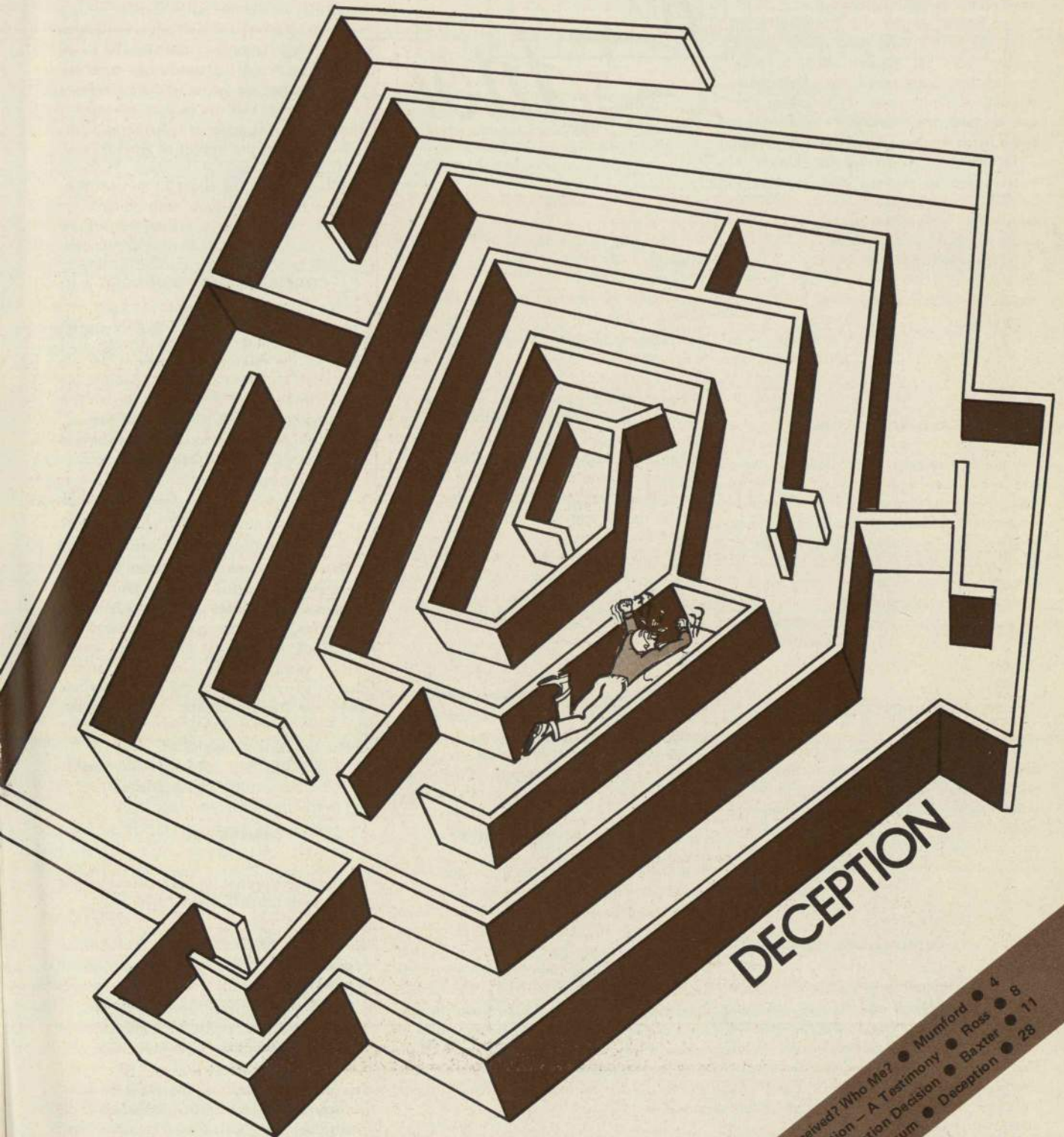


new wine

FEBRUARY 1975
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



DECEPTION

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A hearty AMEN to your editorial in the November issue. It was most appropriate coming after the September issue on community. "Submit to one another out of reverence for Christ" (Eph. 5:21). When we begin to take seriously that submission to Christ means submission to one another, exciting things begin to happen!

The deeper we get into community, the more we realize how the Lord is leading people from all different religious backgrounds into community, from Catholic to Baptist to Pentecostal. It is urgent that people take their salvation seriously and begin living totally, unreservedly for Christ. Time will not allow us the luxury of continuing to expend our energies in building up our independent, individual lives. We all need each other if God's work is going to get done. 1 Corinthians 12:12-27: "The eye cannot say to the hand, 'I don't need you!'" We need to start coming together and confessing to our brother, "I need you."

Dennis Voth
Hillsboro, Kansas

SAVORS NEW WINE

I like *New Wine* just as it is. Please don't add news items and statistics. Most other magazines present these, but *New Wine* is refreshingly different in that it is confined to pure teaching articles. Let us, who are so hungry for the meat of God's Word, have one magazine that we can chew on and savor to our heart's content!

Mrs. James Epley
Lewiston, Idaho

DELIGHTED IN GOD'S ORDER

We have been so delighted that the beautiful truth of God's order for the home and for the church has been confirmed in your magazine. We have, however, come to realize that there is quite a time lapse between the truth being taught and one's being enabled to walk in this light.

Mrs. James J. Griffith
Kingsport, Tennessee

DISAPPOINTED IN WOMEN

I was disappointed in the Women's issue of *New Wine* because no reference was made to historic facts concerning women in certain roles in the Church. Even in the Catholic Church, certain women throughout the centuries have been considered to be mystics, prophets, founders and prayer apostolates.

V.L. Williams

Letters to Editor

DEMONS

I praise the Lord for the article by Bob Mumford entitled, "Flesh or Demons? Where's the Battle?" [December 1974]. I have never heard the subject of flesh and demons explained so clearly and truthfully according to the written Word.

Clay Knick

I am tired of seeing rows and rows of books for sale, even in Christian bookstores, on "demons." We are surrounded by defeated, fear-filled Christians whose constant talk and ministry is about demons. Even *New Wine* Magazine has quite a few articles on demons. Can we not rise above this?

Mrs. Nancy Clement
Ontario, Canada

VALUABLE READING

New Wine has a very valuable place in my reading life as a university student. It helps fill the void and error caused by human "wisdom" and the myriads of psychological, sociological, and philosophical confusion disseminated by much of academia.

Stanley R. Hoffman
Lexington, Kentucky

WINTER HOUSECLEANING

While cleaning out a bookcase the other day, I went through the stack of *New Wine's* to make sure all loaned copies had been returned to me. The Lord laid it on my heart that there was something in the October 1973 issue that He wanted me to read. It was "Will America's Course Be Changed?" At the end of the article you asked for anyone who makes such a commitment to pray and fast to write in. God has led me to enter upon a partial fast, and this fast is to begin with the writing of the letter.

Pam Nixon
Astoria, Oregon

THE MIGHTY STREAM OF GOD

One article in the November issue caused me some concern. This article was "The Mighty Stream of God" by Ralph Martin. It carried some good thoughts, one of which is found on page 16: "Renewal is too weak a word for what needs to happen in the Christian Church. 'Renewal' can give us a sense that we will just polish something up a little bit. Rather, I think God is moving to restore New Testament Christianity to all His people. Much has been lost, much has been distorted. He wants to change the face of the church and the face of the earth." Considering this statement, I wonder if the author realizes the impact of what he said, as later on (page 17) he says, "I don't necessarily think we ought to do one thing differently than we have been doing..."

A sister in the Lord
Seattle, Washington

CONFUSED AND CONVINCED

I could be confused by your "New Wine." It could make me groggy if I accepted the mixture you present. In one issue, Bob Mumford states that Jesus is the Holy Ghost, and in another issue, Ern Baxter declares the trinity is three persons. How can *New Wine* mix such a diverse mixture? We hope to see some improvements in the future.

Rev. Harry Klase
Lykens, Pennsylvania

New Wine is one of the finest Christian magazines I've read. Although I am not yet completely convinced of the charismatic movement, I am praying and studying about it. I took my Baptist blinders off about fifteen years ago, for I realized that the Church as mentioned in the Word does not mean the Baptist Church. Unfortunately, too many denominations are not preaching Christ, but denominationalism.

Mrs. Edmund Kassner
Joplin, Missouri

THANKS FOR . . .

The poignant probes on major issues within the Body of Christ — Chris Carter

The variety of people and denominations represented — Mrs. John Strom, Fort Wayne, Ind.

The single-theme unity of each issue — Lawrence M. Compter, Westwood, N. J.

The clearing away of the mass of controversy and confusion that is the result of man's doctrine — Lois Sine, Oklahoma City, Ok.

Editorial

This issue, we believe, is one of the most important we have published to date. Over the past several months we have received numerous letters from readers questioning the doctrines and personal lives of men who are ministering around the country. God's people are desiring to know the real from the false; truth from error.

It is impossible to answer most of these questions since we cannot know in detail the pertinent information in each situation. It is our feeling at *New Wine*, however, that a better approach to the problem of deception is to teach the principles of a balanced life, so that each individual may learn to discern the true from the false.

Certain areas are key in avoiding deception. We have seen that any group centering its teaching on doctrines or experiences, miracles, faith, praise, etc., makes itself vulnerable to deception. The Lordship of Jesus Christ should be the only center from which all teachings stem. This is our primary safeguard. In an age when God is bringing us into new truth, we must stay close to the Word of God — not only in letter, but in principle.

Since it is usually individuals and isolated groups that fall into deception, another safeguard is relating ourselves properly to a shepherd, who is in turn related to other shepherds in the area. We must support and pray for the leaders God has raised up, both locally and nationally.

Because the enemy does his best work in darkness, we must seek to walk in the light of openness and honesty with our brothers and sisters and with our shepherd. Open communication with our shepherd, even if we should disagree with him, is one of the primary ways a shepherd will hear from God and enable us to stay in the stream of what God is doing.

As the church engages in deeper spiritual warfare, it will become increasingly important for each of us to carry our individual responsibility of personal obedience to the Lord and right relationship to the Body of Christ.

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EDITOR: Dick Key; MANAGING EDITOR: Robert Sutton; EDITORIAL ASSISTANT: Janet Baum; PRODUCTION MANAGER: Larry Rice

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New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 264 S.W. 31st St., Ft. Lauderdale, Florida 33315. Second class postage paid at Ft. Lauderdale, Florida, and at additional mailing offices.

SUBSCRIPTION RATES: *New Wine* is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues (except December issues): 50 cents each. Bulk prices for regular issues (Minimum order of 6) 6-24, 40 cents each; 25-49, 35 cents each; 50-99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by International Money Order.

Material submitted for publication should be accompanied by a stamped addressed envelope if return of manuscript is desired. All material becomes the property of *New Wine* when published.

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



DECEIVED? WHO, MÉ?

by Bob Mumford

Being wrong when we think we are right.

The words of the title of this article form the natural reaction of most of us when the subject of *deception* is mentioned. Deception may be defined as "being wrong when we think we are right." To *recognize* deception is often difficult. To admit it is even more so. And to determine to do something about it, takes courage. We need to be alerted to the fact that there is a possibility of deception in our Christian walk. Listen to this warning from Revelation 2:7 "He that hath an ear, let him hear what the Spirit is saying to the church."

As members of the Church — the Body of Christ — we need to evaluate and judge everything we hear. Understanding and caution are important facets of *hearing*.

Certainly we would all agree upon this one thing. Our God is a God of purpose. No possibility of deception here. But as to His exact purpose . . . where He is going and what He is doing to accomplish His purpose — well, there may be differences of opinion. This opens us up to the possibility of deception. Everyone can't be right.

Perhaps, even considering ourselves as a possible target for deception seems unlikely. Me? I'm not harming anyone. Why should Satan pick on me? *Because he is the deceiver!* You may need to take a new look at God's purpose in saving you as well as His desire for all of us. Then you may change your mind about deception.

GOD IS PREPARING A PEOPLE

A primary purpose of God from the very beginning of His dealings with man has been the preparation of a people with whom He could fellowship, and through whom He could reveal Himself. That God is pouring out His Spirit on all flesh in our day is evident. This is an eternal issue which brings with it many problems, as well as many blessings. It places a responsibility upon the people of God.

This is not some "drill" or "game" that He is playing. God is getting down to bedrock. Recall Paul saying to the Corinthians (1 Corinthians 12:1), "Now concerning the spirituals, brother, I would not have you ignorant."

The baptism in the Holy Spirit, that great outpouring of our day, is in reality God's draft call to warfare. This moving of the Spirit, with its signs, wonders and gifts, causes an uprooting from past ideas . . . a breaking off of traditions . . . a launching out into the realm of the Spirit, where many of us have never traveled before. This is serious business!

One problem which has been with us for a long time is that of presenting the Gospel of Jesus Christ as if it were totally free. While the grace which prompted the gift of God's Son to bring about reconciliation between man and his Maker, is free and unmerited, there is a cost involved in accepting that gift. For when we open that gift, we find a call to commitment — commitment of personality . . . time . . . money . . . life relationships. In fact, we find demands in every area of our lives. Finally, the realization dawns that God is requiring *everything* from us. Often this is a rude awakening and may bring resentments, rebellion, and doubts. However, when there is competent and loving leadership, the believer comes to grips with the claims of

Christ and draws upon the supply He provided to make the transition into maturity.

There is a parallel experience in the receiving of the baptism of the Holy Spirit. As God's Spirit comes pouring out upon a person, it is spontaneous and free. We realize that God has done something magnificent for us . . . we did nothing to work for it or deserve it. We are apt to feel that *now* we are truly "free" — no need for leadership or controls — just sit back and enjoy our new relationship to our Lord.

But, again, God doesn't waste His gifts. He isn't in the goose-bump-giving business — at least not just simply for our personal exhilaration and enjoyment. God's purpose becomes increasingly evident. We see that God is requiring some divine order in our spiritual travels. There must be a coming under leadership and some form of government whereby God can bring us into a useful, functioning body — rather than a nebulous pile of stones. This latter situation eventually creates spiritual anarchy, confusion, fear and their related problems.

When God visits a group or an individual, we need to understand that that visitation contains God's purpose! It is a permanent part of what God is doing in a progressive plan. Yes, He is preparing a people — not only for fellowship and service; but also to come into a relationship with other believers. This includes preparation to accept and understand such principles as submission, divine order, and *usefulness in the Kingdom of God*.

WHEN WE BECOME DANGEROUS

When we become useful to God, we become dangerous to Satan. Why? Because we are now prepared to pick up the weapons which God has provided and enter into warfare with principalities and powers. When we finally realize the implications of God's purpose and are ready for a place of usefulness in combating Satan and his strongholds, then the enemy comes against us. And one of his most effective strategies is *deception*.

It isn't easy to come down from the

stratosphere where we have been floating after our baptism in the Holy Spirit. It is much more enjoyable to live without any thought of danger or responsibility. But once the initial thrill is over and we come to see a possibility of usefulness in the Kingdom, our perspective changes. We see that what God is going to do in our world, He is going to do through His Church — which is His Body — which includes you and me!

When the honeymoon was coming to an end for me, I met the heavenly Bridegroom one day and He said to me, "Wasn't that wonderful?"

"Wasn't it wonderful? What do you mean?"

To which He replied, "Well, *now* you and I are going to get down to some serious business. I had a reason for coming into your life. I need your help to carry on My work here on the earth."

