds?

Peter had this thought in his mind as he recounted the story of Abraham and Lot: (II Peter 2:7–8). Remember that Lot deliberately chose for his portion the plain of Jordan with its heathen cities enticingly spread out before his eyes. “And he pitched his tent toward Sodom.” Do you see the progression? He saw — pitched his tent — and soon was *in* Sodom. By God’s grace, Lot got out — but part of his family were left behind. It is easier to “get in” than to “get out.” How did this happen? “He vexed his righteous soul” (his mind) by *looking and listening* day after day to the Sodomites. Now, you can, if you want to, deliberately “vex” your own mind. It is within your power to either vex or liberate it — depending on where you put it.

I had an experience once that brought home this truth to me in a way that I shall never forget. We were living in a home without air-conditioning. It was August — and a hot one! Open windows were a necessity. Every morning about 5 o’clock an old blue jay would land in a bush right outside my bedroom window. He would open up with a barrage of screaming and carrying-ons that I was sure were meant just to get me on the defensive — for that is what it did! Five o’clock in the morning is just not the time to appreciate even mocking-bird singing, let alone jay cawing. So I would try hollering and knocking on the windowsill — but more often had to resort to going outside and running off that blue jay. I’d come back in the house wondering why with so many trees in that part of the world that jay would land in my tree.

One morning as I went around the corner of the house, with that bird screaming at me (I thought), I saw a cat run out from under the bush beneath my window. Then I had my answer! I don’t know what it is with

HISTORY SHAPED THROUGH PRAYER

Derek Prince has served at various times as a minister, educator and missionary in five continents — Europe, Asia, Africa, North America and Australia.

by Derek Prince

How God has worked in world events.

For me the power of prayer to shape history is no mere abstract theological formula. I have seen it demonstrated in my own experience on many occasions. Let me relate four such occasions. To make them effective as illustrations, I have chosen situations in which different nations and different political factors were involved.

THE WAR IN NORTH AFRICA

From 1941 to 1943 I served as a hospital attendant with the British forces in North Africa.

At that time the morale of the British forces in the desert was very low. The basic problem was that the men did not have confidence in their officers. I myself am the son of an army officer, and many of the friends with whom I grew up were from the same background. I thus had some valid standards of judgment. As a group, the officers in the desert at that time were selfish, irresponsible and undisciplined. Their main concern was not the well-being of the men, or the effective prosecution of the war, but their own physical comfort.

The result of all this was the longest retreat in the history of the British army — about seven hundred miles in all . . . from a place in Tripoli called El Aghelia to El Alamein, about fifty miles west of Cairo. Here the British forces dug in for one final stand. If El Alamein should fall, the way would be open for the Axis powers to gain control of Egypt, to cut the Suez Canal, and to move over into Palestine. The



Jewish community there would then be subjected to the same treatment that was already being meted out to the Jews in every area of Europe that had come under Nazi control.

About eighteen months previously, in a military barrack room in Britain, I had received a very dramatic and powerful revelation of Christ. I thus knew in my own experience the reality of God's power. In the desert I had no church or minister to offer me fellowship or counsel. I was obliged to

depend upon the two great basic provisions of God for every Christian: the Bible and the Holy Spirit. I early came to see that, by New Testament standards, fasting was a normal part of Christian discipline. During the whole period that I was in the desert, I regularly set aside Wednesday of each week as a special day for fasting and prayer.

During the long and demoralizing retreat to the gates of Cairo, God laid on my heart a burden of prayer, both for the British forces in the desert and for the whole situation in the Middle East. Yet I could not see how God could bless leadership that was so unworthy and inefficient. I searched in my heart for some form of prayer that I could pray with genuine faith and that would cover the needs of the situation. After a while it seemed that the Holy Spirit gave me this prayer: "Lord, give us leaders such that it will be for your glory to give us victory through them."

I continued praying this prayer regularly every day. In due course the British government decided to relieve the commander of their forces in the desert and to replace him by another man. The man whom they chose was a general named W.H.E. "Strafer" Gott. He was flown to Cairo to take over command, but his plane was shot down, and he was killed. Thus at this critical juncture the British forces in this major theater of the war was left without a commander. Winston Churchill, at that time Prime Minister, proceeded to act largely on his own initiative. He appointed a more-or-less

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unknown officer, named B.L. Montgomery, who was hastily flown out from Britain.

Montgomery was the son of an evangelical Anglican bishop. He was a man who very definitely fulfilled God's two requirements in a leader of men. He was *just* and *God-fearing*. He was also a man of tremendous discipline. Within two months he had instilled a totally new sense of discipline into his officers, and had thus restored the confidence of the men in their leaders.

Then the main battle of El Alamein was fought. It was the first major allied victory in the entire war up to that point. The threat to Egypt, to the Suez Canal, and to Palestine was finally thrown back, and the whole course of the war changed in favor of the Allies. It is no exaggeration to say that the battle of El Alamein was the turning point of the war in North Africa.

Two or three days after the battle I found myself in the desert a few miles behind the advancing Allied forces. On the tailboard of a military truck beside me a small portable radio was relaying a news commentator's description of the scene at Montgomery's headquarters as he had witnessed it on the eve of the battle. He recalled how Montgomery publicly called his officers and men to prayer, saying, "Let us ask the Lord, mighty in battle, to give us the victory." As these words came through that portable radio, God spoke very clearly to my spirit and said, "This is the answer to your prayer."

How well this incident confirms the truth about promotion that is stated in Psalm 75:6-7. The British government chose Gott for their commander, but God set him aside and raised up

Montgomery, the man of His own choosing. God did this to bring glory to His own name, and to answer a prayer which, by the Holy Spirit, He himself had first inspired me to pray. By this intervention God also preserved the Jews in Palestine from coming under the control of the Axis powers.

I believe that the prayer which God gave me at that time could well be applied to other situations, both military and political: "Lord, give us leaders such that it will be for your glory to give us victory through them."

THE BIRTH OF THE STATE OF ISRAEL

In 1947 the future of Palestine was brought before the General Assembly of the United Nations. At that time the British still governed the country under a mandate that had been assigned to them by the League of Nations shortly after the end of World War I. On November 29, 1947, the United Nations voted to partition the country into two separate states, allotting a small area to an independent Jewish state, and the rest of the country to the Arabs (with the city of Jerusalem under international control). The date set for the termination of the British mandate and the inception of the new political order in Palestine was May 14, 1948.

Almost immediately after the United Nations decision in favor of partition, the Arabs of Palestine, aided and abetted by infiltrators from the surrounding Arab nations, embarked on an undeclared war against the Jewish communities in their midst. Several main areas of the country were virtually taken over by armed groups of Arabs, with little or no semblance of normal civil government. By the early part of 1948 the Jewish community inside Jerusalem already presented the appearance of a beleaguered city. They were almost totally cut off from supplies of food and other commodities, and were in a condition bordering on starvation.

On the date set for the inauguration of the new Jewish state, all the surrounding Arab nations simultaneously declared war on it. Something like 650,000 Jews, with the barest minimum of arms and equipment, and without any officially constituted military forces, found themselves confronted on every frontier by a hostile Arab world, fifty million strong, who boasted well-trained armies and abundant military supplies. The leaders of the Arab nations publicly declared their intention to annihilate the new-born Jewish state and to sweep the Jews into the sea.

At this period my wife Lydia and I were living with our eight adopted daughters in the center of Jewish Jerusalem. We occupied a large house on the southwest corner of a main intersection between King George Avenue and a street leading eastward to the Jaffa Gate of the old city. Lydia had been living in or near Jerusalem for the previous twenty years. She had been an eyewitness to a long series of earlier conflicts in that area between the Arabs and the Jews. She recalled that invariably the Jews had been poorly armed and ill prepared to resist attack. Now in this critical hour it seemed that the odds against the Jews were immeasurably greater than on previous occasions, and the results of defeat too terrible to contemplate.

Together Lydia and I searched the Scripture for words of encouragement or direction from God. Each day we became more and more convinced that we were living in the period of Israel's restoration, to which their prophets and leaders had looked forward over the long centuries of agony and exile. This was the time spoken of in Psalm 102:12-13: "But thou, O Lord, shalt endure for ever . . . Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come."

We realized that we were seeing before our eyes the fulfillment of God's promise to Israel:

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will

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say to the north, Give up: and to the south, Keep not back: bring my sons from far and my daughters from the ends of the earth (Isaiah 43:5-6).

These and other passages of Scripture convinced us that the restoration of the Jews to their land was the sovereign purpose of God being brought to fulfillment. If it was God's purpose to restore Israel, then it could not be His will for them to be driven out or destroyed. This gave us faith to pray for Israel's deliverance, based not on nationalistic prejudices, but on the scriptural revelation of God's will.

When Lydia and I were thus brought together by the Holy Spirit concerning God's will, our prayers fulfilled the condition stated in Matthew 18:19: "Again I say unto you, That if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." One day, as we were praying together I heard Lydia utter this short prayer: "Lord, paralyze the Arabs!"

When full-scale fighting broke out in Jerusalem, our house was less than a quarter of a mile from the front line, which ran more or less along the west wall of the old city. In the first six weeks of fighting we counted approximately one hundred and fifty windowpanes that had been broken by bullets. For most of this period our whole family lived in a large laundry room in the basement.

Because of the strategic location of our house, our backyard was taken over by the Haganah — the volunteer Jewish defense force that later developed into the official Israeli army. An observation post under the command of a young man named Phinehas was located in the yard. In this way we became quite well acquainted with a number of the young Jewish people — both men and women — who manned the post.

Early in June 1948 the United Nations succeeded in imposing a four-weeks' cease-fire, and there was a temporary lull in the fighting. One day during the cease-fire some of our

young Jewish friends were sitting in our living room, talking freely about their experiences in the initial period of fighting.

"There's something we can't understand," one young man said. "We go into an area where the Arabs are, and they outnumber us ten to one, and are much better armed than we are. Yet at times they seem powerless to do anything against us. It's just as if they are paralyzed!"