Please note that I said, "When the honeymoon was over . . ." and not when the *love affair* was over. The latter goes on and on. And as to the help God needs from us — well, we are all the help He has (Eph. 1:10–23). He intends to express His purpose to principalities and powers through the Church. The moment that we become aware of this purpose and desire to become part of it, that is when we become dangerous.

One day when I was still in the pastorate, a member of my congregation came to me saying, "Brother Mumford, the Devil has been after me all day." Kindly, might I say, this woman was probably the most spiritually useless member in our fellowship. She loved the Lord, and I loved her; but in the sense in which we are speaking of being useful to the Lord, she was useless.

Therefore, I had to reply, "My dear, would you understand if I told you that I don't believe you know enough truth to cause even a second-hand, reconstituted demon to bother you?"

And do you know, she got the message! She began to come into an understanding that it wasn't merely saying, "Hallelujah . . . things are bad . . . the anti-Christ is coming . . .

the communists are going to take over soon . . . but the Lord is coming back to take us out of this mess . . . I can hardly wait . . . won't that be wonderful?" With such a philosophy, no wonder she was no danger to Satan or satanic purpose.

But when we see that God has meaning and purpose in His work and that we are part of it, *then* Satan goes to work. Deception becomes an active tool in his attacks. Deception comes to leadership . . . to a denomination . . . to individuals (both young and old). It comes to anyone who is seeking to come into God's usefulness.

SEEING OURSELVES IN BATTLE

The apostle Paul was extremely aware of this aspect of spiritual warfare. Here is one of his warnings written to believers in Corinth — 2 Corinthians 11:2–3:

I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Do you catch some of the passion which Paul was expressing? The Greek literally says, "I am jealous over you with the jealousy of God." He loved these people and wanted to spare them all possible dangers. He wanted to somehow get across to them that deception would be encountered in their walk. They had come into the spiritual realm of operation (cf. 1 Cor. 12:13, 14)) and were now vulnerable to Satan's attacks. Paul wanted to warn them that *it was not just starting on the Christian walk, but it was finishing it*.

During my Bible college days, one of my professors said to me, "Mumford, you remind me of a freight train going 90 miles an hour. If the track ever turned, you wouldn't be able to make the turn. You would just go right on off . . ."

And he was right. At that time I was

determined to live for Jesus — regardless! But little by little, God got a message across to me. I hope that if you haven't got the message that there is a difference between "running" the Christian life as a runner of a 50-yard dash and running a 50-mile race, that you will catch it right now. We are in a cross-country race, not a "watch-out-for-me-here-I-come" competition. Remember the story of the tortoise and the hare? Some of us took off like the hare and have ended up sitting under an oak tree waiting it out.

When I was still in the swirl of the dust of the take-off, I picked up a certain doctrine that got me into trouble. It was, "Jesus may come tomorrow. I don't have time to go to Bible college Lord Jesus! I have to get everything done today. You might come tomorrow!" I lived all psyched up. Now it isn't that I don't believe in the second coming of our Lord . . . or that it really might be tomorrow . . . but we have to learn to pace ourselves to His purpose. For He is coming!

Ever since the time of the early Church, the word has come: "The day is at hand!" But we must learn that if He doesn't come in 1975 . . . or 1985 . . . or 2005 — well, we've got to keep running. If He doesn't come while I am in the race, I am going to run right on out into eternity! If He doesn't come in my day, He may come in yours.

No one can live successfully for the Lord all psyched up — at least not forever. We need to learn to enter into the rest of God . . . to see His purpose . . . and permit Him to order our lives. As the Christian makes this kind of peace with God, he makes war with Satan. As he makes this peace with God, he enters into what both Old and New Testaments refer to as "spiritual warfare."

HEEDING PAUL'S WARNING

Listen again to Paul's words, ". . . for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Keeping yourself "chaste and a virgin to Christ," is warfare. From the time God calls us

and saves us, we are to walk the rest of our lives as a spiritual virgin. We are to be preserved for God's purpose as one who is espoused to Christ in love. It may turn out to be a long walk, and there are some snares along the way.

If this is so, how are we, under God, supposed to preserve this chastity? Is it possible to walk with Jesus all of our lives and go on out to meet Him victoriously? Yes, it is.

Here is a story which pictures in a present-day setting what Paul was warning against. Shortly after my salvation, which occurred during one of my shore leaves from the Navy, I was standing at the rail of our ship praying and worshiping. A machinist's mate came alongside me and asked, "What are you standing here for?" Now this was unusual, for many of the men treated me as if I had leprosy when I had come back aboard the ship, avoiding my misdirected zeal for the Lord.

Follow our conversation:

Mumford: "Oh, I was just praying."

Mate: "I used to pray."

Mumford: "Used to?"

Mate: "Yes." Then he asked, "Are you married?"

Mumford: "No, I'm not married."

Mate: "I'd like to tell you something that I have never told anybody in my life. In World War II, I was on a ship in the Pacific, when suddenly, under secret orders, we were sent to Panama. From there I returned to Norfolk where my wife was living. I couldn't let her know of my coming, so when I got ashore, I went directly to our house. I knocked on the door — and a strange man answered. He was wearing some of my clothes. I looked at him, so shocked I couldn't say anything for a moment. Just then, I heard my wife's voice coming from the kitchen, 'Who is it, honey?' Somehow I managed to say, 'I'm sorry, I must have the wrong house.' I went back to the ship and never returned home again."

This man's story so hurt me that I believe God used it to help me understand what it means to be faithful to the Lord Jesus Christ. Do you catch some of the pathos and parallels?

Consider with me another scripture — Ephesians 1:13-14:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Do you know that when a bride and groom come down to the altar and give their lives to each other, it is a picture (or symbol) of Christ and His Bride? That is why sexual infidelity is so serious in the eyes of God. For it breaks the tie that joined the two as one. We want to paraphrase Paul's admonition to the Ephesians: "You heard the word of truth, Jesus, the bridegroom, has sent forth His message of love to you. When you heard that, you responded and said, 'Lord, I love you.' He replied, 'If you love me, I will wash away the sin in your life in My blood. As you follow me in water baptism, when you come up out of the water, I will slip a ring on your finger that will let everyone know that you and I are engaged.'"

How many of you see that this is a love relationship? And you have the ring on your finger (the baptism in the Holy Spirit), sealing it. Now I am His bride and belong to Him. He is coming back for me. But I am charged with the responsibility of keeping faithful to Him while He is away. I must walk in spiritual, moral and ethical honesty before God and man.

A lot of things can happen between the engagement and the fulfilment of that contract. I am apt to go around saying, "Glory to God! I want everybody to know, Lord, that I am engaged to You." To which He may respond, "Then your conduct, your actions, all that you do is going to reflect on Me." Bearing the name, *Christian*, means that we are betrothed to the Lord Jesus Christ. The fulfillment of that betrothal lies out in the future. In the interim, the Bridegroom has a function for each of us in His Body.

This brings us to a basic principle in

this matter of deception. *There is one whose purpose it is to seduce and beguile us.* The purpose began the moment of our salvation and accelerates as we come to understand God's purposes for our lives.

How many of you believe that God cares where you go . . . how you run your business . . . if you are sexually faithful or unfaithful . . . how you dress . . . talk . . . think? As a Christian, you belong to God; and once He slips that ring on your finger, He expects you to conduct yourself as His betrothed.

BRINGING DECEPTION INTO FOCUS

Here are three areas in which Satan is doing his dead-level best to cause problems for believers:

1. *The confusion of the role of male and female.* When there is a confusion in this area, extremely complicated problems arise in the Body of Christ. One verse of scripture often used to propagate confusion is Galatians 3:28b: "There is neither male nor female; for ye are all one in Christ Jesus." *Positionally*, in Christ, there is neither male nor female, bond nor free, Jew nor Greek. But, *functionally*, in the Body of Christ, there is a very clear distinction between male and female. In our day there is a concerted, diabolical, intense, driving force, both inside the Church and outside it, to obliterate the distinction between the sexes.

2. *The establishment of spiritual authority in the Body of Christ.* "I'm free! Glory to God!" "No man tells me what to do!" A person who is free indeed, doesn't need to talk that way — or have that attitude. Can you understand that we can be in bondage to freedom? Desires for relationship and unity preclude any "lone ranger" attitude. God is raising up strong spiritual leaders — apostles, prophets, shepherds, evangelists. These men must be recognized by the Body. God is able to both raise up men to places of leadership, and to place within us the ability to recognize those whom He calls to places of responsibility.

3. *Deception — using men to*

propagate Satan's desires. I believe that we are entering into the greatest outworkings of deception that the Church has ever known. When Jesus was asked about some of the signs of His return, He answered (Matthew 24:4), "Take heed that no man deceive you." God uses *men* to persuade you of His truth, and Satan uses *men* to deceive you. It is a war! It isn't a clean war; it is guerilla warfare on the part of Satan. You can't always tell who is the enemy.

During the warfare in Vietnam, a newcomer asked of an old Marine, "How do you know when a person is a Viet Cong?" The response was, "When he shoots at you." Now in the Revolutionary War, the enemy was more distinguishable. Remember the warning, "The Red Coats are coming!" Satan's troops and attacks are not so easily detected. They are meant not only to destroy, but to deceive.

As the Spirit of God moves toward fulfilment of His purpose, there is another spirit working overtime to attempt to avert the accomplishment of His plans.

Coming from the first century, to early in our twentieth century, I want to give you, for your consideration, these seven items which a man of God, G. H. Pember, prophesied would come to pass as signs of the approach of the end of the age. These were written about 1900. Read them carefully and add your own deductions to mine.

1. *There will be an increase of religion which is different from and apart from the gospel of Christ.*

Let me ask: What about today's increase of the Eastern religions: gurus, maharajas, yogis, transcendental meditation, etc. plus many others that are fascinating and luring American people into traps.

2. *There will be a rejection of the headship of the man over woman.*

Let me ask: Is this evident today? What is the response of our generation — on a large scale?

3. *There will be disillusionment in the marriage relationship and its resultant breakdown, destroying the solidity of the people and affecting the younger generation.*

Let me ask: Have you ever read Alvin Toffler's book, *Future Shock*? There is a chapter on marriage that will startle and shock you.

4. *There will be the rejection of capital punishment.*

Let me ask: Has this come to pass? What results?

5. *There will be a revival of the occult, Satanism, and all of the related sciences.*

Let me ask: How many shows are there on television which propagate witchcraft? In the area of education what is happening? And I mean from college level right on down. Several universities now offer a credit course in Satanology and Witchcraft.

6. *There will be an emphasis upon, and prevalence of, sexual perversion and its related effects.*

Let me ask: What about a recently published book, *The Lord Is My Shepherd and He Knows I Am Gay*. Here we find over 200 pages defending homosexuality in the most blatant terms. And this is only one of the tools Satan is hurling at our society in this area.

7. *There will be a breakdown of ethics, morality and integrity in government, among leaders and professional men, including ministers of the Gospel.*

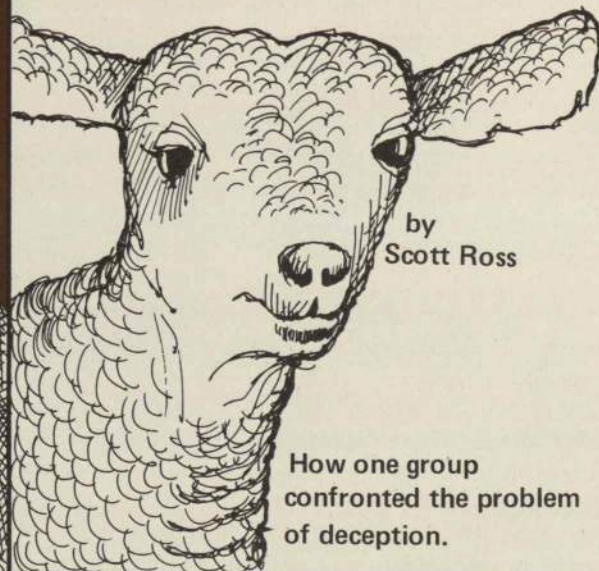
Let me ask: Does the word "Watergate" fulfill this prophecy? Does every issue of our daily papers carry such reports? Almost.

We began by saying that deception was thinking we are right when we are wrong. Now are you almost wanting to ask, "Is it possible to keep free from deception" — rather than stating, "It isn't possible for deception to affect my life." Are you beginning to sense the strength and subtlety of deception? Do you wonder that Paul was so concerned that he agonized over the possibilities of deception in those lives for which he had accepted responsibility?

From the beginning of our walk in the Lord Jesus Christ to the end, we can walk in victory. But only if we know the possibility and power of deception and constantly seek His wisdom, guidance and sure defense! ☞

DECEPTION

A TESTIMONY



by
Scott Ross

How one group
confronted the problem
of deception.

Maybe you're an answer to prayer!" I exclaimed. "We've been asking God to send us professional men to help meet the needs of the community. But we really desired that they be committed to the Lord."

The young man across the table from me smiled, pleasantly. "Perhaps I am," he said, "I'm a doctor and I believe that God would have me fulfill my service to Him and you in this way."

"Wow, that's great!" responded Joe Laiacona, one of our elders who was seated next to me. "You can start with my wife, she's been having some physical problems."

"I'll be glad to," responded the doctor. "Shall we set up an appointment for some time next week?"

A few moments later we all prayed together and thanked the Lord Jesus for once again answering prayer. We asked Him to bless the work of this new member of the church in our city.

"Don't worry, Doctor, there will be plenty of work to keep you busy," I said, as we walked toward the office door. "We'll put the word out that a

Christian doctor is in the area and you'll be swamped!"

"Good!" he said. "But since we are brothers and are going to be working together for the unity of the people, there is no need to be so formal. Just call me 'Phil' instead of 'Doctor.' I came to this area," he continued, "because the Spirit told me. The Spirit of God has always led me where He wanted me to be."

"Well I'm glad He led you to us," Joe said.

"So am I," he said happily, "and I'll see you soon."

"Do you know what else is great about this, Joe?" I said, as we watched Phil walk away. "He's a Jew and that fulfills another answer to prayer — for the Jewish people to find Jesus as Messiah. This is great!" I exclaimed.

And at that time it really did seem that way.

A couple of weeks later, on one of

SCOTT ROSS is founder and co-director of Love Inn Community in Freeville, New York. He hosts the internationally syndicated Scott Ross Show and serves as editor of Free Love newspaper.

our Bible study nights at Love Inn, two girls approached me. "Boy, that was really a good teaching you brought tonight," they said happily. "We had heard that great things were happening here and the message and music really confirmed it!"

"Is this your first time at Love Inn?" I asked.

"Yes it is," one of the girls replied. "We've just come from Boston to work with Doctor Phil Friedman. But more important than that we want to see the Spirit bring real unity to all people. Don't you agree?"

A little warning buzzer went off inside me as she continued. "We have a couple of brothers who will be joining us in a few days and they would like to help in any way they can. Perhaps they could take some of your old cans and scrap away to a recycling plant. In this way we can be performing a real service and also be making some money from the scrap to promote the Gospel. Don't you agree?"

I didn't know if I did or not. I dismissed it, however, by saying I would think and pray about it and let them know. A few days later as I was

passing through our kitchen in the barn at Love Inn, Helen, one of our secretaries, called out to me. "Scott is it all right if this fella takes our old cans away? He says he's a friend of Dr. Friedman."

Before I could respond, the tall, neatly dressed young man who had been standing in the corner of the kitchen, stepped forward smiling. "Hi, my name is Samuel and I just want to tell you the warmth of the unity of the Spirit in this place is wonderful. The aura of light is all about us when we are together as one, the way our Lord wants us to be."

The buzzer went off inside again. Something was wrong. "That may be true," I replied, "but I'm not sure what it has to do with our garbage. We'll get back to you about it shortly. In the meantime, would you excuse me?"

As I turned to leave, Helen came up behind me and said quietly, but with a slight tremor in her voice, "Scott, this isn't just a Christian cliché, but my spirit does not witness to that guy. And not only that, there is something scary about him that I can't put my finger on. Is that just my imagination?"

"I don't think so, Helen," I replied. "Let's get together with some of the others and see if they have anything on it."

Within a few moments the immediate working staff of our ministry was gathered before the fireplace in our coffee shop. I explained briefly the events that had transpired over the last few weeks from the time of our meeting with the doctor, including my discussion with the girls from Boston and now this most recent event.

"Well, that's it," I concluded. "What do you think?"

"That's the discernment of the Holy Spirit," exclaimed Jim Harrington, one of the men of our fellowship.

"I agree," added Peter Hopper, who is the co-ordinator for our radio ministry, the Scott Ross Show. "Jim and I were just praying about these people, Scott," Peter continued. "We have been sensing a real grieving inside every time they come around."

"Could I add something?" said my secretary Jacki Brown.

"Sure."

"The other day I talked with one of the girls in the church and she said that she had had a confrontation with these folks we're talking about. As it turned out, they said quite a few things that were inconsistent with the Scripture. Apparently they derive their teachings from a man named Moon. Have you ever heard anything about him?"

I had.

Mr. Moon, I had read, is a self-proclaimed prophet who claims to have seen a vision of Jesus while praying on a Korean mountainside in 1936. He said that Jesus had talked with him and revealed to him God's "coded message" to mankind. Moon later published the movement's own scripture, called *Divine Principle*. Moon launched a new faith — The Unification Church or One World Crusade — which developed from an earlier Korean messianic movement. Although it soon came under attack by Korean Christians for containing false doctrines, the movement continued to grow to a figure purported to be anywhere between 500,000 to 3 million worldwide.

Mr. Moon's theology makes wide use of the Scriptures, but it is only nominally Christian. He has added occultism, Taoism, pop sociology and even electrical engineering to his theology. In addition, the religion also zealously proclaims that "God has started His new dispensation and the era of the Christian Church is over."

In private meetings, according to *Time* magazine, Mr. Moon claims to be "greater than Jesus himself," and says, "We have only one way, and that is through the Unification Church." He has also said, "I am your brain," and "the whole world is in my hand and I will conquer and subjugate the world."

"That's heavy stuff!" exclaimed some of the people seated in front of me.

"It sure is!" I replied. "I believe the Lord wants us to learn from this experience. Jesus Himself said that false Christs and false prophets would

come, trying to mislead God's people. Not just the people who don't know Jesus, but those who do know Him. (Matthew 24:23-24). That's exactly what these Moon people do. They have been wolves in our midst, attempting to deceive us (Matthew 7:15). That's what a deceiver is — someone who mingles the truth of God's Word with false doctrines or notions and so handles it deceitfully (2 Cor. 4:2). Paul the Apostle warned that just as the serpent deceived Eve in the garden of Eden by his craftiness, (2 Cor. 11:3) he would do so again in the latter days, by means of deceitful spirits and doctrines of demons (1 Timothy 4:1). Satan hasn't changed, he's still what Jesus said he was. . . . "The father of lies" (John 8:44).

"How are we going to stop these people from misleading any more sheep?" asked Jim.

"We're going to pray and then we're going to confront them," I answered.

A few hours later, once again, we were seated in my office with Dr. Friedman, one of the girls I had talked to in the coffee shop and Ted Sandquist one of our elders. After prayer for God's Spirit to lead us into all truth, Ted and I reiterated the events that had led to this meeting. We then asked Phil if he were a disciple of Rev. Moon.

"Yes I am," he replied.

"Well in that case, we would like to ask you some questions, Phil. From what we have heard of Rev. Moon and from what we understand in the Bible, we believe you are being deceived. Do you believe that Rev. Moon is a true prophet of God?"

"Yes, I do."

"According to what I understand about your teachings Phil," I went on, "do you believe the following: that Jesus Christ was only a man and not divine; that the Holy Spirit is a feminine spirit that works with Jesus; that the crucifixion was imposed by man and was intended neither by God nor Jesus and as a result an incomplete work; that because of the incomplete crucifixion man still needs to be redeemed? Also, isn't it correct that these are some of the thoughts and

doctrines of Rev. Moon which are written in his book, *Divine Principles*, which he claims is inspired by God? Do you believe these things Phil, even though they contradict the Bible?"

"Yes I do," he replied, "because I believe we have a new revelation that brings new light to the Bible."

"I'd like to ask you one more question, Phil. Could this new revelation also include the possibility (just the possibility, mind you) that Rev. Moon is the Messiah?"

"Yes, I believe he is. I believe he is greater than Christ and will accomplish what Christ failed to accomplish."

For quite some time afterward Ted and I talked with Phil and Esther attempting to show them through the Scriptures where we believed they were being deceived. They rejected our attempt and refused to renounce any of their ways. We then informed them as shepherds of the sheep we had a responsibility for the flock in our area and that we would have to regard them as wolves among the flock. We would warn other shepherds of their presence in the area.

We called pastors in our locality and discovered that the Moon people had been attempting to infiltrate their flocks as well. The Holy Spirit had been warning these shepherds also of the deception in their midst.

One final dramatic footnote sealed all of these events . . .

It was Sunday morning and Love Inn was gathered as a Church. The worship which was usually spontaneous and explosive, was somehow not getting off the ground.

"Lord Jesus," I prayed quietly, "what is happening?"

The answer was immediate, "Wolves in your midst, and I want you to renounce them now by My Spirit." A few moments later the Lord gave me a prophetic utterance . . .

"Hear this Oh people, and hear this Oh Church . . . for I alone, I Am God.

"Know that I have begotten a Son. He is the only begotten of the Father — there is no other. He walked before me in obedience. He did my will, even giving up His life. And He was sent that the world through Him might be

redeemed from its sin. He shed His blood on the cross of Calvary and in that blood, and in that blood alone, is the atonement for the sin of mankind. And through the blood of my Son is the only way that I would look upon a heart of a man and forgive him for the sin — that is, iniquity before God.

"And God would turn His heart against a man that is not cleansed in the blood of the Son. There is one Son, there is one Mediator between God and man, and that man is Christ Jesus and He is Lord.

"Hear these words and if you recognize Him not as Lord, and if you do not bow before Him as God, you are cast out — you are but heathen and you are forgotten men. Hear and obey or disobey this day, says the Lord."

The room was filled with an awesome hush as these words spoken by the anointing of the Holy Spirit hung in the air. A moment later a lone voice began to wail out, "Oh God, you're not a God of wrath. You are all loving . . ." The man who was praying had jumped up into the middle of the room and had now fallen on his knees as his tormented voice continued on. "You want us all to be one in your love."

The Holy Spirit spoke very quietly to me, "That's demonic. Rebuke that man and that spirit now. These are the deceivers you have been dealing with for the last few weeks and I want you to separate them from this flock."

I turned to Joe and Ted, our other elders who were seated next to me, and told them what the Lord had just said. "Do you confirm the prophecy and these words?"

"Amen" and "Amen." They both responded.

I stood up before the people, "God has spoken to us just now." Then turning to the man who was still praying loudly I said, "My friend please be quiet. That is not of the Lord."

He continued on.

"I command you in the name of the Lord Jesus Christ — be quiet!"

He stopped.

I continued, "We who are the shepherds of this flock believe that it

is the mind of the Lord that all those who are here and are disciples of Rev. Moon are to leave this meeting, as light and darkness can have no fellowship. If you would like to talk with the elders afterward we will be available to you."

"That's not love!" one of the Moon people cried out.

"Love without obedience has no content," I responded. "And right now we are being obedient to the Lord Jesus. We are asking you to be obedient to us by leaving. Please do so now."

From various parts of the building approximately ten people rose and walked out.

As they went it was as if a cloud were lifting and once again the Lord spoke by prophetic utterance through one of our other brethren . . .

"You have heard me speak and it is written that I am the door of the sheep, and if any man comes in by me, he may go in and out, and graze and find pasture.

"I say to this church as it gathers here this day, this is my pasture, you are my flock, and you may go in and out and graze joyfully because your shepherds watch over the flock. I would have you know this day that I have expelled wolves from your midst. And I would have you be wise as serpents, but harmless as doves. Be aware that the wolves are still surrounding the camp. But I would have you know deep in your hearts, I am the Shepherd of the sheep and I am the door and I say to this flock, graze joyfully."

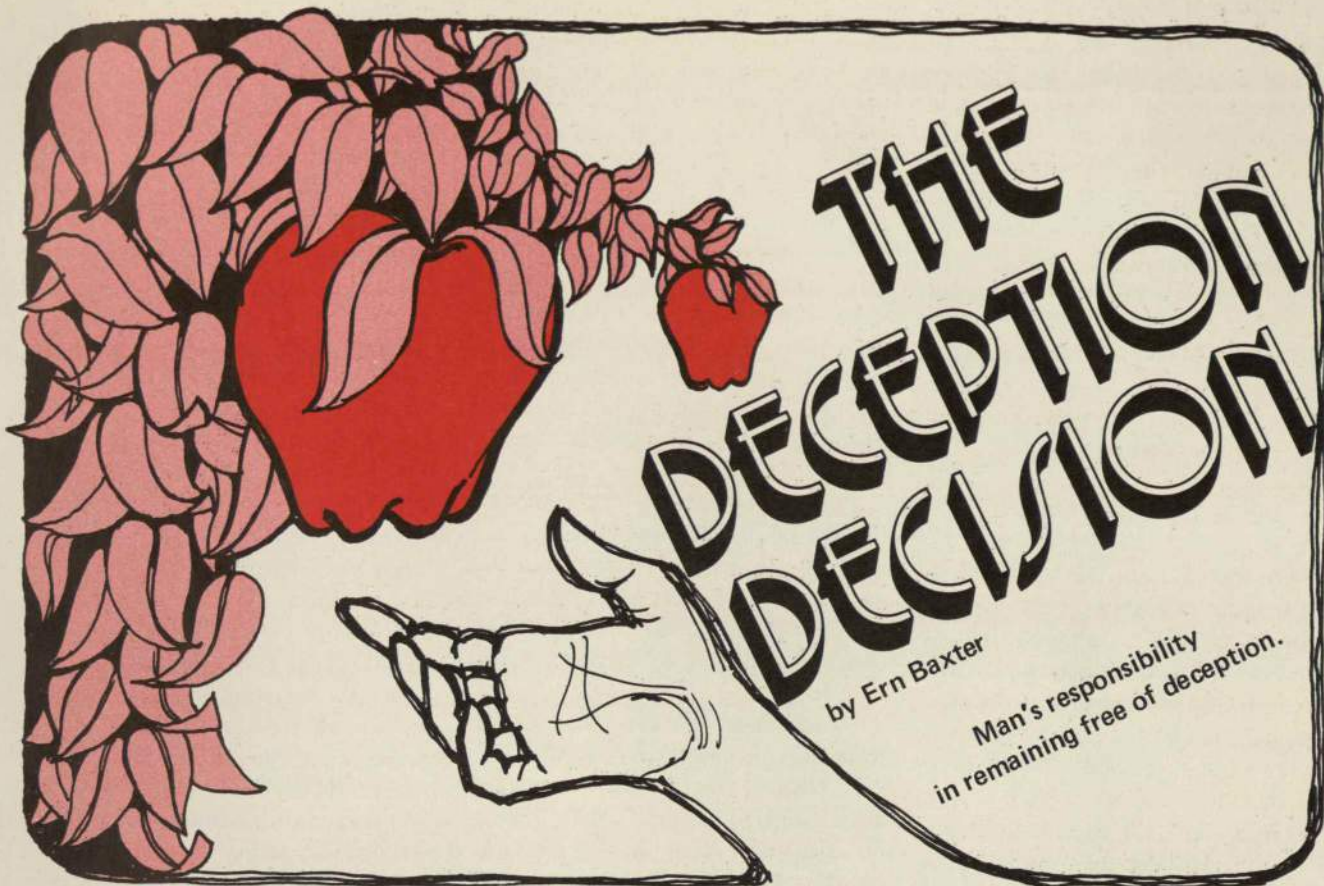
Graze joyfully . . . did we ever! The Lord was watching over His flock with a godly jealousy. We felt loved and protected.

We didn't hear much from the Moon people again, but a few weeks later I saw a picture in a magazine of Rev. Moon and following behind was Dr. Friedman.

We pray for them.

As for us, we're following the Son. ☞

Although the facts of this article are true, the names of those involved have been changed.



Deception was the vehicle which the serpent used to transport sin into the human race, as Eve, "being quite deceived, fell into transgression" (1 Tim. 2:14 NASB). Deception continues to be Satan's most effective device in keeping men from knowing and doing the will of God.

Deceit is "the act of representing as true what is known to be false" causing its victim to adopt the false. More simply defined, deceit is "lying." A brief survey of New Testament references to deceit and deception confirms this definition.

Our Lord establishes that Satan is the source of lying and deceit while dialoguing with the Jews who opposed His teaching. "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, *because there is no truth in him*. Whenever he speaks a lie, he speaks from his own nature; *for he is a liar, and the father of lies*" (John 8:43,44 NASB). Satan's motive in the beginning was murder, and the

weapon he used was lying and deception. His motive and method remain unchanged.

According to Paul, Satan's agents also use the method of deception. When certain men attempted to disrupt and destroy the Church at Corinth, Paul described them as "false apostles, *deceitful* workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness: whose end shall be according to their deeds" (2 Cor. 11:13-15 NASB).

Not only do the Scriptures warn against the deception of false ministers, but also against demonic deception and seduction.

But the Spirit explicitly says that in later times [seasons] some will fall away from the faith, paying attention to *deceitful* spirits and doctrines of demons, by means of hypocrisy of *liars* seared in their own conscience as with a branding iron (1 Tim. 4:1,2 NASB).

These "deceitful spirits," dedicated to the promulgation of satanic error, must find willing humans through whom they can communicate their lies. Such humans are described in terrible terms as hypocritical "liars seared in their own conscience as with a branding iron." This corresponds with descriptions of these false apostles, prophets, and teachers given elsewhere, especially in 2 Peter 2 and Jude 4-16.

The considerable number and distinctive characteristics of these purveyors of diabolical delusion was a matter of grave pastoral concern to our Lord and His apostles, evidenced by the many warnings issued to their people. In Matthew 24:4-24, Jesus warns that there will arise false prophets who will use signs and wonders to *deceive* even believers. Romans 16:17-18 describes those who cause dissensions and hindrances contrary to sound teaching, who *deceive* through smooth and flattering speech. Ephesians 4:14 says we are to no longer be children, tossed about with every wind of doctrine and

deceitful scheming. Titus 1:10-11 describes rebellious men, empty talkers and *deceivers* who upset people with their teaching and teach for sordid gain. 1 John 4:1 entreats us to test the spirits, and 2 John 7 tells us why: "For many *deceivers* have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh."

Thus, the Bible makes it plain that a principal battle for every Christian is against the agents that Satan uses in his attempts to deceive us.