Right there in our own living room this young Jewish soldier repeated the very phrase that Lydia had uttered in prayer a few weeks previously! I have never since ceased to marvel at God's faithfulness. Not merely did God literally answer Lydia's prayer to "paralyze the Arabs," He even provided us with firsthand, objective testimony from a Jewish soldier in our own living room that this was what He had done! God's purpose to grant Israel continuing occupation of their land was, in this miraculous way, achieved with the loss of fewer lives than would otherwise have been the case.

It was the invading Arab armies, with all their superiority in arms and numbers, that were defeated and driven back. In the next twenty years this initial victory of Israel was consolidated by equally dramatic victories in two succeeding wars. Today the state of Israel has been firmly established and has achieved amazing progress in almost every area of its national life.

For Lydia and me all this has much greater significance than the mere record of unusual military or political achievements. Each time we receive some fresh item of news concerning Israel's continuing development and progress, we say to ourselves with deep inner satisfaction: "Our prayers played a part in that."

THE END OF STALIN'S ERA

From 1949 to 1956 I was pastor of a congregation in London, England. I still retained a special interest in God's dealings with the Jewish people, which had first been kindled by my experi-

ences in Jerusalem at the time of the birth of the state of Israel. Early in 1953 I received information from reliable sources that Josef Stalin, who at that time ruled the Soviet Union as an unchallenged dictator, was planning a systematic purge directed against the Russian Jews.

As I meditated on this situation, the Lord reminded me of Paul's exhortation to the gentile Christians concerning the Jews:

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. (Romans 11:30-31).

Somehow I felt that God was laying at my door the responsibility for the Jews in Russia. I shared my feelings with the leaders of a few small prayer groups in various parts of Britain, who also had a special concern for the Jews. Eventually we decided to set aside one day for special prayer and fasting on behalf of the Jews in Russia. Our own congregation came together one evening in a prayer meeting devoted primarily to that topic.

There was no particularly dramatic spiritual manifestation in the meeting, no special sense of being "blessed" or emotionally stirred. But within two weeks from that day the course of history inside Russia was changed by one decisive event: the death of Stalin. He was seventy-three years old. No advance warning of his sickness or impending death was given to the Russian people. Up to the last moment, sixteen of Russia's most skilled doctors fought to save his life, but in vain. The cause of death was said to be a brain hemorrhage. The outworking of the power of prayer in human history can at times be swift and terrible.

It remains to point out briefly the consequences of Stalin's death. The planned purge of Russian Jews was not carried out. Instead, a period of change in internal Russian policy was initiated, so significant and far-

reaching that it later came to be known as the era of "destalinization."

KENYA'S BIRTH PANGS

From 1957 to 1961 Lydia and I served as educational missionaries in Kenya, East Africa. I was the principal of a Teacher Training College in Western Kenya.

During this period Kenya was still painfully struggling to recover from the bloody agonies of the Mau Mau movement, which had created bitter mistrust and hatred, both between Africans and Europeans and also between various of the African tribes. At the same time the country was being hastily prepared for the end of British rule and for national independence. This was eventually achieved in 1963.

In 1960 the Belgian Congo, to the west of Kenya, gained its independence. Without adequate preparation, the various different African groups inside the Congo were unable to meet the demands of self-government, and were plunged into a bloody and protracted series of internal wars. Many of the European residents of the Congo fled eastwards into Kenya, bringing with them gruesome pictures of the strife and chaos they had left behind them.

Against this background, the forecasts of the political experts for the future of Kenya were dark indeed. It was generally predicted that Kenya would follow the unhappy course of the Congo, but with problems made even more serious by the internal antagonisms that were the legacy of Mau Mau.

In August 1960 I was one of a number of missionaries ministering at a week-long convention for African young people held in western Kenya. There were about two hundred young Africans in attendance, most of whom were either teachers or students. A considerable number of these were either students or former students from the Teacher Training College of which I was the principal.

The convention ended on a Sunday.

In the final service that evening we witnessed a fulfillment of Joel's prophecy, quoted by Peter in Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

A missionary colleague from Canada brought the closing address, which was translated into Swahili by a young man named Wilson Mamboleo, who had recently graduated from our college. The first two hours of the service followed a normal pattern, but after the close of the missionary's address the Holy Spirit moved with sovereign power and lifted the meeting onto a supernatural plane. For the next two hours almost the whole group of more than two hundred people continued in spontaneous worship and prayer, without any visible human leadership.

At a certain point the conviction came to me that, as a group, we had touched God, and His power was at our disposal. God spoke to my spirit, and said, "Do not let them make the same mistake that Pentecostals have so often made in the past, by squandering My power in spiritual self-indulgence. Tell them to pray for the future of Kenya."

I began to make my way to the platform, intending to deliver to the whole group the message which I felt God had given me. On the way I passed Lydia, who was sitting beside the aisle. She put out her hand and stopped me. "What do you want?" I asked her. "Tell them to pray for Kenya," she said.

"That's just what I'm going up to the platform for," I replied. I realized that God had spoken to my wife at the same time that He had spoken to me, and I accepted this as confirmation of His direction.

Reaching the platform, I called the whole group to silence, and presented God's challenge to them. "You are the future leaders of your people," I told them, "both in the field of education

and also in the field of religion. The Bible places upon you, as Christians, the responsibility to pray for your country and its government. Your country is now facing the most critical period in its history. Let us unite together in praying for the future of Kenya."

Wilson Mamboleo was with me on the platform, translating my words into Swahili. When the time came to pray, he knelt down beside me. As I led in prayer, almost every person present joined me in praying out loud. The combined volume of voices rising in prayer reminded me of the passage in Revelation 19:6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings. . . ." The sound of prayer swelled to a crescendo, then suddenly ceased. It was as if some invisible conductor had brought down his baton.

After a few moments of silence, Wilson stood up and spoke to the congregation. "I want to tell you what the Lord showed me while we were praying," he said. I realized that God had given him a vision as he knelt beside me in prayer.

Wilson then related the vision he had seen, first in English and then in Swahili. "I saw a red horse coming toward Kenya from the east," he said. "It was very fierce, and there was a very black man riding on it. Behind it were several other horses, also red and fierce. While we were praying, I saw all the horses turn around, and move away toward the north."

Wilson paused for a moment, and then continued, "I asked God to tell me the meaning of what I had seen, and this is what He told me: 'Only the supernatural power of the prayer of my people can turn away the troubles that are coming upon Kenya!'"

For many days after that I continued to meditate on what Wilson had told us. I realized that Wilson's vision was in some ways similar to one recorded in Zechariah 1:7-11. I asked Wilson whether he was familiar with this passage, and he replied that he was not. I gradually came to the conclu-

sion that by this vision God had granted us an assurance that He had heard our prayers for Kenya, and that He would intervene in some definite way on behalf of the country. Subsequent events in Kenya's history have confirmed that this was so.

In January 1964 there was an exact outworking of the vision which Wilson had seen. A bloody revolution broke out in Zanzibar, off Kenya's east coast. This was led by an African from Uganda who had been trained in revolutionary tactics under Castro in Cuba. The revolution succeeded in overthrowing the Sultan of Zanzibar.

In the same month, a revolutionary movement gripped the national army of Tanzania, and its influence spread also to the army of Kenya. The aim was to overthrow the elected government of Kenya, which had achieved independence in 1963. But Kenya's new president, Jomo Kenyatta, acted with wisdom and firmness, and with the help of the British army, he suppressed the revolutionary movement in the army and restored law and order.

(Continued from page 11)

cats and birds; but I do know if a cat can get a bird's attention, keep looking that bird in the eye, that he can get his prey right down within reach — and, that's it! I went back to bed thinking — here that blue jay has the whole sky to fly in — it could be Mississippi . . . Georgia . . . Florida — anywhere he wanted to go; but no — he and that cat and me!

But one dawn brought unbroken sleep. Nothing bothering me. However, when I went outside later in the day, what did I find? Blue jay feathers all over the ground. No more 5:00 A.M. disturbances. Such a tragedy for the jay — he didn't have to be in my bush. He could fly anywhere. But that bird is like many people. The devil's gotten their attention and they can't get their mind off it. In God they could go anywhere they wanted to go — do anything they wanted to do. But they have their minds on one thing and they can't get it off. They find themselves getting closer and closer to the snare. Finally one day there are blue

In Wilson's vision the red horses that turned away from Kenya moved towards the north. Northward along the African coast from Kenya lies Somalia. Here the kind of communist military coup that failed in Kenya was successful. Other countries bordering on Kenya have likewise experienced serious political problems. Over the past twelve years the history of Kenya and the surrounding nations has demonstrated the exact outworking of the vision which God gave to Wilson in 1960.

Sometimes God uses unexpected means of getting information to us. In October 1966 I was in the office of a travel agency in Copenhagen, making arrangements for a flight. While waiting for my ticket to be prepared, I picked up the London Times and there was a special sixteen-page supplement, dealing exclusively with Kenya. In essence, the theme was that Kenya had proved to be one of the most stable and successful of nearly fifty new nations that had emerged on the continent of Africa since the end of World

War II. As I turned each page of the supplement, I seemed to hear the inaudible voice of God within my spirit, saying, "This is what I can do when Christians pray with faith for the government of their nation."

ship will bring us into maturity in our thinking.

(2) *Learn a new vocabulary.* Quit speaking negatively. Negative talk destroys. Speak faith. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34 — Jesus!).

(3) *Fix your mind on positive goals.* Ask yourself, "What does Christ have for me?" Get the answer and then go after it!

(4) *Learn to reject other people's negativism.* Tune them "out" — graciously and in love. You'll be helping yourself and them.

(5) *Practice humility in your mind.* Be teachable. Be the servant, if a servant is needed. Humble yourself; God will lift you up.

Read Philippians 2:7–11. It begins, "Let this mind be in you which was in Christ." Then follows seven steps He took downward — in humility and obedience — and seven steps upward God doing the elevating! He will do the same for you as you "renew your mind."

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(1) *Invite the Holy Spirit to give you control of your mind.* His leader-

WILL AMERICA'S COURSE BE CHANGED?

An Opportunity for Action

Conduct in the face of imminent defeat is often the greatest test of true character.