DECEPTION IN MANKIND

Before we look further at deception in the realm of professing Christianity, it might be well to observe that all who have not become partakers of the grace of God are living in deception. That person who has not "obeyed the Gospel" and come under the lordship of Christ, whether he knows it or not, is living in spiritual and moral deception. In reproving the Pharisees and scribes for their externalism, our Lord pointed out that deceit is an inherent part of *every* man: "For from within, out of the *heart of men*, proceed evil thoughts and fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as *deceit*, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man" (Mark 7:18-23 NASB). In case anyone wants to argue with our Lord's verdict, insisting it does not apply to him, Jeremiah reached the same conclusion - "The heart is deceitful above all things, and desperately wicked: who can know it [understand it]?" (17:9).

It is the nature of deception that the deceived are blinded to their own true condition. Paul says the God-rejector is "*filled with deceit*." (Rom. 1:29). Writing to Titus, and referring to what the Christian was before experiencing "the kindness of God our Savior and His love," he also says, "*we* also once were foolish ourselves, disobedient, *deceived* [the order is significant], enslaved to various lusts and pleasures, spending our life in

malice and envy, hateful, hating one another" (3:3,4). Deception is a universal element in all unregenerate mankind.

ADAM AND EVE'S DECEPTION

The human race is related to two men, Adam and Christ. All men are either "in Adam" or "in Christ" (1 Cor. 15:22). "Through one man [Adam] sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (Rom. 5:12 NASB).

The story of the fall, though familiar to all of us, is essential for our topic. Satan, through deceiving Eve, had precipitated Adam's disobedience. Adam believed Satan's lie. God had clearly stated, "From the tree of the knowledge of good and evil *you shall not eat*, for in the day that you eat from it *you shall surely die*" (Gen. 2:17 NASB). Over against this explicit statement of divine *truth*, Satan presented his brazen *lie*. "Ye shall not surely die" (Gen. 3:4). He then proceeded to embellish his murderous lie, stating that the act of disobedience would make them "like God, knowing good and evil" (Gen. 3:5). The implication was obvious. They would assume a posture of authority, power and majesty independent of their Creator.

What they did not know was that God's reason in forbidding the eating of the fruit of this particular tree was to *protect* them from "knowing good and evil." As long as Adam remained obedient to God, he had no problem with evil. He lived under God's perpetual protection. Evil could not touch him as long as he refrained from violating the one command God had imposed upon him. God's prohibition was designed for his welfare, but Satan succeeded in convincing Adam that the prohibition was a deliberate act of God to keep the man from realizing his true destiny.

The lure of Satan's lying deception was the implication that acquiring "the knowledge of good and evil" was the key to being "like God." Like all deception, this contained an element

of truth. (In fact, after the fall, "the Lord God said, 'Behold, the man has become like one of us, *knowing good and evil*' " Gen. 3:22 NASB). But to Adam and Eve, the serpent's enticing promise of Godlike independence was too attractive to refuse. They became the first to discover the awful consequences of believing "the father of lies."

Having eaten the fruit, they found themselves anything but Godlike; rather, trembling in the grip of a strange and terrible new sensation called "fear," they beheld their "nakedness." They then "sewed fig leaves together, and made [for] themselves aprons" (Gen 3:7). This became the first pitiable human attempt at self-salvation, as they manufactured a self-covering to replace the forfeited covering God had provided during their time of obedience to Him. Now hiding "among the trees of the garden" they awaited the inevitable confrontation with God.

When God came to His fear-filled creatures, hiding among the trees, He spoke directly to the one to whom He had delegated authority and leadership, calling "unto Adam." The ensuing conversation revealed that the poison of lying and deceit had already contaminated the Adamic nature, and Adam, made cowardly and deceitful by his disobedience, lied about his own deliberate act by trying to lay the blame on Eve, and indeed, on God Himself. "The *woman* whom *thou* gavest to be with me, *she* gave me of the tree, and I did eat" (Gen. 3:12). Turning to the woman, God found that she was equally infected with the dread disease, as she also tried to deceive God by blaming the serpent, saying, "... the *serpent* beguiled [deceived] me, and I did eat" (Gen. 3:13).

If it is true that "misery loves company," then Satan had increased the host of his miserable companions by two. Adam and Eve became victims of the same unrighteous ambition and pride that had previously brought Satan from the high place of being "the covering cherub" before the throne of God, to divine judgment and

expulsion from heaven. It had all started when he announced his aspiration to Godlikeness, declaring, "I will be like the Most High" (Ezek. 28:11-19; Isa. 14:12-14). He himself had tried and failed in the very thing he had persuaded Adam and Eve to attempt. He knew that they would suffer his same fate, and therein lay the great lying deception. They did not become "as God" just as he had not become "like the Most High." Adam was dethroned as earth's delegated ruler just as Satan had been deposed as God's delegated "covering cherub."

MAN'S RESPONSIBILITY

It is abundantly clear from the Scripture that from the time of the fall, man's salvation from the dread consequences of deception rests on his renunciation of Satan's lie. There must be a return to submissive obedience to "the truth" as graciously revealed in God's Word. This "truth sets us free" to experience the divine way of forgiving our sin, and reveals the manner in which our lives can be structured to become sin-conquering, Satan-resisting, self-fulfilling, society-serving, and above all, God-glorifying.

The soul-saving necessity of rejecting Satan's lie and embracing God's truth is made graphically clear by Paul's description of God's judgment at the end of the age. He tells what will happen to Satan's last and most outstanding leader of diabolical rebellion in the earth, and to all those who have chosen to follow him. The language is significant in the light of all we have said to this point.

And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false [lying] wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false

[the lie], in order that they all may be judged who did not believe the truth, but took pleasure in wickedness (2 Thess. 2:8-12 NASB).

Men will be judged because they believe "the lie," and not "the truth." Paul puts the responsibility for the condition of deceived and wicked men directly upon themselves. "They did not receive the love of the truth so as to be saved." Jesus said, "Ye will not come to me, that ye might have life" (John 5:20).

When God dealt with Adam and Eve and the serpent, He ignored the attempt of both Adam and Eve to transfer their guilt. He dealt with each on the ground of their individual action, regardless of the influences which may have precipitated their personal decisions. Each was judged for his own behavior. This is a principle of divine judgment which the Scriptures enunciate.

O house of Israel, I will judge each of you according to his ways (Ezek. 33:20 NASB).

This exact precept is found also in Matt. 12:36; Rom. 2:6; Rom. 14:12; 1 Pet. 1:17; and Rev. 20:13. All of these references verify that in God's eyes, man is personally accountable for his own deception, and he will be judged accordingly.

ARE WE RESPONSIBLE?

Although we all may generally agree on the justice of this principle from Scripture, it is nevertheless a probing and disturbing word. Basically, this is the question facing us: "Are we to be held responsible when we are deceived?" Each of us can recall times when we have succumbed to deception of one kind or another, and treated it as something for which we were not personally responsible. We blamed it on the "times of accelerated demonic activity" in which we lived, and thus excused ourselves by taking it out of the category of sin. However, by doing so, we've left ourselves in a condition of perpetual vulnerability to deception.

Could it be that the Holy Spirit is specifically directing our attention to this matter of deception because we have been "foggy" about it, perhaps even neglecting the means provided to counter it? We do not ask this question to be condemnatory, but rather to point out that we have had, and may yet have, an area of ignorance and irresponsibility which serves as an open door for deception.

All Bible warnings against deception presuppose that man, walking in obedience, is equipped and responsible to recognize and deal with it. God certainly wouldn't warn us against being deceived if it were not possible for us to obey the warning. We suggest that deception can only enter where there is an opening.

When Jesus was coming to the hour of His final confrontation with Satan, knowing what lay before Him, He spoke these significant words to His disciples. "I shall not talk much longer with you, for the prince of this world approaches. He has no rights over me; but the world must be shown that I love the Father, and do exactly as He commands; so up, let us go forward" (John 14:30-31 NEB). Satan had "no rights over" Jesus because of our Lord's unbroken relationship through obedience to the Father. Someone has suggested a modern equivalent to the words "has no rights over me" as "finds no landing strip in me." Jesus had not provided a place in His life where Satan could land and establish a base of operation.

The Word of God clearly reveals that we are responsible in the same way for defense against deception. Jesus warns in Matthew 24:4 "See to it that no one misleads [deceives] you. 1 John 3:7 warns, "Little children, let no one deceive you . . ." "Do not be deceived: Bad company corrupts good morals" (1 Cor. 15:33); "Let no one deceive you with empty words . . ." (Eph. 5:6); "Let no one in any way deceive you . . ." (2 Thess. 2:3); "Do not be deceived, my beloved brethren" (Jas. 1:16).

A further proof that men are responsible for allowing themselves to

be deceived is the fact that God judges them for it. If allowing oneself to be deceived is not blameworthy, then the deceived person should not be subject to divine penalty.

However, as we have seen from the Scriptures, every man *is* responsible for his own actions, and the Lord charges men with the responsibility for withstanding deception. It is a *principle* of divine judgment. At the final judgment, man will not be allowed to plead that "Satan made me do it," or "I was a victim of deception." The garden of Eden provides us with a preview of God's unchanging principle. Though Adam attempted to blame Eve for his action, and Eve attempted to blame the serpent, God judged each of them for their *individual* sin.

"I WILL"

In light of our accountability, "I will" and "I will not" become the most important words in the human vocabulary. Without being technical, let us simply say that the human will is the ability to make decisions and choices that determine conduct. Since the "entrance of sin" and Satan into the world, man has been surrounded by powerful forces which present him with options. God and His rightful claims upon His creatures stand over against the forces of Satan and sin which put forth a soul-destroying counterclaim.

It is at this point that man exercises his will in life's greatest decision. "I will hear the good news of God's love and His desire to forgive my sins. I will turn from the darkness of sin to the light of righteousness. I will renounce Satan and all his works and give myself as completely to God and righteousness as ever I did to Satan and sin. And I will gratefully receive God's forgiveness and become one of God's people, a member of the redeemed community."

Paul tells us that the whole saving process begins by believing God's Word, and declaring our intention to submit the whole life unreservedly to the supreme authority of Jesus Christ. "If you confess with your mouth Jesus

as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Rom. 10:9 NASB). By this act of the will, one releases the authority and power of God into his life, so that he can be freed from the dominion of Satan and sin, and enter a new life of righteousness in Christ. This is the foundation for the restructuring of life in every area of its being and expression, and the basis for withstanding deception.

THE WILL TO DO HIS WILL

Having become a Christian by initial obedience to the Word of God by the "I will" of the conversion experience, we must understand that from this point on we should continue to say "I will" to every commandment of our Lord. Paul established this with unmistakable clarity. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6).

So much emphasis is often placed on "coming in" that "continuing on" is often neglected. The first disciples certainly had a dynamic "coming in," but it is also said of them that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This agrees with the pattern of discipleship laid down by our Lord. "If you abide [continue] in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free" (John 8:31,32 NASB).

The failure to comply with the command to "continue" has brought much sorrow and deception into Christian lives. The "I will" of conversion is just the beginning of a life of "I wills" in response to every commandment of our Lord, Jesus Christ. The prerequisite for God's continued illumination and direction is the *determination to do His will*. In the days of our Lord's earthly ministry, great controversy arose among His listeners as to His authority and the source of His teaching, especially among religious Jews. Hearing their remarks, "Jesus therefore answered them, and said, 'My teaching is not

Mine, but His who sent Me.' " What He said next needs to be heard clearly by all of us. "If any man *is willing [wills] to do His will*, he shall know of the teaching, whether it is of God, or whether I speak from Myself" (John 7:12,15-17). There is no need to be uncertain or deceived. If our will is set to *do His will*, He will reveal His truth and protect from deception. A constant and unequivocal "willingness to do His will" is the *only* safeguard against the incursion of deception and sin into the Christian life.

When we *do not* set our will to "do the will of God" we open ourselves to self-deception. In an attempt to quiet the disturbing voices of the Spirit and conscience, we evolve specious arguments to excuse our conduct. James refers to this: "Be ye *doers* of the word, and not hearers only, *deceiving your own selves*" (James 1:22).

An unwilling will also exposes us to sin-deception. Israel in the wilderness "hardened their hearts" and willed *not* to "hear His voice," with the tragic consequences of idolatry and immorality.

And finally, where the will is not committed to "do the will of God," there is Satan-deception. Paul's epistles to the Corinthians were written to urge the church in that city to renounce its disobedience and restore a will to practice righteousness. Their defection had opened the door to false ministers, because they were unable to detect deception. "I am afraid," wrote Paul, "lest as the serpent *deceived* Eve by his craftiness, that your minds should be *led astray* from the simplicity and purity of devotion to Christ" (2 Cor. 11:3 NASB).

Let us "will to do the will of God." Jesus, the "author and finisher of our faith" provided the pattern of obedience for us: "Wherefore when he cometh into the world, he saith . . . Lo, I come to *do Thy will*, O God" (Heb. 10:5,9). Here, and only here is found protection against deception with all its fearful consequences. Herein is found the divine intention for our lives and the exquisite joy that we are meant to experience. ♣

The last in a series
of seven articles on
the Kingdom of God.

THE SALT OF THE COVENANT



by Charles Simpson

Binding God to men;
and men to other men.

Covenant is a relatively new word in my vocabulary. Recently, I was reviewing a basic theology book used in my seminary curriculum. The word covenant did not even appear in the subject index. How strange that so many of us have so underemphasized a word that God so forcefully emphasizes. The very name given to our Holy Scriptures is the Old and New Covenants. Within these general designations are numerous covenants and reaffirmations that God is a covenant-making and covenant-keeping God.

Error is not always a lie, but rather, truth out of balance. To be more balanced should be the prayer of every teacher and Christian. What could be more erroneous than to overlook the foundation of all God's dealings with man, and the basis of all man's dealings with other men — love that is loyal. What other foundation can hold us, and stabilize us until we do come to maturity? Thank God for His covenant loyalty. May it be ours!

He has told you O man what is good; and what does the Lord require of you, but to do justice, to love kindness [loyalty] and to walk humbly with your God? (Micah 6:8, NAS).

To show kindness is good in the

eyes of God. The King James Version uses the word mercy. Jesus said, "Blessed are the merciful for they shall obtain mercy" (Matthew 5:7). Being merciful pleases our Lord. Notice that in the NAS margin for Micah 6:8 the word loyalty is used. Why is loyalty and mercy equated? Israel was a covenant nation. When a neighbor was in need there was a *covenant* brother in need. Covenant means to "bind together." Every Israelite was bound together by covenant. To show kindness to a brother was proof of loyalty. The greater the need — the greater expression of loyalty.

This is good in the eyes of God because it reflects His own nature. He is faithful to those to whom He has made a commitment — even at His own expense. He has "bound Himself together" with His people. He desires that they love one another with the same kind of love (1 John 3:16). God's people are unique in all the earth in that they have a covenant with God — i.e. they are bound together.

God's love is not a "trial marriage" — or love of convenience, it is a covenant relationship. "For better or for worse — till death do us part." Those terms used in the marriage vows, reflect the covenant love of our Bridegroom, Jesus Christ. (See Deuter-

onomy 7:7-9). God's love is covenant love. It's His love that is shed abroad in our hearts. Therefore we should love one another with covenant love.

"I love you, dear. You are so beautiful. I want you so."

"I'm glad you feel that way. Is that a proposal?"

"Oh . . . uh, well no. I love you, but I don't want to get tied up to just one person. Let's love each other and be free."

That's not God's love. God says, "I love you. I want to make my covenant with you."

Among the middle eastern nations, salt has historically symbolized loyalty and endurance. Salt was necessary for use in daily food as well as use in sacrifices (Leviticus 2:8-13, Numbers 18:19). When people ate together they became friends. Salt was always present in the sharing of meals together. A friend might refer to another friend by saying, "There is salt between us." That meant they had regularly eaten together and passed salt. (Bear in mind that practically all meals were shared in the home in those days. "Passing salt" was also sharing one's home as well as food and friendship.) One may say, "He has eaten of my salt." That would be like saying, "Yes, we are close friends."