In our time there have been those who have faced certain defeat and found the courage to bring about miraculous victory. In the Battle of Britain, during World War II, a handful of British airmen held off the overpowering German Air Force and turned the course of the war. Three times the tiny nation of Israel (1948, 1965 and 1967) defeated the overwhelming odds in what have been called the greatest military miracles of the twentieth century. Such exploits fire the imagination.

Today the United States is enthralled in a much less spectacular war — but one with far greater consequences than she ever faced on the field of battle. It is the war which Satan is waging to bring this nation to its knees in defeat.

In reading some of the recently published Christian material, one could be led to a conclusion that Satan's victory in this war is inevitable. Some greet the news of each new world trauma (wars, earthquakes, occult rise, governmental corruption) with the gleeful response, "The Bible says things will get worse and worse. We must be nearing the end!" This type of Christian defeatism results in "spiritual fiddling while Rome burns," or a mad rush to "buy land in the mountains to survive during the Judgment." Both such attitudes are totally unscriptural.

As the salt of the earth, we are called upon to change the course of world events rather than hiding from them. Hezekiah, king of Israel, turned

to prayer when his city was surrounded by an army and defeat seemed certain. "O Lord God of Israel, who dwellest between the cherubim, thou *art* the God, even thou alone, of *all the kingdoms* of the earth." God heard that prayer and turned the course of history in answer to it.

American Christians must face this question: If we pray for God to intervene in the course of this nation's history, will He do it? If He will not, then we must accept the consequences of Satanic conquest — and what God has promised in His Word (II Chronicles 7:14; I Timothy 2:1-4; I John 5:14-15) is false. But if we can dare to believe that God is the Lord of nations, and that the prayers of the righteous are heard, why do we hold back the victory stroke in this war by sitting idle?

In light of the distress in which the United States currently finds herself — politically, economically, morally and spiritually — the editors and directors of *New Wine Magazine* feel the need to challenge our readers to commit themselves to a regular time of prayer and fasting for our nation. It may be to fast and pray one day a week or a month. It may be to pray for a few minutes each day. Do whatever you feel God would have you do.

It has not been the policy of this magazine to sound alarms, but in view of our present national situation, we feel impressed to issue this call.

If this is the first time you have made a commitment of this nature, here are a few practical suggestions which may help:

— Enter into this opportunity in faith.

You are acting in obedience to the Word of God, and God "is the rewarder of them that diligently seek Him."

— Don't start with a forty-day fast! Begin slowly, skipping a meal or two at a time.

— Set aside regular times during your fast to pray and read the Scripture.

— Make a written list of the objectives of your prayers. (See I Timothy 2:1-4; II Chronicles 4:17.)

— Watch your motives. (See Isaiah 58:1-12 and Matthew 6:16-18.)

— The sins of our nation are *our* sins and should be confessed as such.

Collective fasting and prayer (two or more believers) is often practiced in the Bible and we recommend it.

— Agree together (Matthew 18:19). Agree over your objective of prayer and with one another. Let love, honesty and forgiveness be the order of the day.

— Pray for one another.

— If possible, meet together for prayer and fellowship.

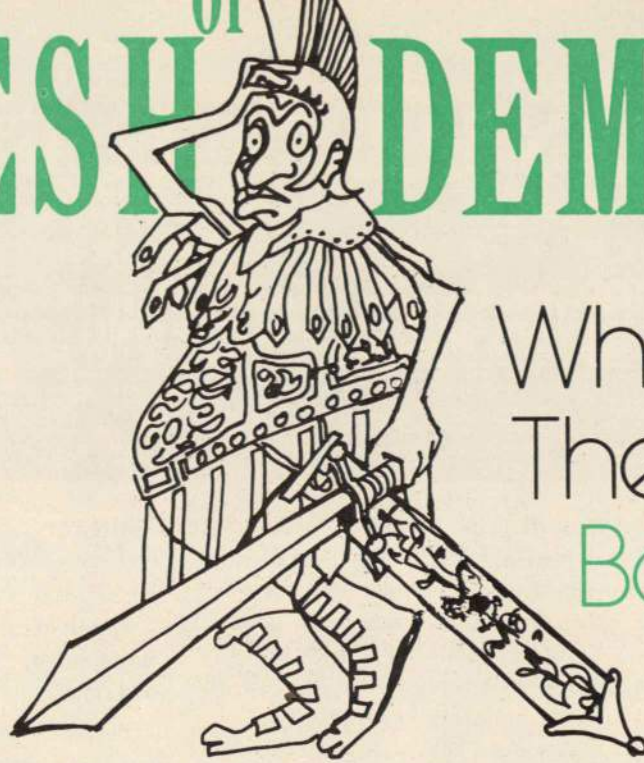
We do not need to accept defeat at the hands of a defeated foe!

If God lays it on your heart to make such a commitment, please write to NEW WINE Magazine and tell us about it.

Recommended Reading: God's Chosen Fast — by Arthur Wallis; **Shaping History Through Prayer and Fasting** — by Derek Prince (Available by using order form on back page of this issue).

Permission to reprint this article is granted to anyone who is interested.

FLESH ^{or} DEMONS?



Where's The Battle?

by Bob Mumford

These two words — *flesh* and *demons* — represent live and active enemies in the life of the believer. We are all aware that the Christian life is a warfare from start to finish. Therefore, it is well to know the facts, as well as the faces, that our enemies present. How can we fight intelligently and effectively until we know the force we resist? How can we choose weapons and plan strategy when we are not certain of the foe? It is vital that we distinguish between these two adversaries.

First of all, let us acknowledge that Satan is the source from which problems with both flesh and demons emanate. He is the corrupter of the flesh, being responsible for bringing into a sinful state the perfect creation of God. He is also the propagator of demons. They work within the framework of his order. There is a set limit to the powers of Satan. Armed with two basic weapons, deception and accusation, he is most often successful in his operation — *except where and when Jesus is in command!*

LEGAL DECLARATION OR LIVING DEMONSTRATION?

There is a difference between the legal declarations of God and the claiming, or living out of these declara-

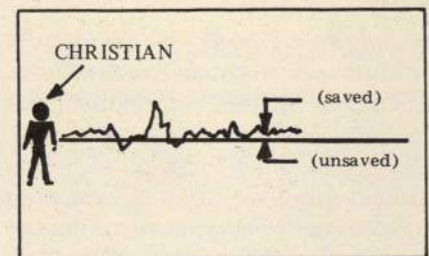
tions. On the one hand, we have the forensic or legal transactions that have been imparted to us by God through Jesus Christ. On the other hand, there is the experiential or entering into the promises. This principle needs to be thoroughly understood before we can successfully move into Christian warfare. Consider these two examples.

In the Old Testament, God said to Israel, "I have given you the land." This was a legal declaration. However, the Israelites had to move in and possess the land through actual experience and warfare . . . step by step . . . battle by battle . . . situation by situation. God had given the promise, "I have given you everything your feet shall tread upon." But the people had to pick up their feet and move forward under their own propulsion. Through following God's guidance and obeying His commands, they laid claim to the promise.

Moving into the New Testament, we are promised a new life in Jesus Christ through *His* life, death and resurrection. We have imparted righteousness. But, as believers, we must live out that righteousness step by step. Many Christians live merely on the legal statements that, "All that Christ has purchased for me is mine! . . . Jesus paid it all!" Both of these statements are fact and yet many who

make this claim live defeated lives — out of fellowship within the family circle and with daily associates . . . as well as carrying burdens in financial, emotional and physical realms. What is wrong? What they have been given legally through their acceptance of Christ as Saviour, has not been worked out experientially in their lives.

Pictured below is the trend of living many Christians experience. They are subsisting on minimal provision. If they had any less, they hardly would have anything!



This is definitely *not* the normal Christian life — the one God wants and intends for His children. He has provided for so much more! Christ purchased for us the joy and privilege of walking and living in the Spirit. He meant for us to overcome in both the area of flesh *and* demons. We *acknowledge* that the victory has already been won by Christ, but *recognize* that it must be claimed by individual believers.



BOB MUMFORD

Outstanding Bible teacher, in demand around the world; also author and leader in the present sweep of the spirit.

THE FLESH: SCRIPTURE SPEAKS

Listen as Paul deals with this problem in the lives of the Galatians (5:16-26). Remember, he is writing to born-again and Spirit-baptized believers:

(16) This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.

(17) For the flesh wars against the Spirit, and the Spirit wars against the flesh: and these are contrary one to the other: so that you are unable to do the things that you want to do.

(18) But if ye be led of the Spirit, ye are not under the law.

(19) Now the works of the flesh (*Notice Paul does not give demons the blame for the following conditions. He knew, and he wants us to know, that we can have a head full of Bible truths and know all about walking in the Spirit and yet we can be walking in the flesh!*) are these: Adultery, fornication, uncleanness, lasciviousness,

(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

(21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Do you see that knowing the right way does not guarantee any kind of walk in the Spirit? Do you see, too, that we may have been blaming the outworkings of the flesh on demons? Many times we hear, "The devil made me do it!" We need to make a distinction right here and see that God does not permit us to lay the blame for these on demon activity. He says to us, "The works of the flesh are . . ."

The first four sins mentioned are

sexual sins. We are living in a day when our "flesh" is fed sex morning, noon and night. Little wonder that it thrives so well!

Then along comes a beguiling couple, "idolatry and witchcraft." Interesting, isn't it, that witchcraft initially is not a demon. There is something inside us that is open to fleshly curiosity in realms that do not belong to us. Later we shall see how this "something" opens the door to enemy occupation.

Next we have a list of evidences that cut a little closer to home than the above. They appear a bit more respectable but are just as despicable: hatred . . . variance (literally, self-willed and so stubborn as to cause splits) . . . emulations (a strong form of jealousy) . . . wrath (a heightened form of anger) . . . strife . . . seditions (undermining people and situations) . . . heresies . . . envyings . . .

Paul brings to a close this long recording of the works of the flesh with three more ugly outworkings: murders, drunkenness, revellings. Finally, for want of further detailing, he just says, "and such like." We gather that his list is not complete! For that matter, we might add self-pity . . . gossip . . . criticism . . . and others that fit our own particular "works of the flesh."

As a warning, he states: ". . . those who do such things shall not inherit the kingdom of God." Notice, he does not say that these "shall not go to heaven." One can be "legally" saved and yet walk in God's minimum provision. The riches available to us are:

(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(23) Meekness, temperance: against such there is no law.

(25) If we live in the Spirit, let us also walk in the Spirit.

What about verse 24? I want to give you this in a literal translation found in both Old and New Testaments, "They that are ruled by King Jesus have crucified the flesh with the affec-

tions and lusts thereof."

Did you see even *one* mention, in all of this exhortation, about *demons*? Is it possible that we have been attributing to demon activity the things that Paul tells us are works of the flesh? In order to see this teaching is consistent with his instructions to other First-Century churches, we turn to his letters to the Thessalonians and the Romans. These bear out our principle of legal declaration and living demonstration.

For this is the will of God even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour (1 Thessalonians 4:3-4)

What was Paul saying these believers were doing? By implication, in asking them to abstain, we can assume they were engaged in moral breakdowns. He is telling them they should have control over their own bodies. Remember Paul's listing fornication as one of the "works of the flesh"? Weymouth's translation of the latter portion of verse 4 is: ". . . that everyone of you should learn how to gain control over your own body." How is this possible?

As a teacher, Paul is both practical and precise. In his letter to the Romans, he delineates the process of "reigning over" or "ruling" our bodies and their desires.

For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life (Romans 5:17).

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield your-

selves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Romans 6:12-16).

Do you get the picture here of a Christian "slave"? There is no intimation whatever that if the Christian died he would not go to heaven. It has nothing to do with heaven. That is a legal transaction already effected and sealed . . . it is a gift to the believer. But it is possible for a Christian to become a slave to sins of the flesh.

When we face real problems and situations in life, we need real answers! If it is a sex problem . . . stealing . . . anger . . . jealousy . . . fear — there is a battle going on. If something inside is eating at your vitals, you want to know *why* and *how* this can be resolved. You may say, "I rebuke you, Devil!" but the devouring process continues.

The key word, as given by Paul, is *yield*. From the very first and faintest *yield*, the chains of slavery begin to materialize. Each succeeding yielding becomes another link and soon is forged a binding that makes one a "slave." No matter what the form of sin, we become a slave to that sin. We may not like to hear this, but it is basic Bible truth.

Solomon, noted for his wisdom, left us some thoughts on yielding and ruling in everyday living.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Proverbs 16:32).

Solomon spoke from experience. Hadn't he been ruler over conquered cities — and yet fallen prey to a spirit out of control?

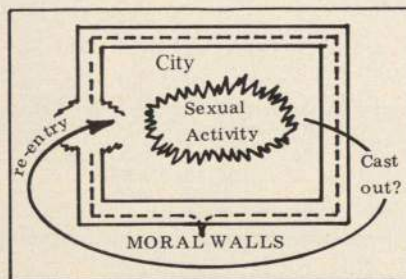
Two other "conquerors of cities," Alexander the Great and Nero, were also slaves to their fleshly pursuits. The former battled violence, anger and lust — and at the height of his career died with syphilis. The latter, although a man of might on the outside, was driven within to homosexuality and other debilitating sins.

This is a universal truth. It applies to ministers . . . school teachers . . . homemakers . . . psychiatrists — all

are cut from the same cloth and subject to the same wear and tear. Knowledge, training, experience — these are not sufficient to meet the attacks of the enemy. In fact, the greatest single profession in the world today with the highest number of suicides is psychiatry. And they are supposed to have all the answers! A person can say, "You're not to react that way . . . that is a Freudian complex." An exterior of calm assurance may be a cover-up for an interior out of control. Could this have been true of Solomon as he said, "He that has no rule over own spirit is like a city that is broken down, and without walls" (Proverbs 25:28).

BROKEN WALLS . . . ENEMY ENTRANCE!

We have established the fact that the norm for the Christian life is to learn to control one's body and rule over one's spirit. This is what the Lord has provided for and desires from us. Then, why isn't this an actuality in our lives? Does the below diagram provide some answers?



Do you see the moral walls of a man's life . . . the cause of battle within . . . the break? Can you see why deliverance, as a ministry, might be rejected by some who consider it ineffective? Does a proper understanding of Proverbs 25:28 offer help in answering some questions?

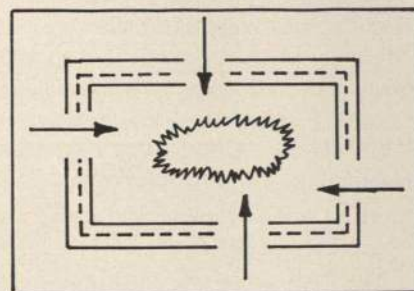
Our first demon under discussion is sexual perversion. It could just as easily be labeled anger . . . stealing . . . alcoholism . . . drugs . . . or any of a dozen other evils that plague Christians. They needn't, but they do. God has provided "the way," but it is a matter of individual choice — just as

it was with the Israelites in laying claim to their portion of the Promised Land.

Sex, as ordained by God from the beginning is the beautiful outworking of His provision for male and female — "and they shall become one flesh." In Genesis chapter 2, we read of God's crowning creation, man and woman. Jesus referred to this divine order which God established, and Paul had much to say about the sanctity of the institution of marriage. It is man who has brought about the perversion of God's perfect provision for his sexual satisfactions.

Throughout nearly seventeen years of counseling, I have seen men and women driven to extremely demanding situations. They may cry out . . . pray . . . fast . . . seek to believe God for relief. One may suggest deliverance as the remedy. Even if deliverance is experienced, can you see how this may not be a permanent solution to the problem? What about that break in the wall? Is the demon aware of re-entry possibilities? You can bet your life he is! And we should be, too.

Let us ask ourselves . . . how did that single break in the moral wall occur? Remember the word Paul used in Romans 6:12-16 . . . *yield*. The individual yielded — and the wall suffered a break. It could start with being introduced to immorality in the sexual realm through a baby-sitter (parents, care is needed here), or through pornographic material on a local bookstand, or any of a dozen other evil outlets rampant in our society. After the initial yielding, the second and third follow, paced by Satan to the personal weakness of the one in control of the city. Here is how the city walls come to look before too long.



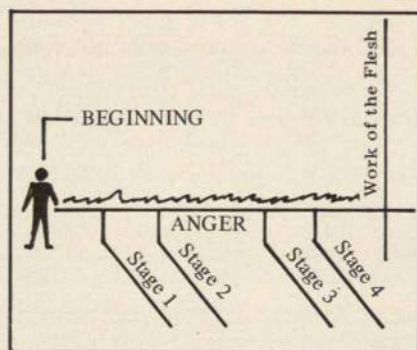
Taking another "plague," let's watch the principle at work. The command of God says, "Thou shalt not steal." Members of the early church were told, "Him that stole, let him steal no more." At age thirteen, stealing may begin at the local dime store . . . then comes bigger loot — boxing gloves, baseball equipment . . . finally — a car! The walls are breaking down and the fact now is that the individual would steal if there were no demon. He has become a "stealer" by the works of the flesh — yielding to evil desires as the opportunities come his way. In psychology, this weakness is called "kleptomania." Whatever the label, it is stealing and began by yielding to the desire to have something that did not belong to him. Demon activity may result, but casting out the demon is not the complete answer.

What is the relationship between the works of the flesh and the demon occupancy . . . the casting out and the coming back to re-inhabit and to haunt?

BULWARK OR BREAKDOWN?

We return to our key word, *yield*. This small word denotes action, as well as choice. In road signs, "yield" demands "giving the right of way." Paul said we could either "yield ourselves as instruments of unrighteousness unto sin — or unto God . . . for instruments unto righteousness." The first choice results in gradual, but certain, breakdown of the moral fiber of the personality. This moral fiber forms the bulwark so that neither the works of the flesh nor demons can invade our spiritual city.

We have used sexual sins and stealing as examples — now we shall use anger. This may be considered by some as not as gross a sin as the other two; but in the sight of God, anger — uncalled-for and uncontrolled — is sin. It follows the same principle we have been examining and can result in a series of steps that lead to murder! Another diagram serves to picture this progression.



We are going to build a hypothetical case. Say that as a little boy I got angry. Temper tantrums were my outlet (*Stage 1*). Did you know temper tantrums in a child serves to break down the moral walls in his life? Parents: are you listening? Galatians 5:20 included "wrath" as a work of the flesh. Wrath is temper tantrums some decades removed from childhood.

Here I want to introduce another important word — *handle*. As we *yield* to a weakness, a *handle* begins to form. Satan is quick to detect this lever, knowing he can use it to maneuver us into a place where the moral wall is impaired . . . the first stone crumbles . . . before long a hole appears . . . surrounding stones become affected . . . soon an entire section of the wall falls.

Watch now the progress. If I entertain *anger* . . . as I *yield* . . . can you see the handle forming? I may try to excuse myself — call it bad temper, just a personality trait. I may not consider my yieldings too important — may pacify myself by saying I am not as violent as some people I know.

Then one day as I again "yield to the works of the flesh," an incident as small as a faulty P.A. system in the building where I am speaking may trigger a spark (*Stage 2*). The spark keeps smoldering and I go to the parking lot to get into my car. There I find someone has parked next to my new automobile, leaving a beautiful crease right down the fender. I explode! (*Stage 3*). "What's the matter with these people. They're supposed to be Christians?"

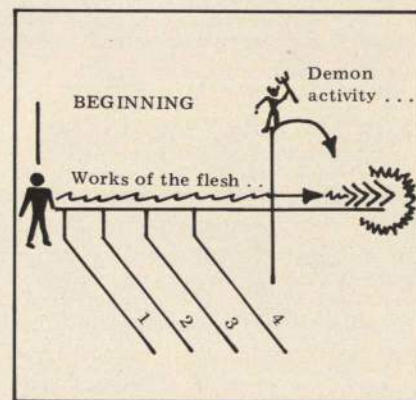
What is happening? Anger on anger — I am continuing to yield. When the

driver of the car shows up, I am waiting for him with both barrels loaded. His adverse response to my accusations leads to a fist fight.

Following our diagram, I am at about *Stage 4* — and along comes a special anointing born in hell — don't laugh, this happens — and I pick up a jack-handle and strike out in blind rage. Do you get the *growth pattern* — irritation to blind rage! When I "come to my senses" and the police officer asks, "What happened here?" I blankly say, "I don't know." What happened, really? Demon activity came in at a given point and drew the developing work of the flesh into an area where I never intended for it to go.