(See *International Standard Bible Encyclopedia* – Covenant of Salt). A person brought up in such a covenant environment would never think of “passing salt,” then betraying or dealing treacherously.

Salt has holding power. Salt blocks can be left in the weather and licked by the animals, but will maintain internal cohesion. Sand is quite the opposite. The slightest jar will cause each individual grain of sand to stand apart.

It is its flavor, cohesive quality, and preservation power that has made salt historically valuable. The word salary comes from the word “salarium.” (See *Webster’s New World Dictionary*). A salarium was the part of a soldier’s wages given him to buy salt. “Salarium” – comes from the word salt. Hence our word “salary” is rooted in the word salt. A man who is “worth his salt” is worth his wages. A man who was worth his salt was as valuable and high quality as the salt paid him (a person of loyalty and endurance).

An exchange of salt among some people has traditionally meant a pledge of loyalty or faithfulness to keep one’s word. The sealing of a covenant was usually celebrated by sharing a meal; salt was always present and passed among the participants. Our covenant, or mutual loyalty to God and His people has been celebrated by sharing a covenant meal for nearly 2,000 years. We call that meal, the Eucharist, Communion, or the Lord’s Supper. When Michelangelo painted His famous “Last Supper,” where Jesus made a covenant, he carefully portrayed each disciple’s character. Judas is portrayed in two special ways: he is holding the bag of money and has knocked the salt over onto the table. Michelangelo understood, even in his day, the scriptural attitude toward salt. He could portray Judas’ disloyalty by his mishandling of precious salt. Judas was unsalty – worthless. He spilled his own blood upon the ground in stunned disbelief of his own worthlessness. Judas was also religious and dealt with religious leaders.

BETRAYAL COMMON IN THE LAST DAYS

Jesus warned His disciples that when they entered into covenant with Him as Lord, that every other relationship would be tested. While Jesus gives us peace in our hearts, the sword is put to every relationship that does not acknowledge His lordship. Even family relationships are tested and often destroyed (Matthew 10:34–40).

In Matthew 24 Jesus describes some of the end-time tribulation that will come upon true disciples because of social decadence.

But all these things are merely the beginning of birthpangs. Then they will deliver you up to tribulation, and will kill you, and you will be hated by all nations on account of My name. And at that time many will fall away and will betray one another and hate one another. And many false prophets will arise, and will mislead many. And because lawlessness is increased, most people’s love will grow cold. But the one who endures to the end, it is he who shall be saved. And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come (Matthew 24:8–14, NAS).

In the midst of the pressure of such tribulations many who name the name of Jesus will find it convenient to fall away or remove themselves from fellowship and betray their former relationships. The fire of persecution will try every man’s character. Only those who are truly godly will maintain loyalty to the brethren in the face of self-sacrifice and even death. I am reminded of God’s chiding when Jeremiah complained of social upheaval, “If you have run with the footmen and they have tired you out, then how can you compete with horses? If you fall down in a land of peace, how will you do in the thicket of Jordan?” (Jeremiah 12:5, NAS).

If Christians cannot be loyal to each other now when it costs very little to do so, what will we do when it gets expensive? Loyalty is of little value when it’s unnecessary. Loyalty, like salt, becomes more precious in

scarcity. The Scripture prophesies a loyalty shortage.

Daniel characterizes the last world society in Daniel 2:43 by saying, “They shall combine with one another . . . but they will not adhere to one another” (NAS). Paul characterizes such men as “covenant breakers” (Romans 1:31). Covenant breaking is listed with such sins as homosexuality, greed, murder, gossip, hating God, boasting, inventing evil, disobedience to parents and unmercifulness. The choice in the latter days will be to either break covenants or learn how to keep covenants.

SALT IN THE SACRIFICE

In Leviticus 2:8–13 God instructed Israel that no grain offering should be made with leaven. Leaven is used in the Bible to symbolize insincerity or hypocrisy (1 Corinthians 5:6–13). Paul warned the Corinthian church that they were boasting beyond their actual spiritual condition. Their church had leaven in it. It appeared to be more than it was. Its true moral and spiritual condition was less than they advertised. There was malice and wickedness among them. Ananias and Sapphira lied about the size of their sacrifice and dropped dead at the altar.

Leaven is the cause of air holes in the bread. As a loaf, the Church has too much hot air in it. During Passover Israel had to remove all leaven from the house. God will accept a small offering, but not an inflated offering. Ecclesiastical or religious bragging under the banner of testifying will be put to God’s breadknife to see if it’s all bread.

In Leviticus 2:11, God ordered that no honey be put in the grain offering. When the offering was burned He wanted natural incense, not artificial sweetening. Flattery or drawing nigh with our mouths doesn’t please God, if our heart is filled with greed or unforgiveness. God did require, however, that every offering have salt in it. It was called “The Salt of the Covenant.” Every offering was to contain salt. At God’s table in His house, salt was always passed – a

reminder of the loyalty of His friendship.

I am reminded that Paul begs us as brethren to present our bodies a living sacrifice to God. That sacrifice must also be salty.

SALT IN THE NATION

In 2 Chronicles 13, the story of Abijah, King of Judah, David's grandson is told. Abijah is being attacked by Jeroboam, King of Israel. Jeroboam is an ungodly rebel king who has led Israel astray. His army outnumbers Abijah's two to one. Abijah delivers a message to Jeroboam in the presence of the opposing armies. Abijah reminds Jeroboam that he had formerly been the servant of Abijah's own father. They had grown up together, but Jeroboam led a rebellion against the lineage of David.

"Do you not know that the Lord God of Israel gave the rule over Israel forever to David and his sons by a covenant of salt?" Somehow God and David had passed salt. God would never be disloyal to the covenant of salt that He had made with David. Abijah knew that he knew God. Though Abijah was outnumbered two to one, he had the courage to remind Jeroboam that he was an "unsalty man." Abijah also pointed out that Jeroboam, a rebel, was followed by rebels. These men, Jeroboam's soldiers, Abijah called "worthless men" and "scoundrels."

Even while Abijah indicted Jeroboam before God, Jeroboam's armies were preparing to attack him from the rear. When the men loyal to Abijah and David's lineage saw that they were outnumbered and surrounded, they "raised a war cry." When they raised a war cry God routed Jeroboam's army and Judah killed 500,000 chosen men of their enemy. Disloyal men have not the courage to stand in the day of judgment.

God's nation, Israel, and His spiritual nation, the Church, are not characterized by the size of their armies, but by their quality of commitment. Any nation benefits in

times of stress from the cohesiveness of its citizenry. Most nations, denominations and institutions were born in a genuine commitment by founding parties. Nations, denominations and institutions require continuing commitment in order to survive. The Hebrew designation of the United States is "the land of the covenant." Indeed the U.S. was born in covenant relationships among committed men.

As the Mayflower lay at anchor in Cape Cod Harbor November 11, 1620, forty-one of its pilgrim passengers signed the following compact, known as the Mayflower Compact:

In the Name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc.

Having undertaken for the glory of God, and the advancement of the Christian Faith, and the honor of our King and Country, a voyage to plant the first colony in the Northern parts of Virginia; do by these present solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a Civil Body Politick, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame, such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience.

The circumstances which surrounded the struggling band of Pilgrims all but devastated their number and mocked their purpose. Disease, starvation, exposure to weather, and the ever present fear of hostile Indians were but a few of the obstacles. Internal dissension would have provided an internal ally to those obstacles. But covenant relationship brought about true unity and community. God honored their salt. Many times since the "war cry" has gone up and God has routed the

enemies of their descendants. Nothing gives us more cause for national concern than the disunity and disloyalty that has characterized more recent years. Time has come to renew the covenant. Since loyalty is derived from God's own nature, and Satan is the original Antichrist, there can be no doubt that our choice is God or national disintegration.

Loyalty is not total agreement, but it is total commitment. It is maintaining a commitment to another's welfare in the face of any circumstance to the contrary. Webster says loyalty is "to defend and support." Loyalty will defend when defense is lonely, and support when support is costly.

SALT IN THE CHURCH

The Sermon on the Mount sets forth the principles of the Kingdom of God — God's Nation. The Beatitudes in Matthew 5:1-12, set forth the kind of men that will be blessed of God to walk in Kingdom principles: humble, meek, hungry for righteousness, merciful, pure in heart, peacemakers, persecuted, but happy and blessed. In verse 13 He says of these men, "You are the salt of the earth." Such men will walk in covenant loyalty with God and each other. They are unique in the earth. They will be men of God's character, merciful and cohesive. Men and women of such character will overcome together the obstacles of natural and spiritual origin. But those, who in the face of pressure lose their cohesion, will be separated and scattered as sand and be trodden under by natural and spiritual enemies.

There is a sober note expressed in verse 13. People who have never known covenant loyalty can receive from God His nature to love, but having known loyalty and character, then turning aside to betrayal is a most serious condition. "How will it be made salty again?"

Mark 9:50 expresses the same thought. Salt is good; however, loss of flavor, once having been salt, seems almost irreparable. One is reminded of Hebrews 6:6,7 as to the seriousness of

falling away. Hebrews 10:39 also speaks about drawing back to destruction. Hebrews as a book is concerned with covenant relationship. Covenant relationship is the deepest and most privileged form of interpersonal relationship with God or men. Violation of such trust, having once known it, is a serious manifestation of unworthiness. We can all be grateful for grace and must be careful to be gracious while we learn to walk in covenant.

Mark 9:50 admonishes us to have salt in ourselves and be at peace with one another. God's own character in us will cause us to be faithful toward one another. Loyalty is the environment of peace. The attitude of mutual trust is founded in the nature of mutual commitment. Trust in the immutability of God's faithfulness prevents the adversary from disturbing our peace with God, even in adversity. Likewise, the knowledge that our friends are committed to our well-being prevents difficult circumstances from destroying our peace one toward another.

For years I thought of being loyal to "truth" over and above loyalty to people. Of course, loyalty to truth meant loyalty to my own particular brand of truth and doctrine.

In the name of Jesus, I could "gun down" a "heretic" quicker than you could say, "Bible." I could whip out a scripture and literally shoot him down — in love, of course.

Bang! "Gottcha, Fred!" I hated to do it, but he was in error. I had to protect God from that guy.

Then not long after, I would be praying and reading the Bible . . . looking for bullets. "Charles," . . . that still small voice.

"You shot Fred . . ."

"Yes, Lord, I did it for you . . ."

"But Charles, Fred was telling the truth. Look at this verse . . ."

"Lord, I never saw that before . . . Poor Fred. Lord, I'm sorry . . . From now on I'll defend Fred's position . . . and if anybody ever says anything against Fred I'll . . .!"

"CHARLES!"

It dawned on me, God's covenant is

not with doctrines, as important as they may be; God's covenant is with people. God's faithfulness is to people. Jesus died for people.

Men do not exist to serve truths. Truths exist to serve men. "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

If the measure of peace among Christians is a measure of our saltiness, the Church is in dire need of a good salting. "Have salt in yourselves and be at peace with one another."

SALT IN OUR SPEECH

When God speaks, He commits Himself to His words. In 2 Corinthians 1:18, Paul points out that God's word is not yes and no, but yes and amen! You can count on what He says. His words do not return void or empty. God never talks just to make conversation. Idle words, or words to no purpose will be judged of God. He warns us that where there is excessive speaking there will be offenses.

Jesus exhorted His disciples not to swear, only affirm yes or no and mean it. If it is necessary for us to affirm our utterances by oaths and constant reassurances, then it indicates a lack of confidence in our words. "Let your yes mean yes and your no mean no."

"His word is His bond." That was once a common phrase. It characterized the loyalty of man to his own word, and therefore to himself. With such a man a contract was unnecessary.

Because of excessive conversation and a shortage of commitment, society has developed the art of "non-committal communication." It is the ability to talk a lot without being committed to any point of view. Non-committal communication leaves the talker free to reverse himself at a moment's notice, or the minute he sees that his views are unpopular or erroneous. Noncommittal communication enables the speaker to avoid the humiliation of being wrong or the cost of defending what is right.

Jesus said, "For the mouth speaks out of that which fills the heart" (Matthew 12:34, NAS). Since that is

so, and observing the prevalence of noncommitted speech, one might conclude that there is a great deal of reluctance in the hearts of men to commit to any cause. The integrity and confidence of our speech will reveal the condition of the fiber of our heart.

"My next secretary is going to be a one-armed man!" Theodore Roosevelt was supposed to have said on one occasion. When asked why, he replied, "Because I'm tired of my present secretary saying, 'On the one hand this — but on the other hand that!'"

The art of "almost saying something" is not pleasing to God. We need some "one-armed Christians" and "one-armed leaders." We cannot live on insinuation and innuendo.

I read a sign recently which said, "I cannot go into details. I've already told you more than I heard."

"Let your conversation be always gracious, and never insipid; study how best to talk with each person you meet" (Colossians 4:6, NEB). The *New English Bible* translates, "Let your speech be . . . seasoned with salt" (KJV), "as never being insipid." Learn how to respond honestly to each person. Covenant relationship will cause us to throw out phony, stock answers that hide our real condition and feelings. Trust and truth will dwell together.

A salty Church will be the light of the world, a city set on a hill. The loyalty of God's people to Himself and one another is the clear evidence of genuine discipleship and godly character. Covenant love one to another is the unmistakable evidence that we are in Christ and Christ is in us. Covenant love is the foundation that is unshakable when all else is shaking. It is the strongest testimony that Jesus was sent by the Father and is our Lord at His right hand.

"That they may be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that Thou didst send me" (John 17:21, NAS).

"Greater love hath no one than this, that one lay down his life for his friends" (John 15:13). ☞

A heart Perfect TOWARD GOD

Walking in the fear of the Lord.

by Derek Prince

For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him . . ." (2 Chron. 16:9).

The Spirit of the Lord is moving to and fro throughout the whole earth looking for a certain type of person — one whose heart is perfect toward God. Whenever the Holy Spirit finds such a person, God delights to show Himself strong in his behalf, granting an open manifestation of His power and approval in that person's life and ministry. He is waiting to move openly in power and in blessing whenever He can find someone whose heart is perfect toward Him.

A HEART PERFECT TOWARD GOD

Two persons in Scripture of whom it is stated that they had such a heart are Abraham and Job. In Genesis 17:1 we find this challenge presented to Abraham: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk

before me, and be thou perfect." Now Abraham had walked with God for twenty-four years. The call of God came to Abraham when he was seventy-five years old. But now he was reaching the climax of his spiritual growth — that place where God was going to fulfill in a glorious and wonderful way the promises by which he had drawn Abraham out of Ur of the Chaldees many years previously. Abraham was confronted with a fresh challenge from God. God was saying, "From now on My eyes are going to be upon you in a very special way. I am going to watch every move you make. I am going to hear every word you speak. And I ask that everything you do be done in an attitude of perfect obedience, faith, and commitment toward Me."

Abraham is the father of all them that believe (see Romans 4:11–12). In other words, his life and his faith are a pattern to all believers. I believe that the requirement of God for each of us is stated in those words to Abraham, "Walk before me and be perfect and I will complete my commitment to you."

We are all coming to the point of the consummation of the purpose of

God for the ages. And the message of God for every person who is going to take his place in what God is doing is, "Walk before me and be perfect."