You may say, "My anger never gets out of control." Perhaps it hasn't yet! But have there been instances of anger where murder has been in your heart . . . and given the right situation . . . things could have developed for which you would have to be eternally sorry?

For the sake of clarity, I want to present for a second time our stage by stage procedure. We will leave blank the particular area of operation, discuss a few possibilities, and leave each reader to make application and/or substitution!



Remember what we said about sex within God's prescribed lines? But outside . . . that is yielding to the flesh. Little attentions to someone else's wife/husband can be a beginning . . . telephone calls on pretext of good intentions . . . sending little presents . . . playing little games . . . what is happening? Along comes a copy of Playboy magazine — or a

torrid love scene on television . . . explosion point may come anywhere along the line. That is why you don't fool around with even the smallest inclination in this direction. Suddenly and unexpectedly you find yourself involved in an extra-marital affair. You never intended to go that far . . . but once you give the devil a *handle*, he delights in dragging you on out to the end — forming conclusions which cause eternal loss!

What about *witchcraft*? It may begin with reading your horoscope in the daily newspaper. That's not a demon — but it is a *handle*. "Don't make any business transactions tomorrow." The next night you have a dream. The following day you see a "dream book" at the newsstand. Before you know it, you are in the occult. A Ouija board now appears on your agenda. Remember — *to whom you yield, to him you are a servant*. Did Paul have his progression grounded in reality or not?

Consider the ultimate cop-out — *suicide*. It starts with feelings of self-pity and travels along our same lines and finally opens one to demon activity. Before you realize it, there stands a compelling suggestion that you take your own life . . . life isn't worth living, anyhow . . . no one really cares — explosion! And it is not only unbelievers that explode!

HOW TO HANDLE THE HANDLE

How are we to gauge whether our reactions to life situations are responsible and mature, or if we are yielding to works of the flesh? We are all exposed to conditions under which we may feel resentment . . . anger . . . self-pity . . . possible sexual stimulation. These are all a part of the world in which we live.

We have seen that it is God's will that each of us should learn how to gain control over his body (I Thessalonians 4:3-4). We have, also, looked at the way God has ordained that we go about this "learning" process (Romans 6:12-16). Now what we have to do is put into practice these teachings. Not so easy, is it?

Granted, it is easier to put down on paper the "stages" of developing inconsistencies than it is to evaluate them in our own lives. Two guidelines to help us to gain insight into our actions and reactions are: (1) is my response(s) compulsive? (2) is my response(s) out of control?

I wish each of us could draw a chart upon which we could set up a line of demarcation and say, "Everything on this side of the line is acceptable and right — everything on the other side is contributing to breakdown of the moral walls of my city." But, it isn't that simple. A review of some of our conclusions to date may help.

(a) There is a difference between the *normal* Christian life and the *average* Christian life. God intends the former — most of us experience the latter. We need not continue in that condition.

(b) There is a difference between the works of the *flesh* and the works of *demons*. The former can precipitate the latter when continuing indulgence is permitted.

(c) The works of the flesh form a *handle* by which the devil manipulates us into *yielding* to his pressures. Demon activity can spring into evidence at a given point along the way.

(d) Deliverance from demonic control will not avail *permanent cure* when one's moral walls are impaired — even a small hole permits re-entry.

(e) *Eliminate the handle!* You may counter with the question, "Isn't there any guideline I can count on before I yield often enough to permit a handle to form . . . to cause a break in my moral walls . . . to reach the area of compulsive and uncontrolled behavior?"

Dx. and Rx.

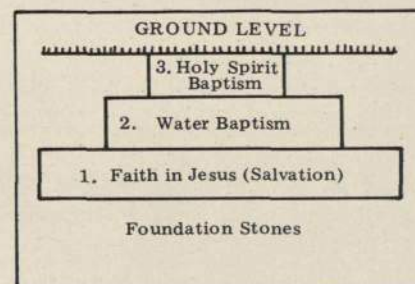
I want to use two words from the medical field to answer that question: *Dx.* — *Diagnosis*, and *Rx.* — *Prescription*. Flesh or Demon? Many people never find out which because there has never been a proper diagnosis.

DIAGNOSIS: Suppose someone comes to me — "Bob, I think I have a demon of envy. It pains me to see

others prosper, be successful or enjoy life. Can you help me?" Where do I begin? I probe into the foundation upon which that life is operating. Do you recall Paul asking some questions of a group of men in Ephesus (Acts 19:1-6)?

And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper coasts came to Ephesus: and finding certain disciples (*he begins his diagnosis*), he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized. And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied.

Just as Paul's questions show the importance of a proper foundation, so we should check our foundation. Works of the flesh can never be dealt with until we have "come up to ground level." Here is pictured three stones which should be firmly laid in the life of every believer.



First is faith in the Lord Jesus Christ as the Son of God. Acceptance of the finished work of Jesus opens the doorway into the kingdom (John 8:24).

Second is valid New Testament water baptism. This step puts a grave between the old life and the new life in Christ (Romans 6:4).

Third is baptism in the Holy Spirit. An up-to-date, flowing experience in

the power and renewal of the Holy Spirit, with resulting joy and edification through praying in tongues, forms our third foundation (Acts 1:4,5).

This brings the believer to "ground level" for daily operational warfare in the Spirit. After the proper foundation is laid, we build the walls of moral integrity. These walls require perpetual maintenance. Imperfect knowledge and understanding about these basics, may hamper our ability to diagnose between works of the flesh and demon activity.

PRESCRIPTION: Watch carefully for any sign of a *handle* forming with which Satan can get hold and maneuver you into indulgences of the flesh.

A right knowledge and understanding of the three foundational stones provides solid ground for battle tactics against the works of the flesh. They will disappear as you take out the root system and not allow for new enemy plantings. The normal Christian life is not getting delivered every few days and then falling back into enemy terri-

tory. It is coming into a personal victory by learning the principle of the "yields."

Speaking of the principle of "yielding," I would recommend you read and re-read the first six chapters of the book, *The Normal Christian Life*,* by Watchman Nee. When you understand what he is saying, you will learn to recognize danger signals and deal with them daily. This is clearly within the realm of workability.

With strong city walls, free of breakdown, you can be certain that should there be any demon activity, you will soon hear a cry of distress, "Let me out of here. I can't stand it!" You see, one thing a sex spirit must have is unclean atmosphere to exist. One thing a spirit of envy cannot stand is satisfaction and contentment. A spirit of anger is forced to the point of starvation by maintaining calmness, quietness and joy in the Lord.

Do you see that a demon of any type will *want to leave* if you don't feed him anything? The only reason he stays around is because you feed him

what he wants. If you deal with the works of the flesh, get things cleaned up, the demon will do one of two things: (1) reveal himself and then he can be cast out; (2) leave on his own accord. Matthew 13:43 uses these words: "... When the unclean spirit is gone out of a man" You see, demons do not always need to be cast out. They will leave if you cut off the supply of that which they have been feeding on. Most demon activity will just pick up and get out and go somewhere else where they can conduct themselves as they want to when you put up the "Private Property - No Trespassing" sign.

God has provided ways and means to diagnose (Dx.) the difference between these two enemies - works of the flesh and demon activity. He has, as well, provided a clear biblical prescription (Rx.) for dealing with both! ♡

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forum

SPIRITUAL WARFARE

Do you have questions which you feel need to be discussed through the FORUM? If they represent a need for enlightenment or encouragement to the body of Christ, we will be happy to consider them for possible future topics to be referred to our Panel.

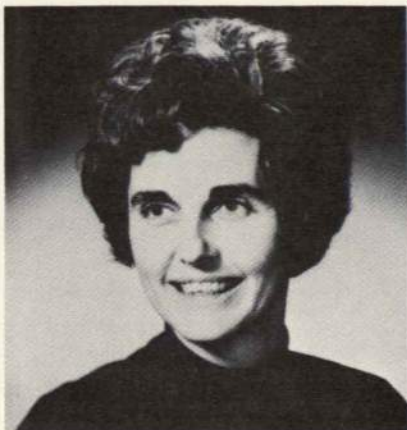
Please state questions clearly and mail them to FORUM PANEL: *New Wine Magazine* — P.O. Box 22888, Fort Lauderdale, Florida 33315. We appreciate reader participation in this feature of *New Wine*.

Next month's questions relate to the timely subject, *Divine Guidance*. Two of our regular panelists, Don Basham and Bob Mumford, along with a guest panelist will bring answers that give practical and scriptural helps in this vital area of the Christian way of life.

Two commonly used phrases puzzle me. One is "binding and loosing," (Matthew 18:18) — and the other "pleading the blood." Both seem to be used today to excess. What authority do we have for "binding and loosing" spiritual forces? What basis and merit is there in "pleading the blood"?

PANELISTS:
Derek Prince
Charles Simpson
Pat Brooks

PRINCE: As you have mentioned in your question, the authority given to believers to "bind and loose" is clearly stated in Matthew 18:18. Obviously Christ wishes us to use the authority thus given us. However, it is important to see what conditions we must meet in order to qualify for the exercise of this authority. Verse 18 goes closely with the two following verses, and these state the conditions. They may



Guest Panelist: Pat Brooks

Pat and Dick Brooks and their four children reside in New York State. Pat's recently published book, *Out! In the Name of Jesus*, presents their background and ministry.

be summarized, or paraphrased, as follows: *We must be led together* (by the Holy Spirit) *into the name of Jesus* (i.e. with Jesus as our focus and basis for fellowship) *and we must agree* (harmonize) *in spirit concerning that which we ask* (bind or loose).

Charles, what would you say here before we go on into the second portion of our question?

SIMPSON: Much could and should be said regarding Matthew 18. This important chapter deals with local church discipline. If the church has properly observed the methods set forth here, and a brother will not be reconciled to the church, then that brother should be treated as an unbeliever. Our Lord then says, in effect, "If you forbid his fellowship, so will I." Jesus goes on to emphasize forgiveness.

The church is the embassy of Heaven on earth. When it acts in accord, under the Lordship of Christ, the very authority of Jesus Himself operates in the church. We can as the church "arrest" (bind) forces of evil. Jesus stands behind the church to confirm its authority as His.

When a sheriff arrests a lawbreaker, he does it with the authority vested in him by society. If the juries fail to convict, attorneys cease to prosecute and judges refuse to find violators guilty, then the sheriff cannot enforce authority even if he knows the law.

Binding and loosing must be much more than a "hocus pocus" phrase. In order to exercise this God-given ability to arrest evil, and release the grace of

God, we must know the Lordship of Jesus in our lives and be rightly related in the church — His body.

BROOKS: Two other Scriptures speak regarding our authority for binding Satan and the powers of darkness, which we have because the Lord Jesus Christ won a final, complete victory over them at Calvary. (1) If we are born again, we are members of His body and *in Him* have power to tread on all "principalities and powers" (Ephesians 1:18–23). (2) In Matthew 12:29, as well as the reference in 18:18–20, we are specifically told to bind the enemy. In the latter context we are instructed to do this in agreement with someone else — obviously a believer and preferably in a setting of prayer or waiting on God *together*.

In our New Testament Fellowship we bind demons before specific events, and loose the people involved to do the will of God in them.

As to our basis for "pleading the blood," this refers to the atonement. Since spiritual warfare is fought frequently verbally, believers who are covered by the blood of Christ may use this weapon. When we repeat the phrase, "the blood of Jesus Christ," we are saying in effect:

a. We reaffirm our trust in the atonement and righteousness of Jesus Christ, and not in ourselves.

b. We resist the temptation to argue with *people*. We engage the real enemies in conflict, and "do not war according to the flesh" (II Corinthians 10:3–5).

c. We are sure of victory in the battle with Satan because of God's promise in Revelation 12:11. The last two conditions of that verse must be met in order to use the first part, however. We must have a clear testimony by word and conduct that Jesus Christ is Lord of our lives, and we must stop trying to "save our own necks" from opposition to spiritual warfare; man-pleasing will not work.

PRINCE: The phrase "to plead the blood" does not exactly correspond to any single statement of Scripture. Its effectiveness depends upon how, and by whom, it is used. At times its continual repetition borders on superstition, or a meaningless religious ritual. For me, as Pat has mentioned, the clearest statement on the proper application of the blood is contained in Revelation 12:11. I paraphrase this as follows: *We overcome Satan when we testify personally to what the Word of God says that the blood of Jesus does for us.*

However, this authority is available only to those who "love not their lives unto the death" (i.e. those who are totally committed to Christ). Also it requires that we are familiar with what Scripture teaches about the blood.*

SIMPSON: This is a great and vast subject. "Pleading" is a courtroom term. You can plead guilty or innocent. As we are involved in spiritual warfare, Satan is the accuser — prosecutor. He stands before you, God and others to accuse you. In accusing you he hopes to condemn and imprison you with guilt. Many people are rendered ineffective against the devil because they do not know how to stand against accusation. The book of Job takes up this theme, and Revelation 12:10 refers to Satan as the accuser of the brethren.

Revelation 12:11 tells us how Satan, as the accuser, is defeated: by the blood of Jesus, by the Word of God, and by self-denial.

*New Wine will send, free of charge, to any of our readers who will write in, a pattern of how to testify about the blood, by Derek Prince. Use the order form on the back page.

When you enter a plea before God's court you could simply plead guilty. But to do so is to admit what the devil says is true. God also says it (Romans 3:23). You could plead innocent—but that would be a lie. There is a third plea, "I plead the blood of Jesus." When you answer the accuser that way, you are saying, "Yes, I was guilty but there is now no record of my transgression; Jesus' blood eradicated it" (Colossians 2:14).

Not only are you pleading that Jesus has already met the demands of justice, but you are reminding the accuser that as a part of Christ's redeemed possession he has no case against you (Romans 8:1).

When you "plead the blood of Jesus" you are also reminding God, Satan and yourself of the provisions of the covenant with God in Christ. This is a subject that needs exploring. The book of Hebrews tells us what our covenant is all about. Jesus is our Covenant Sacrifice with God. In Him we are united with God and all the redeemed. When we plead the blood we are proclaiming to Satan that we have a covenant with God that includes health, provision, liberty and abundant life. This phrase, "pleading the blood," must be more than just a phrase. But to one who knows its implications, it is a powerful phrase.

Some people seem to feel that every problem is caused by a demon; others believe that when you are "under the blood," or "have your eyes on Jesus," that demons have no power. To what extent can I, as a born-again believer, be subject to demon power?

BROOKS: Obviously the Christian cannot "cop out" on all his problems by blaming them on demons. The Bible warns that the believer must overcome the world and the flesh, as well as the devil. God gave us free will and this process of choice between good and evil goes on every day of our

lives. It does not end when we are born again or baptized in the Holy Spirit. God's presence in our lives makes it *possible* to make the right choices and follow through on them, but does not make this *inevitable*.

Since Ephesians 4:27 warns us "to give no opportunity to the devil," it logically follows that we *can be subject to evil power* if we yield to it. Loving the world (I John 2:15–16) or catering to the flesh (Romans 8:1–11) weakens us in the spiritual battle. It is simply pious drivel to talk about being "under the blood" or "keeping our eyes on Jesus" when we *deliberately* do those things which are displeasing to Him.

To stay in God's place of protection we must spend time with Him—reading His Word every day, praising Him, loving Him, seeking His face and waiting on Him for His answers to our prayers. The place of abiding in His continual presence is the only place of guaranteed safety for His child (Psalm 91; John 15:7).

The deliverance ministry is for the purpose of removing supernatural forces which *compel* a person to do wrong. Immediately afterward and for the rest of his life *he must exert his own will to choose to do right*. Romans 6 teaches that walking in the flesh can only result in death. Romans 8 and Galatians 5 teach us to walk in the Spirit and live in victory.

SIMPSON: "Blaming" the devil, flesh or anything else for our problems will not solve them. As Pat has said, we must accept the responsibility for our problems before God will help us. The Scripture does teach that the first step to victory is *submitting* to God (James 4:7). Why is it that *submitting* comes before *solving*? The implication is that rebellion, or lack of submitting to God, gave occasion to Satan.

I, personally, believe that rebellion is dangerous to Christians and non-Christians. When we rebel we expose ourselves to deception and other Satanic devices. We leave God's protection. To say that Christians do not rebel, seems very naive. Some would

say that if a child of God rebels he ceases to be a child of God. I do not feel that way. Does my child cease to be my child when he or she rebels?

I do believe that Satan is a roaring lion seeking whom he may devour (I Peter 5:8). Since this warning was given to Christians, I believe we ought to heed it. I would not promote presumption by telling Christians that since they are saved demons will not bother them anymore. Neither would I promote fear by saying that the devil will possess you and you won't be able to stop him. The biblical admonition *to Christians* is submit to God—then you can resist the devil. I have to conclude that a rebellious Christian is powerless against Satan.

To answer your question: the extent of your liberty from Satanic influence depends upon the extent of your obedience!

PRINCE: Through faith in Christ, God has made provision for every believer to live in complete freedom (John 8:36). This includes freedom from sin (Romans 6:14, I John 3:9); from sickness (I Peter 2:24, III John 2); from poverty (II Corinthians 9:8); from demon oppression (Luke 10:17–20). However, this freedom in every area is conditional upon *knowing* and *obeying* the truth. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free" (John 8:31–32).

At this time, most Christians do not know the truth as they should, and therefore they do not enjoy the complete freedom in every area which God has made available. Their condition is aptly described in Hosea 4:6: "My people are destroyed for lack of knowledge."

Almost all Christians would acknowledge that freedom from sin, from sickness and from poverty are not automatic, but are conditional upon fulfilling God's requirements. Neither logic nor Scripture offers any reason why freedom from demon oppression should be placed in a different category. Freedom from demon

oppression, just like the other forms of freedom, is offered to all believers — but can be experienced only through *knowing* and *obeying* the requirements stated in Scripture.

To suggest that, after conversion, believers are automatically immune from demon oppression violates one of the basic laws of reasoning: *Same cause, same effect*. We may illustrate this by an example from the physical realm. A man becomes sick and his condition is medically diagnosed as viral pneumonia. Then he accepts Christ. Later he becomes sick again with precisely the same symptoms as before. Should we now reject the former diagnosis? We would need an explicit statement from Scripture that no Christian can ever suffer from viral pneumonia. But Scripture does not make any such statement.

Transfer this to the spiritual realm. A man is seized with an ungovernable fit of rage, becoming abusive and violent. We attribute this to a demon. Then this man accepts Christ. Later he is seized with an exactly similar fit of rage. Should we now refuse to attribute this to a demon? Only if Scripture states that all Christians are automatically and inevitably immune from demon oppression. *But Scripture does not make any such statement*. On the contrary, it repeatedly warns Christians to be watchful and to guard against the attacks of Satan. See, for example, Ephesians 4:26–27; James 3:1–15; I Peter 5:8–9.

We may carry this example a step further. It would be a dangerous disservice to persuade Christians that they are automatically immune from viral infection. This would expose them to danger in two ways. First, they would not take reasonable precautions against viral infection. Second, if they should become infected, they would not recognize their condition and would therefore fail to apply the necessary remedies. It is even more dangerous to persuade Christians that they are automatically immune from demon oppression. As a result they fail to take the necessary precautions against oppression, and if

they become oppressed, they do not recognize their condition and therefore do not avail themselves of the scriptural remedy, which is deliverance.

Are psychological/emotional/mental illnesses caused by demonic activity? What about forms of mental and emotional difficulties caused by organic injury, but which bear symptoms of radical demon control?

BROOKS: Many diseases involving the *psyche* of man probably involve demonic control of some areas of his life, but some are doubtless caused by brain injury or organic diseases. An easy way to find out if a person can be helped by the deliverance ministry is to bind the spirits in him for brief periods, in Jesus' name, and observe the results. If there is dramatic relief during the time in which the demons were bound, we can be reasonably certain that he is oppressed.