In the book of Job we discover another man whose heart was perfect toward God. Job's friends did not speak too highly of him, but I am more interested in what the Lord said of Job:

Hast thou considered my servant Job, that there is none like him in the earth, a *perfect and an upright man*, one that *feareth God*, and *escheweth evil*? (Job 1:8).

Eschew means "to hate, to avoid, to turn away from completely." Thus we can say that perfection toward God consists in a *right attitude toward God* and a *right attitude toward evil*. There is no neutrality in perfection toward God. You do not compromise with anything that is displeasing to Him; you are absolutely committed to obedience — no matter what it costs. And be reminded, it does cost something to be approved of God!

If we read the books of Kings and Chronicles we see that the kings were more or less assessed by whether or not their heart was perfect toward

God. Of Asa, Jehoshaphat, Hezekiah, and others it is said that they had a heart perfect toward God. But the great example of a man whose heart was perfect toward God was David. He was the measuring stick against which other kings were assessed.

Keep in mind that we are not talking about a heart that is perfect, but a heart that is *perfect toward God*. David was not always morally perfect. As you know, he committed adultery. Although the Scripture does not condone adultery, it is not here speaking about moral perfection; rather, it is speaking of David's attitude toward God.

In Exodus 20:1-2 we find the first requirement for having a heart that is perfect toward God. "And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before me.*" To be perfect toward God means that one has no other gods before Him. The real issue for David, and for us, is "Who is your god?"

This same basic question, "Who is your god?" was again set before Israel by Moses in Deuteronomy, just prior to their entering the promised land. Their answer to it determined the destiny of their lives. Later, when the Holy Spirit fell on Israel at Elijah's sacrifice on Mt. Carmel, all they needed to say was, "The Lord, he is the God." When you can say that — you may have problems, you may make mistakes, you may even commit sins — but you will come out on top.

This brings us to the point of personal assessment with regard to this basic question. We must ask ourselves, "How do we know who our God is?" In Genesis 31, Jacob, talking to Laban, says, "Laban, you tried to cheat me ten times, but God did not let you get away with it." He continues, "Except the God of my father, the God of Abraham, and the *fear of Isaac*, had been with me, surely thou hadst sent me away now empty" (v.42). Notice the language — "the God of Abraham, and the *fear of Isaac*." Jacob uses the description "the fear of Isaac" when he speaks of the God of Isaac. In

essence, then, *whatever you fear is your god!*

Some people make cancer their god. They are so afraid of cancer that they fear it more than they fear God. Likewise, people who delve into witchcraft, divination and sorcery come under such a tremendous bondage of fear to these satanic powers that they become their god. I want to fear nothing except the God of Abraham, Isaac and Jacob! If a person really fears God, that is all he ever needs to fear in life.

DEFINING THE FEAR OF THE LORD

In defining the fear of the Lord I want first to point out four kinds of fear that are *not* the fear of the Lord.

The first is *natural fear*. In certain situations it is natural to fear. For example, a person is driving along the highway and he has a blowout. The car veers off the road into a ditch. It is a natural response to experience fear in this situation. It is not the fear of the Lord, but it is not evil. Actually, this type of fear is protective. Fear and pain are two devices that God has put within man to protect him. If you put your hand into scalding water, the pain which you feel causes you to draw it out. If there were no pain, your hand would be burned by the water. So there is a natural pain and there is a natural fear which are God's protective mechanisms.

A second type of fear is one that is *demonic*. 2 Timothy 1:7 says, "God hath not given us the spirit of fear . . ." The mark of that spirit is stated in 1 John 4:18, "Fear hath torment." The demon of fear is a tormentor. The fear of the Lord does not torment.

A third kind of fear is one that is taught by man which I call *religious fear*. Isaiah 29:13 says, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men . . ." I had that kind of fear for years. It is a type of fear familiar to most of us who have grown up in churches. It is the fear of doing

the wrong religious thing. We are trained to believe that a certain type of behavior is appropriate to church, and a certain type is not. For example, for years I thought it was a sin to cough or speak out loud or display any kind of excitement in church!

Another characteristic of religious fear is that it seeks to maintain the status quo. Jesus rebuked the religious leaders in His day because they refused to acknowledge what God was doing in their midst. They were afraid of the changes in their behavior that would result.

The fourth kind of fear is found in Proverbs 29:25. "The *fear of man* bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Notice the contrast: If you fear man, you are not trusting in the Lord; if you trust in the Lord, you do not need to fear man. "The fear of man bringeth a snare . . ."

Frequently, ministers come to me and say, "Brother Prince, I am baptized in the Holy Spirit. I even have the gifts of the Spirit, but somehow I am bound." And I respond, "Maybe it is the fear of man! You fear what your board will say; what your synod will think; what your presbytery will do; what your members will say." Peter said, "We ought to obey God rather than men." Where there is a clear-cut choice between obeying God and man, the decision is already made for us in the Word of God. We do not have any problem. In my opinion at least fifty percent of God's people today are not fully free because they are still bound by the fear of man.

So, natural fear, demonic fear, religious fear, and the fear of man are four types of fear that are not the fear of the Lord. Let us now consider what the fear of the Lord is. It may be defined in many ways and we will look at some of the definitions given in Scripture. Briefly, though, we can say that the fear of the Lord is making the Lord your God. It is an attitude of reverence, total commitment and submission to God.

In Psalm 34:11 and Proverbs 1:29 we discover two aspects of the fear of

the Lord. Psalm 34:11 says, "Come ye children, hearken unto me: I will *teach* you the fear of the Lord." Notice, the fear of the Lord has to be taught. I believe it is the Holy Spirit that is speaking in this Psalm saying, "Let me teach you the fear of the Lord."

Proverbs 1:29 says, "Then shall they call upon me, but I will not answer; they shall seek me early [and yet too late!], but they shall not find me: For that they hated knowledge, and did not *choose* the fear of the Lord." I want to impress upon you that you must choose the fear of the Lord in your life. If you do not, there will come a time when you pray and God will not answer; when you seek Him, but will not find Him.

Now let us look at some passages which tell us what the fear of the Lord will do. Proverbs 1:7; 9:10; 15:33, Psalm 111:10 and Job 28:28 all link the fear of the Lord with wisdom and knowledge. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). The fear of the Lord makes us wise.

Psalm 19:9 says, "The fear of the Lord is clean, enduring for ever . . ." The fear of the Lord is never abolished; it endures forever. It is clean and it will keep you clean.

"The fear of the Lord prolongeth days: but the years of the wicked will be shortened" (Proverbs 10:27). That is very clear — if you want a long life and a happy one, fear the Lord.

"By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil" (Proverbs 16:6). If you fear the Lord you will depart from evil. You will shun it.

"In the fear of the Lord is strong confidence [as I said earlier, if you fear the Lord, you do not have to fear anything else in life] and his children shall have a place of refuge [the place of refuge is conditional: God protects those who fear him]. The fear of the Lord is a fountain of life, to depart from the snares of death" (Proverbs 14:26–27). Four blessings are here listed: strong confidence; a place of refuge; a fountain of life; escape from the snares of death.

"By humility and the fear of the Lord are riches, and honour, and life" (Proverbs 22:4). Three more blessings here: riches, honor, life!

Finally, I do not think there are any greater promises than those given in Proverbs 19:23. "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." I do not know what more you could ask for than that — to abide satisfied and not be visited with evil!

LIVING IN THE FEAR OF THE LORD

The Scripture indicates that the fear of the Lord is needed in those who exercise authority over others. "The God of Israel said . . . He that ruleth over men must be just, ruling in the fear of God" (2 Samuel 23:3).

There are two requirements for spiritual leadership. The first is the love of the Lord and the second is the fear of God. When Jesus called Peter to shepherd His sheep He asked, "Lovest thou me?" And He asked it three times! Then He said, "If you love me, feed my sheep." The love of the Lord and of His people is necessary. However, if you try to minister only out of love for people, you will eventually be called to deal with a person so trying that your love will not last. Only love for the Lord Himself will keep you faithful in such a case.

A second point: if your only motive for ministry is love for people, you will eventually be tempted to do what the people want you to do, and not what God wants you to do. At this point we separate the shepherd from the hireling. The hireling gives the people what they ask for; but the shepherd gives them what God says to give them. It is only the fear of the Lord that will enable you to do that!

Let us look at the fear of the Lord in the life and ministry of Jesus. Isaiah 11:1–2 says of Jesus, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." The culminating aspect of the Holy Spirit is the spirit of the fear of the Lord. It rested upon Jesus, the only begotten of the Father. If there is one thing about Jesus that is clear, it is that He walked in the fear of God. He said of His Father, "I do always those things which please Him." I can do nothing of myself. "Only what I see the Father do, can I do."

Isaiah 11:3 continues: And the Spirit of the Lord "shall make him [Jesus] of quick understanding in the fear of the Lord . . ." The Holy Spirit coming upon Jesus gave Him a special sensitivity to the will and the ways of the Lord. If there is one thing we need in the Church today, it is this sensitivity to God's will and God's ways.

Hebrews 5:7 speaks of Jesus, "Who in the days of his flesh [His earthly sojourning] when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared . . ." God heard the prayers of Jesus because they were prayers born of the fear of God. What was the great evidence that Jesus had this fear of the Father? I believe this passage refers primarily to Gethsemane. What one thing that Jesus said there revealed the fear of the Lord? "Not my will but thine be done." When you pray that way, you are heard!

We also find that the fear of the Lord was present in the early church. "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified [built up]; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31). They were experiencing what Psalm 2:11 expresses: "Serve the Lord with fear and rejoice with trembling." Do you see the combination? Rejoice, but do so with reverent fear of God. Never separate the two, because if you do, you become unbalanced. When we balance the rejoicing with the trembling — the fear of the Lord with the comfort of the Holy Spirit — then

the Church is built up.

1 Peter 1:17-18 tells us why we should fear the Lord. "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ. . ." These words are not addressed to unbelievers, but to Christians — those who have been redeemed by the blood of Christ. Why are we (Christians) to pass the time of our sojourning here in fear? Because of the price of our redemption. It cost God the blood of His Son to redeem us. God gave His Son that we might be redeemed out of our foolishness, our ignorance, our disobedience, our rebellion and our pride.

I believe that God the Holy Spirit plants in our hearts the fear of the Lord. I do not believe that we have it

until the Holy Spirit teaches it to us. But when we respond, by the Holy Spirit, in the fear of the Lord, then we begin to enjoy the favor of the Lord. Listen to three statements about the favor of the Lord.

"For thou, Lord, wilt bless the righteous; with favour wilt thou compass [or surround him] as with a shield" (Psalm 5:12). The favor of the Lord is like a shield that surrounds and protects you on every side. You are absolutely safe under the favor of the Lord.

The favor of the Lord, I think in a certain sense, is typified by the cloud of God's presense. Proverbs 16:15 says, "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." So when you have the favor of God on you, you are walking under the cloud of the latter rain.

Proverbs 19:12 further tells us: "The king's wrath is as the roaring of a lion; but his favour is as the dew upon the grass." So God's favor is a cloud of the latter rain, and it is also dew upon

the grass. You never need to be spiritually dry when you are walking under God's favor!

Also, if you walk in the favor of the Lord, you take the cloud and the dew with you wherever you go. You precipitate the blessing upon the people of God. What could be a greater privilege than that?

The humble child and servant of God who walks in the fear of the Lord under the cloud of God's favor is a rain-bringer. He automatically blesses everybody he comes in contact with. There is a fragrance about him; a Presence within him; something overshadowing him that goes everywhere he goes.

God is still searching throughout the earth to find those whose hearts are perfect toward Him — those who have made Him their God — those who have learned the fear of the Lord; and when He finds such a person He will show Himself strong in his behalf, manifesting divine favor in and through that person's life. Let us choose to be such people. ☞

ECHOES OF THE SPIRIT

Significant events in the Body of Christ.

PRAYER CHANGES IRELAND

Report from the Holywood Fellowship in Down Co., North Ireland, shares tremendous developments, which many believe to be very significant for the whole future of the country. January 27th has been set as the beginning of a week of united prayer and fasting for revival in 1975. All who feel a burden are invited to join this prayer crusade.

Three years ago a community teaching center was set up at Holywood. At that time God gave a vision of darkness across the land, with the horsemen of the Lord's army each doing his "own thing." Very little was being accomplished. Then, quite spontaneously, each horseman got into a single line and advanced together

across the land, with a glorious victory in driving back the forces of evil. Below are some of the visible results and developments which have taken place, as reported by Keith Gerner.

(1) In direct answer to prayer, and without soliciting large sums of money, a Holy Ghost Teaching Center was set up (Audio Visual Ministries), equipped with TV cameras, as well as audio and printed teaching provisions. The first booklet printed was "Life in the Spirit," and it appeared in the *AOG Redemption Tidings* in serial form. It has now been accepted for sale by the Roman Catholic "Veritas Bookshop" in Dublin.

(2) The author of *Come Together*, which has been so blessed in Ireland, did a TV tape with the Center on the new musical *If My People*. This is

being circulated, together with ten lesson tapes on Prayer and Intercession. Many of God's people are praying and fasting, expecting God to move in revival. A vision has already been given at Limerick of a mighty move, starting in the North and spreading right through to the South. Incidentally, this was the prophecy of St. Patrick of Ireland.

(3) After the film, *The Exorcist*, hit Belfast and drew the biggest cinema crowds since the war, Christians became concerned and joined together in the largest joint witnessing operation seen in the last ten years in that city. People became so burdened that they formed a chain of prayer, asking God to work in the matter. Out of this came a whole body of inter-

Continued on page 31

BIBLE STUDY

DECEPTION

In our Bible Study on *deception*, we need to be aware of these facts:

1. God deals with deceit on an individual basis. Genesis 3:9–19 shows us that God dealt individually with Adam, Eve, the serpent.

2. All warnings against deception are based on the assumption that man, walking in right relationships, is equipped and responsible for recognizing and dealing with deception.

Bible Study answers are found on page 31.

deceit against his fellow man. What area? _____

1. Proverbs 14:12 warns us that there is a way that *seems* right to a man, but there is a terrible penalty to pay in following it. What is the result of this folly? _____
2. Isaiah 30:9–10 tells of a people who preferred deceit to the truth. What three character defects caused this condition?
 - a. _____
 - b. _____
 - c. _____
3. In Mark 7:20–23, Jesus listed deceit as one of the many activities which defile a man. Where did He say all of these originate? _____
4. The following references mention areas where it is possible for a man to deceive himself. What are these areas?
 - a. Malachi 1:14 _____
 - b. 1 John 1:8 _____
 - c. James 1:26 _____
 - d. 1 Cor. 3:18 _____
 - e. Galatians 6:3 _____
 - f. James 1:22 _____
 - g. Matthew 13:22 _____
5. Hosea 12:7, Micah 6:11 and Amos 8:5 all refer to one particular area in which a man is apt to use

6. Name six ways in which we may avoid the possibility of deceit.
 - a. Titus 1:9 _____
 - b. Hebrews 3:13 _____
 - c. Ephesians 4:22 _____
 - d. 1 Thess. 5:21 _____
 - e. 2 Tim. 3:13–14 _____
 - f. Ephesians 4:14 _____
7. Using 2 Corinthians 11:3–4 as reference, answer these questions:
 - a. Who was issuing this warning against deception? _____
 - b. To whom was the warning issued? _____
 - c. Who was used as an example of deception? _____
 - d. Who is accused of being the deceiver? _____
 - e. What avenue is being used for deception in Corinth? _____
 - f. What was the aim in this deception? _____
8. Read the incident recorded in Acts 5:1–11, in which deceit played an important role. Then answer these questions:
 - a. Who were the deceivers? _____
 - b. Whom did they try to deceive? _____
 - c. What penalty did they pay for their deceit? _____
9. Using for reference Matthew 24:4,5,11,24; Luke 21:8; Jeremiah 29:8–9 and 2 Cor. 11:13, list five categories of workers whose desire it is to deceive: _____

10. From 1 Peter 5:8, James 4:7 and Ephesians 6:11, list four ways in which we are to overcome that master of deceit, Satan. _____

Breaking down barriers that block the way into worship.