It is important to bind the spirits in a disturbed person whenever you attempt to teach him spiritual things or train him in Scripture, which he will need to use as the Lord sets him free. Thus the human will is freed to line up with God's will *if* the person decides to follow God's will. You cannot do the latter for him. You can teach a person the necessity to forgive and warn him that the Scripture teaches those who refuse to forgive will be in torment (Matthew 18:21–35), but you cannot forgive for him.

Usually in dealing with troubled people there are periods of "ups and downs." A bad day does not mean that all is lost; simply work and pray with the tormented one, patiently reminding him to forgive and love, rather than resent; or to read the Word rather than allow the mind to go passive; or to quote Scripture rather than repeat statements of doubt and unbelief. Those who have been ill for a long time must break many bad habits.

They should be praised for progress so that they recognize and repeat it; they should be exhorted about failure so that they know what to stop.

Once in our fellowship we cast demons out of a severely retarded, brain-damaged young man. Afterwards he was still retarded, but his behavior was much improved. This helped his family a great deal.

SIMPSON: Yes, I believe most psychological problems are demonic. The war of man versus Satan has the mind as the battlefield. Deception, delusion, doubt, fear, inferiority, anxiety, guilt are all mental problems discussed in the Scripture. The Scripture speaks of the spirit of fear or timidity (II Timothy 1:7).

God relates to the spirit of man. "He that is joined to God is one spirit" (I Corinthians 6:17). "God is a Spirit. Those who worship Him *must* worship in spirit and in truth." (John 4:24). But Satan, who does not have access to man's spirit, relates to man's *mind*. II Corinthians 11:3 warns us that he would corrupt our minds as Eve was corrupted in her mind. The natural mind (or soulish mind) cannot comprehend God (II Corinthians 2:1–14). Therefore, Satan will appeal to it through reason.

Psuche is the Greek word for soul. From that word comes "psychic" which is becoming very prominent in our time. Psychic activity is trying to get into the spirit realm by one's mind rather than through our spirits relating to God in Christ. The inevitable result is deception, or spiritual adultery (having illicit relationships with spirits that are not our legitimate head or husband). This sin has grave implications for our generation.

The reason witchcraft is called a fruit of the flesh in Galatians 5 is because the fleshly man lives after the desires of the flesh and the mind (Ephesians 2). It is in the mind realm that Satan and demons get control and manipulate personalities through witchcraft. Fleshliness inevitably leads to one form of witchcraft or another (i.e. spirit manipulation).

No doubt there are organic problems that appear demonic. Such problems need healing or a miracle. This is why one must be slow to diagnose or "discern," (allowing God to reveal) the problem. I hasten to add that even when the problem is physical the individual's resistance to demonic influence is often weakened. The two problems often, though not always, go together. Some who are organically retarded can be very close to God.

PRINCE: For a while I worked in counseling and prayer with a Catholic physician who was one of Britain's outstanding medical specialists. He once made a remark which has helped me greatly in my subsequent ministry: "Remember, the devil chooses the weakest moment and the weakest place." The moment, or place, of weakness may be emotional — such as an overwhelming sense of terror or grief. In this way a demon of fear or grief may enter. On the other hand, the moment, or place, of weakness may be physical — such as a birth injury, or a blow on the head. In this way a demon of palsy or epilepsy may enter.

In Mark 9:14–29 Jesus dealt with a boy who exhibited the symptoms commonly associated with epilepsy. He identified the cause of this condition as an evil spirit, which He commanded to come out. As a result, the boy was healed. I have frequently dealt with epilepsy in the same way, and at times the demon of epilepsy has spoken to me out of the afflicted person. Nearly all to whom I ministered in this way were Christians.

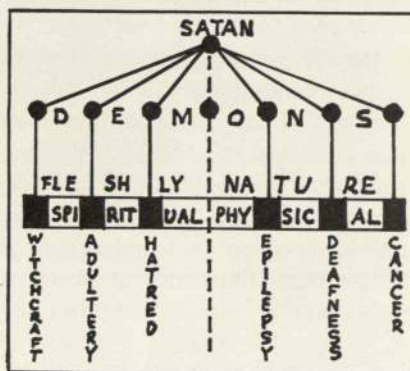
About three years ago my wife and I ministered to a teen-age Christian girl who suffered from epileptic seizures controlled by regular medication. Her seizures began after she was struck on the head by a baseball. First we cast out the demon of epilepsy. Then we laid hands on the girl's head and prayed for the healing of the injury which had originally allowed the epileptic demon to enter. Since then the girl has been free from seizures and from medication.

We need to understand the language

used by Scripture to depict the activity of Satan. By his title "Beelzebub" (Lord of Flies) Satan is depicted as ruler over demons, whose activity is compared to that of flies, or other insects. See Matthew 12:22–29. Thus demons are agents who carry out the will of Satan, and their activity is often attributed directly to Satan himself.

This may be illustrated from the physical realm. In His earthly ministry Jesus healed all who were oppressed of the devil (Acts 10:38). Thus sickness is attributed to the oppression of the devil. Yet in many cases in the ministry of Jesus sickness was directly caused by evil spirits. See, for example, Matthew 8:16–17; Luke 4:40–41; Mark 9:14–29; Matthew 12:22; etc. There is a particularly clear example of this in Luke 13:11–16. Jesus healed a woman of spinal curvature by releasing her from a spirit of infirmity. Later, He said that "Satan had bound this woman for eighteen years." In other words, Satan bound the woman through the agency of an evil "spirit of infirmity."

The same applies in the spiritual realm. Satan is "the spirit that now worketh in the children of disobedience" (Ephesians 2:2). All who are disobedient toward God are in some measure exposed to the influence and control of Satan. Satan exercises his control over them through the agency of evil spirits. These evil spirits in turn exploit and prey upon our corrupt, fleshly nature — both in the physical and in the spiritual realm. The situation may be illustrated by a diagram:



Thus, in dealing with such con-

ditions as "witchcraft" or "adultery," we are not confronted with an either/or decision. In most cases, these conditions represent an interaction between "demons" and the "flesh." Under the direction of Satan himself, demons exploit and prey upon the weakness and rebelliousness of our fleshly nature — in both the spiritual and the physical realms. In almost all cases of occult or psychic involvement, we find that there is demon activity.

Regardless of whether demons are or are not directly active, each person is still held responsible by God for his actions and attitudes.

How much occult and psychic phenomenon is actually caused by direct demonic activity, and how much is human fleshly activity? (e.g. Galatians 5:20 — "witchcraft").

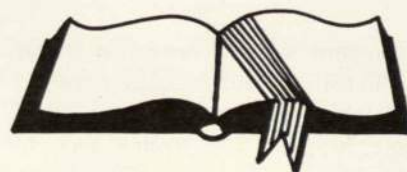
SIMPSON: In our question about the relationship between flesh and psychic, we touched on this. We see here, again, the close relationship. "Witchcraft," in Galatians 5, is unquestionably "flesh" fruit; yet unquestionably spiritual evil. Witchcraft, by definition, is manipulation or control by spiritual means. As I understand it, witchcraft is not "either/or" *flesh or demon* — it is both. When one is proud in mind and will not humble himself before God, that is a natural result of being dominated by fleshly nature. When that proud mind becomes seduced by astrology or some other occult delusion, that person has followed the fleshly or soulish nature into spiritual delusion rather than humbly following Jesus into the revelation of God.

So, in answer to your question, may I say that I believe that all occult involvement is the result of flesh and demons in an adulterous cooperation against man's true head — Jesus Christ. Never underrate the significance or consequences of these activities. It is America's most serious problem. ☞

BIBLE

STUDY

by Howard Coffey



THE MINOR PROPHETS – PART 1

HOSEA

SYNOPSIS – Chronologically, Hosea is the first book in the list of the Minor Prophets. Hosea began his prophetic ministry during the reign of Jeroboam II (of the Northern Kingdom, Israel) and continued in the prophetic office for at least 60 years, which covered the period of the downfall of Jeroboam II (ending the dynasty of Jehu) and also that of the successive kings, Zechariah, Shallum, Menahem, Pekahia, Pekah, and Hoshea. He was used of God to forewarn Israel of the coming destruction and captivity by Assyria, and lived to see the fulfillment of his prophetic utterances. His ministry to Israel was comparable to Jeremiah's later ministry to the Southern Kingdom, Judah.

The reign of Jeroboam II was the period of Israel's greatest prosperity and expansion since the division of the United Kingdom; but it was also her saddest and darkest period due to spiritual decline. This darkness is described by the prophet and illustrated by his own personal problem – an unfaithful wife. Whether Hosea actually married a sinful woman, or she became unfaithful after marriage, or whether she was only a visioned experience merely for the sake of illustration, she vividly depicts, first, the fact of Israel's spiritual adultery and unfaithfulness to God, and second, God's continued love in spite of it. Hosea is instructed to bring back his unfaithful wife and to love her. He bought her back from slavery – the final result of her downward path – and told her to remain apart for many days, evidently for purification, and then he would receive her again. "This illustrates the fact that Israel will be a long time without a king or a prince,

and without an altar, temple, priests, or even idols! Afterward they will return to the Lord their God, and to the Messiah their King, and they shall come trembling, submissive to the Lord and to his blessings, in the end times."

OUTLINE

- I. Chapters 1–3: ISRAEL SEPARATED
The unfaithful wife: "Lo-ruhamah" ("No more mercy") and "Lo-ammi" ("Not mine") (1:6–8)
- II. Chapters 4–13: ISRAEL CONDEMNED
The charges of God's lawsuit, and basis for separation – rebellion. (4:1)
- III. Chapter 14: ISRAEL RESTORED
"Ruhamah" ("Pitied") and "Ammi" ("Now you are mine") (2:1)

JOEL

SYNOPSIS: Joel prophesied to Judah during the reign of King Joash. He prophesied of judgment upon the land in the form of a plague of locusts and severe drought. Under the anointing of the Spirit he stated that this was but a foreshadowing of future judgment: "The day of the Lord, . . . a day of darkness and gloom, of black clouds and thick darkness. What a mighty army! . . . The day of judgment of the Lord is an awesome, terrible thing. Who can endure it?" (2:1–11 L.B.).