GROUND RULES FOR WORSHIP

by Bob Mumford

The last in a series of five articles
on "Entering and Enjoying Worship."

Worship is what heaven is all about. In almost all scriptural references to heaven we are given the picture of the worthiness of our God . . . of the praise and glory due His name . . . and the joy to be found in His presence. But God has not reserved the pleasure of our being in His presence for Eternity. He has provided a means for coming into His presence while we are still earthbound. To be sure, the anticipation of seeing Him face to face will always stretch out before us; but how grateful we are for the provision He has made for our "foretaste of glory divine!"

In line with the title of this final article on *Entering And Enjoying Worship*, let me share with you an earthly act which is preparing me for future enjoyment in His presence. While exploring some of the aspects of worship, Philippians 2:10-11 made a lasting impression upon me. Here is what it says:

Wherefore, God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

As a result of this verse, I very often find myself actually bowing my knee and saying, "You're Lord! You're Lord!" This is an act of worship on my part. It brings me into His presence while here on the earth and prepares me for enjoying Him even more in the hereafter.

We began our study on *Worship* by acknowledging the fact that God

desires our worship — it brings Him pleasure. Revelation 4:11 tells us that we were created for His pleasure — as well as that He is worthy to receive glory, honor and power. Doesn't it bring an earthly father pleasure when his children come to him expressing their love and appreciation?

But there is immeasurably more involved in worship than just the mutual joys it provides both giver and receiver; it brings about changes in the character and conduct of the worshipers, as well as permitting God to use us as channels for the flow of His Spirit in ministry and blessing to others.

We have discussed the importance of praise as an avenue ordained of God to bring us into His presence. Many books have been written on the subject of praise — some very good ones. But we want to examine the act of praise further and attempt to see what it is, and what it is not.

Praise is not a cure-all for all of our individual problems, neither is it a universal panacea for society's ills. God desires and *requires* that His people hit life head-on! We must face our failures and seek solutions to problems, both individual and corporate.

No, praise is not an escape mechanism or a pair of crutches. It is not a matter of "just praise the Lord and everything unpleasant will go away." If the "things" go away, they have a way of coming back — perhaps in a different guise. But if the problem is still there, it must be faced and dealt with.

What *is* praise then? It is an intelligent act on the part of the individual. It has to come as a recognition of the

worthiness of the one to whom we offer praise.

Praise is meant to lead to worship. It doesn't always accomplish this, but it is one of God's ordained avenues for coming before Him. And that is true worship — coming into His presence. God has always provided a means for man to do this. There was the tabernacle and the ark at the time of the formation of Israel as a nation — a people peculiar and holy to the one true God. Later there was the temple in Jerusalem. God established the priesthood and the sacrifices. However, the majority of the Israelites only went through the motions of worship; and turned aside to offer sacrifice to the idols of their own choosing. Then came God's perfect provision — Jesus Christ. Hear Him tell the people of His day (John 4:23-24) about worship.

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

God has always protected the way into His presence, as well as providing the way. We saw in Ezekiel 44:4-16 that God is aware of both the outer and inner conditions of those coming to worship.

Worship necessitates a certain poise of our spirits — poised toward God, yet anchored in everyday down-to-earth living. In the Old Testament, the priesthood was charged with the responsibility of bringing the people into the act of worship. The sacrifices at that time were those of bullocks,

calves and turtle doves. Under the New Covenant, made possible by the life, death, resurrection and ascension of Jesus our Lord, a new priesthood was established. The veil into the holy of holies was torn in two and now each believer is to stand in God's presence as a priest and offer his sacrifice. The sacrifice has been changed, too — we are to bring the *calves* of our lips, which is the sacrifice of praise.

So, we see that worship involves action on the part of the worshiper. Psalm 100 offers a wonderful prescription for worship. There are six verbs in this Psalm, and verbs always denote action.

Let's move from the Old Testament to the New Testament and find some helps to worship. If you can hear me, understand and receive what I am saying, then put it into operation in your life, the Lord is going to call you up into a new realm in the Spirit.

First we listen in on Paul giving advice to the believers in Colosse (1 Colossians 3:16):

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Notice that Paul equates singing with grace in your hearts with the word of Christ dwelling within us. That is where we have been turning in our study of worship — to God's Word. Paul knew the effect of sharing psalms and singing hymns, as *Amazing Grace* and *A Mighty Fortress Is Our God*. He also knew the value of *singing spiritual songs*. This is an added dimension. Most worship services stop with the reading of the Word and singing the hymns.

However, people can quote Psalm 23 and sing the great old hymns and not even be saved. Believers can glibly quote Scripture and sing without either praise or worship resulting. Paul is speaking of a dimension of the spirit — and when Spirit and spirit meet — there is worship! Songs, hymns and psalms are designed to lead from praise

to worship — but there are two separate and distinct realms represented in Colossians 3:16.

Let's follow Paul in his teaching to the Corinthians. This is exceedingly important if we want to understand New Testament worship.

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also (1 Corinthians 14:14–15).

What does Paul mean by dividing praying and singing into two realms — one with the understanding and the other with the spirit? One is the realm of praise; the other the realm of worship. In putting aside the realm of the natural (the human understanding), we enter the realm of the spiritual. Our spirit prays and sings on a different plane. Spirit (our human spirit) meets God's Spirit. This is the realm of worship. Did not Jesus say, "They that worship him must worship him in spirit . . ." In other words, God is after your human spirit. He wants to fellowship the real you. But usually all we give Him is the soul realm — our limited human understanding of worship and prayer. We give Him the emotion — the soulish part of us.

Luke 1:46 pictures this dual relationship of soul and spirit beautifully. Mary, the mother of our Lord, expresses in this way her wonder and thanksgiving at the news of the coming of her child, who was to be the Messiah. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

First, *my soul doth magnify the Lord*. We are all familiar with a magnifying glass or mirror. With "our understanding," we magnify our God. With our will, emotions, and intellect we consider His greatness . . . His past and present blessings . . . His desires for us as His children. This results in praise. Our faith is being built up. He becomes bigger than our problems.

Now follow me here. This has been praise. Worship moves us into another dimension. Recall Jesus saying (John 4:23, 24 again) that the Father *seeks such to worship Him*? Multitudes pray. Some come into praise. But what about worship? Little wonder that God has to *seek* those who are willing to move into this measure of relationship with Him.

We want to be certain that when we speak of "soul" that we realize this part of man's being (his will, emotion and intellect) can be brought into harmony with his spirit; or it can be at the mercy of bodily desires and direction. Paul brought out this distinction in 1 Corinthians 3:1–3, using the terms *carnal* and *spiritual* to compare the abilities in receiving instruction, along with the evidences of these two stages of their spiritual development. Right now we are using *soul* in the enlightened sense — that of one who has learned "to keep under his body" (another of Paul's expressions used in writing to the Corinthians), meaning *under the control of his spirit*.

Man is an emotional and intellectual being with a will of his own. In Psalm 42:5, David communicates with his soul, "Why art thy cast down, O my soul?" The individual is in control of both soul and spirit. With our soul, we magnify the Lord. Then, even as Mary did, we can move from the soul realm into the realm of the spirit. As she formed the words, "*My spirit hath rejoiced within me*," she was moving from praise into worship.

Here I want to raise a question which we will be answering as we continue to investigate God's provisions for worship. Why did God give us the baptism in the Holy Spirit? So we could get goose bumps? It does afford us a heightened appreciation of our God; but, honestly, most of what we experience is *soul*. That is the soul that is in harmony with our spirits. But, nevertheless it is the soul realm. It is legitimate to minister to our souls, but God has so much more for us!

What do we mean by ministering to our souls? Do you ever go home after a hard day's work . . . you are

tired . . . you lie down and put some light classical music on the stereo . . . and just relax in its soothing and refreshing? That's taking care of your soul. It is an important part of our lives. *But it is spirit that God is after.*

All right, back to the baptism in the Holy Spirit. Jesus referred to this as "the promise of the Father" in Luke 24:49 and Acts 1:4. Do you know why? The Father wanted us to receive this promised power from on high. God gave us a new spirit at the time of our regeneration, or new birth; but He also gave us the baptism in the Holy Spirit. Listen to 1 Corinthians 14:2: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries."

The man who speaks in tongues is speaking to God; the one who sings in the spirit, sings to God. It is God's Spirit coming into my spirit enabling me to become a worshiper. In praise, I magnify the Lord. I sing, *Amazing Grace*. I don't think I have ever sung that hymn when it didn't move me; but that is my soul . . . that is praise. Most of us fail to enter into the realm where spirit meets Spirit.

Speaking in tongues is very important. You say, "I understand speaking in tongues is the least of the gifts." Well, where did you start to school? How many of you started with algebra? No, you start with ABC's. After you graduate with your doctorate in philosophy, you are still using the same ABC's — you have just learned to rearrange them. Why does God give us the gift of speaking in tongues? He wants us to pray and sing — spirit to Spirit. There is development and advancement in the spirituals just as there is in the intellectual and material. God wants and expects us to learn, to mature, and to come into the riches He has provided.

Are you ready for some down-to-earth ground rules for entering and enjoying worship? Have you come to the place where you are willing to (1) become a "Father-pleaser"; (2) learn and accept God's priorities in your life; (3) take your place as a New

Testament priest and permit Him to use you in worship and ministry? If so, perhaps these seven practical basics to worship will serve to capsule for you the thoughts we have been sharing.

1. *Come before Him with thanksgiving and praise!*

The Psalmist spoke of this as coming into His courts and into His presence. Whether it is in the privacy of your bedroom or study . . . in your car . . . in the church or group meeting — just do it — literally! Actualize and verbalize your appreciation.

Get quiet before the Lord. Ask, "Lord, what do You want of me? What is the direction of this meeting with You. Show me . . . teach me . . . make me sensitive to what You are doing." As you get all of that out of the way, begin to praise and thank Him. "I thank You for Your Word . . . for Jesus, my Savior . . . for my brothers and sisters in Christ . . . that I can be with them and You . . . You have been so good to me."

If you are in a meeting, by the time it starts, you are well on the road to worship. You have your own private camp meeting going. Come with thanksgiving. If you come grumbling, cantankerous and rebellious, don't expect to come into worship — unless God is especially good to you.

2. *Don't appear before the Lord empty — bring something with you!*

When we pray the *Lord's Prayer*, we are bringing something to Him. We are magnifying and praising Him. As we come in an attitude of gratitude for specifics, we are bringing the sacrifice of praise . . . the calves of our lips. Tell Him how grateful you are that you are before Him rather than at Joe's Bar . . . for guiding you in some decision or direction — in the purchase of a new car; for that raise you just received; for opportunity to minister to your neighbor. Bring something with you. Don't come with, "Lord, I wish You would do something for me. Eddie seems to get all the breaks. Here I am serving You . . . I've paid my tithes . . . I read three chapters in Your Word every day . . ." Do you

sense the difference?

3. *Seek to follow the leadership of the Holy Spirit!*

This takes some practice. We mentioned worship being a learned process of accomplishment. An important part of that process is that of becoming sensitive to the leading of the Spirit.

If you are driving along in your car, and the presence of the Lord fills the car, shut off the radio and get quiet before Him. Begin to praise. Don't cross the current of the Spirit as He is trying to lead you. Remember He is a Person with intellect, will and emotions just as you are — only on the divine plane.

This is one of the meanings of the phrase often used in the Word: "Wait on the Lord." Once while serving as a teacher at a Bible college, I came into the chapel and found a student beating on a chair and saying, "Oh, God! Oh God!" Upon asking him what the trouble was, he told me he was trying to get a hold on God. How far better to look to *Him for leading*, rather than trying to force His presence. It just can't be done that way.

Is it possible to enter into real worship when one is totally quiet? Certainly. I cannot fully explain what takes place, but the soulish man seems to move aside and the spiritual man begins to rise within you and the first thing you know, your spirit is worshipping the Lord! You find yourself in His presence as the Holy Spirit moves over your being — your intellect . . . your emotions and will. This, too, is a learned experience.

4. *Exert personal effort to participate and cooperate in the Spirit's leading — and His leading of the one directing a meeting.*

This pertains primarily to meeting in group worship. We must see a need to contribute if we expect to benefit. You should open your mouth and sing, praise, or pray at the leading of the one who is charged with the responsibility of bringing a "group" into God's presence. You may find others clapping their hands, raising their arms in praise. Join with them in their joy and you will find yourself

responding to the climate made possible by joint worship.

Plenty of excuses can surface at this point. "I'm just the quiet type . . . the Lord knows my name and address if He wants to give me any directions . . . I don't feel like it . . . I don't like it! . . . I just want to worship in my own little way." Could it be that underneath these reactions may lie a binding to religious tradition, or fear of what others may think of you, or even a hypocritical or disdainful attitude? I have never met anybody in my life who, on coming to understand worship, did not want to move with the Spirit in the group with whom they were assembled.

Remember Satan is circulating in the meeting, just as is the Holy Spirit. He is always on hand to interfere with worship — joint or personal. He would love to bring to your mind circumstances and trials that would cast down your spirit and rob you of your ability to worship. He knows "the joy of the Lord is your strength." Beat him at his own game. Follow the Spirit's leading!

5. Learn to press past condemnation!

Here, again, Satan enters the picture. He may taunt you with, "What are you doing with your hands up, you hypocrite? What about . . ." And he comes at you with all kinds of accusations. Just tell him that you know you are a rascal . . . that you did wrong . . . missed it . . . are now under discipline . . . and going to worship anyhow! The blood of Jesus cleanses us and worship changes us. Claim your inheritance and enjoy your privileges as a member of God's family.

6. Expect, with some effort and struggle, for praise to turn into worship!

We interject the phrase, "with some effort and struggle" because there are times when there is a problem, a resistance, or a heaviness which must be overcome in order to enter and enjoy worship. There are other times when praise and worship almost seem to flow together and you are meeting Spirit without any difficulty. The

Holy Spirit is the one who brings us into God's presence, but He must have our cooperation.

Man No. 1 (our body and soul) may put up many reasons why he doesn't want to cooperate. There may be physical, mental or emotional barriers which need breaking down. This is where speaking and singing in tongues proves a real help. The Holy Spirit will come to lend a hand with your infirmities and weaknesses. This is one of His ministries. He wants to help you break through whatever is hindering you from entering into worship. Give Him that opportunity.

7. Realize that worship will afford the following!

Worship will lead us into an increased vision in the "spirituals." This is the thought Paul brings out in 1 Corinthians 12:1 — "Now concerning spiritual gifts, brethren, I would not have you ignorant." The Father wants us to come to a knowledge and understanding of His gifts — given for our edification and edification of His body.

Worship will lead us to an illumination and revelation in every area of our lives. God desires we experience this advance. The Word will take on new meaning and light. Direction in daily living results.

Worship is a source of spiritual strength, growth and stability. I have never known a man or woman who knew how to enter and enjoy worship who was unstable in his personal relationships. Worship is designed to make the necessary changes and adjustments to bring this about. We may fool ourselves, and perhaps even others, with our ability to worship. But unless fruit is evident, there is a basis for questioning our experience, as well as that of others.