Then an appeal to repentance and a promise of restoration bursts forth, followed by an eschatological utterance of judgment upon the nations (Ch. 3): "'At that time when I restore the prosperity of Judah and Jerusalem,' says the Lord, 'I will gather the armies of the world into the "Valley Where Jehovah Judges" and punish them there for harming my people, for scattering my inheritance among the nations and dividing up my land.' . . . Collect the nations; bring them to the Valley of Jehoshaphat, for there I will sit to pronounce judgment on them all . . . Multitudes, multitudes waiting in the valley for the verdict of their

doom! For the Day of the Lord is near, in the Valley of Judgment.'" (3:1,2,12,14 L.B.)

Joel saw the invasion of the locusts as an immediate fulfillment of his prophecy. This foreshadowed the imminent invasion of the Assyrians (fulfilled in the time of Hezekiah), and finally, the future end-time invasion of the nations. Throughout all this, repentance was the key to Israel's being kept. "But Israel will prosper forever, and Jerusalem will thrive as generations pass. For I will avenge the blood of my people; I will not clear their oppressors of guilt. For my home is in Jerusalem with my people" (3:20,21 L.B.).

Joel's most important prophecy was that of the outpouring of the Holy Spirit which began to be fulfilled on the day of Pentecost (2:28 with Acts 2:14–21). To other prophets was given the privilege of foretelling the birth, life and ministry, death, and glory of our Lord Jesus Christ. To Joel was given the joy of prophesying of the continuation of the Ministry of our Lord through the outpouring of the Holy Spirit upon all flesh – a reality in our day. "For the promise is unto your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39).

OUTLINE

- I. Chapter 1: THE IMMEDIATE "DAY OF THE LORD" The invasion of the locusts
- II. Chapter 2: THE IMMINENT "DAY OF THE LORD" The invasion of an enemy army (Assyrians; see Isa. 36,37)
- III. Chapter 3: THE FUTURE "DAY OF THE LORD" The invasion of the nations in the Valley of Jehoshaphat for judgment.

AMOS

SYNOPSIS: Amos prophesied in the Northern Kingdom, pronouncing the downfall of Israel. At the peak of the

prosperous reign of Jeroboam II, the fulfillment of this prophecy seemed improbable, but within fifty years it came to pass. The burden was for Israel, but pronouncements were also made against Judah and other nations (See 2:4; 3:1; 6:1; 9:11).

God's promise of punishment for Israel and Judah is overshadowed by His sovereign love and grace. "Of all the peoples of the earth, I have chosen you alone. That is why I must punish you the more for all your sins. For how can we walk together with your sins between us?" (3:2 L.B.).

OUTLINE

Introduction: 1:1,2

I. Judgment of the Nations: 1:3-2:16
(Those bordering on Israel)

1. Syria - 1:3-5
2. Philistia - 1:6-8
3. Tyre - 1:9,10
4. Edom - 1:11,12
5. Ammon - 1:13-15
6. Moab - 2:1-3

II. Judgment of Israel: 3:1-9:7 (Judah included in time) The Five Visions of Judgment:

1. The Plague of Locusts: 7:1-3
(The prophet prayed for mercy and the Lord relented.)
2. The Consuming Fire: 7:4-6
(The Lord relented in this, too.)
3. The Testing Plumbline: 7:7-11
(By God's measurement the people were so far out of line that Amos did not pray for mercy; God said, "I will no longer turn away from punishing." 7:8 L.B.)
4. The Summer Fruit: 8:1-14
(". . . the Lord said, 'This fruit represents my people Israel - ripe for punishment. I will not defer their punishment again' " 8:2 L.B.)
5. The Lord at the Altar: 9:1-10
(He pronounces final judgment and dispersion.)

III. Restoration of Israel: 9:8-15 (And Judah, also: ". . . I will rebuild the City of David . . . For so the Lord, who plans it all, has said . . . I will restore the fortunes of my people Israel . . . I will firmly plant them there upon the land that I have given them; they shall not be pulled up again." 9:11,12,14,15 L.B.)

OBADIAH

SYNOPSIS: There are some who believe that Obadiah prophesied during the period of Ahaziah and Athaliah in Judah, and Joram and

Jehu in Israel, foretelling the destruction of Edom (II Kings 8:16-24). However, the weight of evidence found in verses 10 to 14 would put the prophecy at the time of the Babylonian Captivity.

The Edomites were bitter enemies of Israel and Judah. Beginning with the struggle between Esau and Jacob, even before birth (Gen. 25:22), this animosity found full expression at the time of the downfall of Jerusalem. The Edomites rejoiced at Israel's fall and even took captive the fleeing Israelites and sold them as slaves to their enemies.

God now announces the punishment of Edom because of her pride and rebellion. In fulfillment, the Edomites were brought low through the centuries. In the fourth century B.C. they were conquered by the Nabatheans, founders of the Kingdom of Arabia Petrea. After the destruction of Jerusalem in 70 A.D. they disappeared totally.

OUTLINE

I. Punishment of Edom: 1,2

1. Because of Pride: 3-9
2. Because of Sin Against Israel: 10-14

II. Punishment of Gentile Nations: 15,16
(Because of their treatment of Israel)

III. Restoration of Israel: 17-21

JONAH

SYNOPSIS: The book of Jonah is a narrative story of prophecy. The prophecy was directed to Nineveh; however, it did have an indirect message for Israel: God was the God of the Gentiles as well as of Israel, and that in His love He sent them a prophet to call them to repentance.

The story of Jonah's miraculous salvation through a fish prepared by God was attested to by our Lord (Matt. 12:40).

Nineveh was a colossal city! It was filled with splendor and wickedness. It was the capital of Assyria, an empire noted for its cruelty in conquest. Jonah was evidently affected by these facts and reluctant to minister to them for fear that Jehovah God would have mercy on them. To spare them, in his estimation, would only jeopardize Israel.

Jonah's self-pity was brought to the surface when the worm and scorching east wind destroyed the vine that afforded him shade. The Lord said, "You feel sorry for yourself when your shelter is destroyed, . . . why shouldn't I feel sorry for a great city like Nineveh with its 120,000 people in utter spiritual darkness, and all its cattle?"

Jonah typified Christ in His death, burial, and resurrection (Matt. 12:40). He was also a type of Israel: Called to a world-wide ministry, he disobeyed and was cast into the sea; for the same reason Israel was cast among the nations. Jonah was kept, he repented, and was restored to life; Israel was kept, she will repent, and will be restored to spiritual life, just as she has been restored to national life. Then, obedient to God, Jonah went on His mission; Israel is to be a witness to all nations. Jonah received the blessing of taking salvation to Nineveh; Israel will preach the Gospel to all nations.

OUTLINE

I. Jonah Receives His First Call: He is disobedient and this results in failure and punishment (Chapters 1,2)

II. Jonah Receives His Second Call: He is obedient and this results in success and blessing (Chapter 3)

III. Jonah Complains and God Replies: Jonah is self-centered and God is love (Chapter 4)

MICAH

SYNOPSIS: Micah, a rural preacher from Moresheth, was a contemporary of Isaiah. He ministered in the prophetic office for approximately 40 years during the reigns of Jotham, Ahaz, and Hezekiah over Judah; and Pekahiah, Pekah, and Hoshea over Israel. Although he was a prophet in Judah (Jer. 26:17-19), foretelling the Babylonian Captivity (3:12; 4:9,10), his written prophecy primarily concerns itself with Israel.

The Messianic prophecies are outstanding: 2:12,13; 4:1-8, 11-13; 5:1-6.

The most outstanding text of Micah is 6:8.

OUTLINE

I. Condemnation: Chapters 1-3, 6, 7:1-6

II. Consolation: Chapters 4,5, 7:7-20

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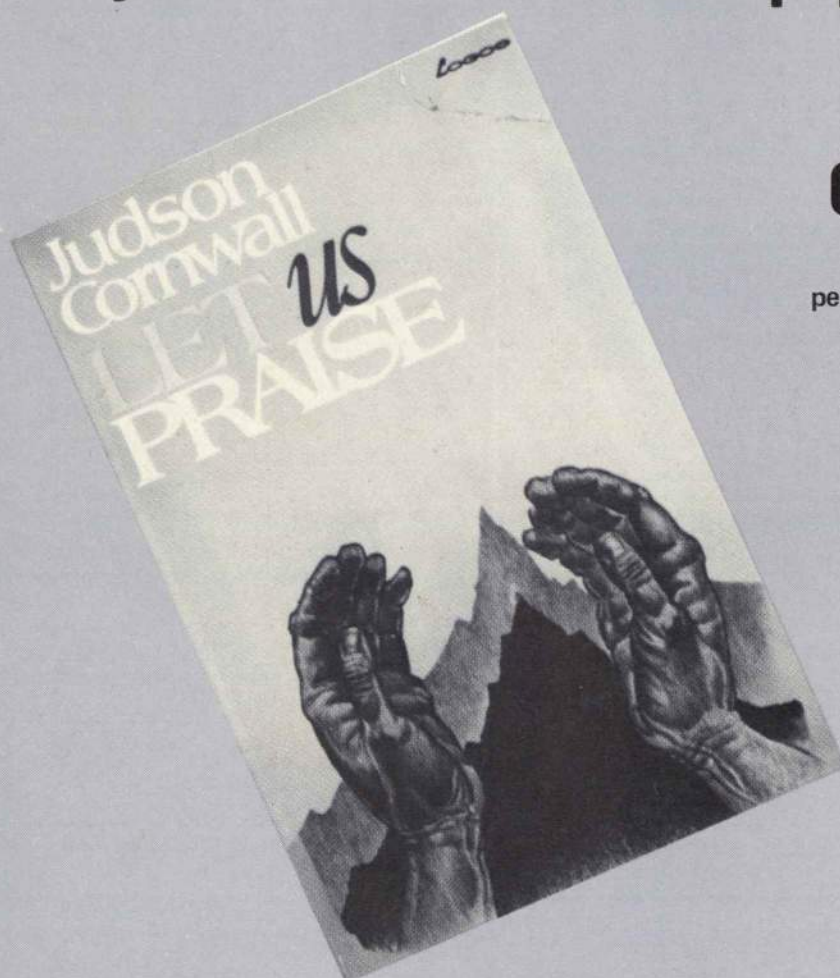
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