Worship is an ever-ascending experience. As you enter and enjoy it, you find yourself seeking opportunities to get off by yourself and open up to the Spirit's leading . . . and to join with other worshipers in the corporate ministry of praise and worship.

Finally, you can of course, spend your entire life in the realm of praise and never enter into worship as we have been considering it. However, this is the normal New Testament experience of entering and enjoying that the Father has provided and desires. He gives all of His gifts to enrich our worship so that He might fellowship with us . . . pour out upon us His blessings . . . and use us to bless others. ♣

A NEW FEATURE

READER PARTICIPATION INVITED

Each month *New Wine* Magazine unites its teaching around a particular theme, choosing for emphasis what we feel to be the Spirit's leading for our needs.

Beginning with the May issue, we invite our readers to submit articles dealing with the theme of the month. These will be evaluated by our editorial staff and *one* will be selected for publication each month.

The suggested length is 1500 to 2000 words (or four to six typewritten, double-spaced pages). See page 31 of this issue for instructions in submitting manuscripts.

The theme for the month of May is "Parents and Children." You should write from your own experience and observation.

Deadline for receiving *May* manuscripts is March 1st. Please address to: *New Wine* Essays, P.O. Box 22888, Fort Lauderdale, Florida 33315.

All published material becomes the property of *New Wine* Magazine.

Forum

DECEPTION

• DON BASHAM •

• GUEST PANELIST
JOHN HAGEE •

• CHARLES SIMPSON •

Deception is a word most of us would like to relegate to those extreme groups very obviously in error. However, as our Forum panel points out, deception is a far more serious threat to the "average" Christian than most of us realize. Without some spiritual safeguards we all become vulnerable to this devastating weapon of the enemy.



What is deception?

SIMPSON: A simple definition of deception is "believing something that is not true." However, there are degrees and variations of deception that range from merely being mistaken or poorly informed to delusions and states of total unreality. At some point, when one persists willfully in ignoring truth, he becomes deluded and under the bondage of an evil spirit. Adam and Eve are scriptural examples of deception. They believed a lie and acted upon it, and the result was contrary to their expectations.

HAGEE: In the natural realm, all parents can recognize deception in



A native Texan, John Hagee is the pastor and founder of Trinity Assembly Church in San Antonio. He is an author for Fleming H. Revell and Whitaker House. His published works include *Invasion of Demons*, *Sacandalous Saint*, and *Like a Cleansing Fire*.

their children. Your thirteen-year-old daughter *thinks* she knows everything. This is youthful deception.

The Greek and Hebrew rendering of the word "deception" means "to wander out of the path." God's Word is a lamp to our pathway but when we turn the lamp off and start following our impulses, which invariably are in error, we wander into a spiritual wilderness. God did not lead us there; we chose to go there when we abandoned the love of truth found in His Word.

BASHAM: Webster's Dictionary states

that deception "implies the imposing of false idea or belief that causes bewilderment or helplessness or furthers the [deceiver's] purpose." Further elaboration adds, "a leading astray from the truth, usually by deliberate deceiving." When one is "spiritually" deceived it means that he has mistakenly accepted some false revelation or teaching as a portion of genuine Christian truth.

The problem of deception is far more serious than many Christians realize. The writers of Scripture were certainly aware of the gravity of the difficulty since the word "deception," in its various forms, appears no less than 150 times in Scripture, according to *Strong's Exhaustive Concordance*.

How does a person become involved in deception when all along he "thought" he was doing what God was saying?

SIMPSON: Spiritual deception begins with self-deception. Jeremiah 17:9 pronounces the heart deceitful by nature. Unregenerate man prefers to believe what he wants to believe rather than the truth, for he has a prejudiced motive. One who is willing to believe a lie is a candidate for the assistance of Satan, who is the originator of the lie. 2 Thessalonians 2:10-11 warns that

those who do not love the truth will receive a strong delusion and believe a lie. And when Satan finishes his artful embellishment of a lie, it looks as good, and sometimes better, than the truth.

1 John 1:8 further warns us that if we tolerate sin in our lives and do not acknowledge it, but continue in religious pride, we deceive ourselves. Pride is the beginning delusion. Jealously, hatred, unforgiveness, immorality, pride, carelessness toward God are all conditions, when unrepented of, will bring on progressive spiritual blindness and deafness.

When we are corrected we choose either to repent or rebel. If we rebel against the Holy Spirit, we grieve the Spirit of true light and become a candidate for darkness, deception and delusion.

BASHAM: I would like to suggest five different ways in which people become involved in spiritual deception.

(1) *Scriptural ignorance.* Unfortunately, many Christians assume that because an experience is "supernatural" it must be from God. They seem to forget that Satan, the deceiver of our souls, also operates in the supernatural realm. Any revelation or experience which does not agree with the letter or spirit of Scripture is to be rejected.

(2) *An unhealthy longing for a "higher revelation" or a "deeper truth."* The desire for genuine spiritual experience is understandably strong in many Christians; but unless that desire is carefully guided and controlled, it can easily lead into experiences in the psychic realm which, while supernatural, are from the devil and not from God.

(3) *By coming under the influence of some powerful charismatic personality who, although a "miracle worker" may also be a false prophet.* The problem here is one of becoming enamored of the man who is the instrument of God's ministry instead of keeping one's eye on the Lord who gives the ministry.

(4) *By "spiritualizing" Scripture.* Many Christians have fallen into serious deception by "spiritualizing" Scripture to such an extent that the Bible no longer means what it says. To them every scripture has a "secret" meaning known only to the "spiritually mature." Satan has wrecked havoc in the Body of Christ by this attractive method of deception.

(5) *By deliberately rejecting genuine spiritual revelation.* It seems to be a spiritual law that if you reject the real you will embrace the counterfeit. This has been verified hundreds of times by learned ministers of the Gospel, who categorically deny the current outpouring of the Holy Spirit and the restoration of the charismatic gifts, only to end up endorsing and participating in various kinds of occultism such as witchcraft, astrology and spiritualism, always under the guise of "seeking after truth."

HAGEE: Expanding a little on Don's list, I would like to state that *basic disobedience*, i.e. committing an act that is in violation of the Scripture, and knowing while you are doing it that you are wrong, is one sure way to enter into deception.

To illustrate, a minister in counseling with me confessed adultery. Anyone knows this is a scriptural violation. But this minister was beginning to enter into deception because God was still blessing his ministry. We must know the Scriptures and we must follow the commandments of God completely without question. Satan has a legal right to use his tool of deception on us if we refuse to study God's Word. It is said of the New Testament Church that they "searched the Scriptures daily" (Acts 17:11).

People also enter into deception when they pursue a goose-bump gospel. These people insist that God direct them by dreams, visions, prophecies, and fleeces, refusing to recognize that these are exceptional, not normal, methods for finding God's will for their lives.

In conclusion, I would like to make

two observations. First, deception is a normal Christian characteristic. A person who says, "I've never been deceived" is either so basically dishonest he refuses to admit it, or already so deceived that he is completely unaware of it. Secondly, God holds each of us responsible for our behavior and our choices that lead us into wilderness places. We never have a license to point a finger at another person and say, "He is totally to blame for my deception." He may be partially to blame, but you are the one who made the final decision to follow his advice.

How can a person tell if he is involved in deception?

BASHAM: This question presents us with a real dilemma, since the nature of deception is such that the one caught in it is, for the most part, unable to recognize his entrapment.

This very problem serves to reemphasize the necessity for Christians to seek and find spiritual authority over their lives. It seems that the majority of Christians who end up in deep deception are those who continually reject the advice and counsel of Christian friends who saw their peril and tried to warn or correct them.

If a man is still free enough in his own spirit to seek correction, there are some simple tests by which he can check his "revelation." (1) Does it conform to Scripture? (2) Is there any aspect of the revelation which rejects or belittles personal holiness or the scriptural standards of morality? (3) Does the "revelation" exalt Jesus Christ alone, or does it involve angels or other supernatural "revelators"? If it involves any other agent of revelation apart from Jesus or the Holy Spirit, it is a false revelation.

SIMPSON: As Don said, I am not sure that a genuinely deceived person can know that he is deceived. If one knows that he is wrong, then he is not

deceived, but simply refuses to see the truth. He is however, a candidate for deception.

A deceived person can recognize inconsistencies in his life if he is willing. He is deceived if he thinks he is "spiritual" while tolerating activity in his life that God's Word condemns (i.e. bitterness, unforgiveness, adultery, rebellion, etc.); if he pursues revelations, gifts, visions, etc. while neglecting practical areas of obedience in his family, job and among the fellowship of Christians; if he is a hearer and not a doer of the Word (James 1:22-27); if he thinks everyone who disagrees with him is deceived; and if he tends to become evasive when challenged or corrected. These are some of the conditions that accompany the deception process.

HAGEE: I found myself involved in deception when I began explaining away the plain simple truth of the Scripture. We need to beware that we are not blocking out areas of God's Word as irrelevant to 1975 believers! It was a shock to me when God very forcefully revealed that I had been deceived. It was not easy to stand in front of my congregation and say, "I've been wrong," but it was necessary, and when I did the blessings of God were beyond numbering.

Another way we can tell if we are in deception is if we depend on external things to produce an internal feeling of righteousness. For example, if you feel your dress and hair must be a certain length, or your face pale as a corpse to be holy, then you are in deception. Holiness is an inward likeness to God and is not produced by modes of dress.

Finally, you can tell if you are deceived if you become a member of a very exclusive spiritual group. When your revelations are so "deep" no one can grasp them; so mysterious you can't share them; you had better get out of that group!

How does a person get free of deception?

SIMPSON: 1 Corinthians 3:18 says, "Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise" (NAS). The only way a person can learn true wisdom is to humble himself. If pride is the beginning of rebellion, and rebellion is the beginning of deception; then humility is the basis for submission, and submission is the grounds for true revelation and maturity.

BASHAM: Religious or spiritual deception is extremely hard to break since it most always involves supernatural, demonic forces. But if a man is willing to forsake anti- or extra-scriptural revelation, and by faith embrace scriptural revelation only, he can be set free. Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32).

Usually it takes not only a recognition of the error, but a full public confession of guilt, plus a total renunciation of the error. Even after that, the ministry of deliverance may be required to free the person from the torment of the seducing, deceiving spirits that have dragged him into the snare of deception.

HAGEE: Since I have been deceived, I will share from personal experience the steps necessary to free one involved in deception. (1) Admit you have been deceived. (2) Refuse self-pity and take your medicine. Refuse the temptation to say, "It is their fault." Do not finger-point at the prophet or your family or the respondents of the Gallup Poll you took while trying to find truth. Simply say, "I blew it."

(3) Be completely honest! Let everything in your life come under scriptural investigation. Let the light of the Holy Spirit come in and watch the bugs in your life run for the woodwork!

(4) Let God perform surgery on you. You have two alternatives as a Christian — to be pruned or purged! Neither is very exciting. It hurts for God to cut the unproductive limbs out

of our spiritual tree, but it is better than being purged in fire.

(5) Get alone with God. The path out of deception leads to some place where you and God can be alone for two or three days. Take your Bible and notebook and go to the country or to a motel room. Close the door and pour your heart out to God in the spirit. Afterwards, it has been my experience that the Spirit will bring things to your mind to do. Write them down and you will begin to see light at the end of the dark tunnel of deception.

Are there guidelines (or prevention) against becoming involved in deception?

SIMPSON: Since the Lord himself is the one who keeps us from deception, we should humble ourselves before Him and declare His lordship over us. The proof of His lordship will be our quality of love and commitment to the brethren.

Deception is spiritual darkness, or a lie. Its counterpart is light and truth. 1 John 1:7 promises us that "if we walk in the light [truth], as God is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Walking honestly before God and the brethren is the best way to stay free of self-deception and ultimately spiritual deception. Regular fellowship keeps the cleansing life flow working in our lives.

HAGEE: The foremost consideration for every Christian in preventing deception is, How good is my scriptural foundation? Going beyond your foundation is certain spiritual disaster and deception.

Second, bloom where you are. Stay where God places you and stop desiring the ministry God has given to another. If the Lord has given you the ministry of carrying a bowl of beans to the neighbors in need, don't demand He give you the gift of miracles. Serve well where He has put you and thank



SIMPSON:

"Spiritual deception begins with self-deception."

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"When one is spiritually deceived, it means that he has mistakenly accepted some false revelation or teaching as a portion of genuine Christian truth."



Him for what you have.

Third, be normal! Don't try to act spiritual. It is not necessary to walk around with trembling lips and quivering hands, jabbering about a forty-day fast you just completed. You can be normal, enjoy life — even smile — and be truly spiritual.

Fourth, watch your motives. You can do a good thing for a bad reason and suffer divine judgment. *Why* you do something is more important than *what* you do or *how* you do it. Only you know truthfully why you serve the Lord as you do. Some have their reward here who perform for their own self-gratification. Those who serve Him have their reward later.

Fifth, avoid deception by being in submission to a spiritual head. Everyone must find his place in God's chain of command. Not to do so invites deception. Jesus was submitted to the Father; Paul to Jesus; elders to Paul; believers to elders; wives to husbands and children to parents. Sheep who have no shepherd are the delight of wolves who will devour them. Get spiritually submitted! 🍷

Next month our FORUM will discuss the topic of "Holiness." Rev. Jack Hayford of Van Nuys, California, will be our guest panelist.

BIBLE STUDY ANSWERS

(1) The ways of death. (2) a. rebellion; b. lying; c. no desire to hear God's Word. (3) In the heart. (4) a. Worship; b. If we say we have no sin; c. unbridled tongue; d. worldly wisdom; e. thinking too highly of himself; f. Not being a doer of the Word; g. Money matters. (5) Business or merchandising. (6) a. Hold fast good teaching; b. Exhort each other daily; c. Put off the old man; d. Prove all things; e. Know your teachers; f. Grow up. (7) a. Paul; b. Believers in Corinth; c. Eve; d. The serpent — or Satan; e. false preaching; f. To corrupt their minds. (8) a. Ananias and Sapphira; b. The Holy Spirit; c. Death. (9) False prophets; false Christs; false miracle workers; false diviners; false apostles. (10) Be sober; be on the alert; resist; put on the whole armor of God.

ECHOES

Continued from page 22

cessors, as well as dramatic drops in box office receipts.

(4) Gatherings for united prayer and witness are on the increase. Charismatic priests, old-time Pentecostal preachers and mainline charismatic pastors are sharing ministry. The result has been miracles of healing, both physical and spiritual. One Ulster drunk, after seeing nuns and Protestants together, remarked, "This is the kind of Christianity I want!" He gave his heart to the Lord. Surely this fulfills John 17:21.

(5) Any who believe with those who are faithfully expecting an outpouring of the Holy Spirit in Ireland in 1975, and who would be prepared to commit themselves to prayer (and fasting) on a

NOTE: In an attempt to keep abreast of our readers' needs, we are considering changing or deleting the Bible Study feature. We would like to hear our readers' opinions.

HOW TO SUBMIT A MANUSCRIPT

New Wine Magazine receives many manuscripts which we must reject because they do not meet our needs with regard to subject matter, style, etc. Therefore we have listed a few suggestions on how to submit a manuscript for publication.

(1) Study past issues of the magazine to see what type of material is generally published (i.e. devotional articles, inspirational pieces, teaching, testimony, etc.)

(2) Conform as closely as possible to the style and form of the magazine (i.e. biblical references, punctuation, capitalization, etc.)

(3) Type the manuscript on one side of the paper, double-spaced. Be sure your name appears on each sheet of the manuscript.

(4) Enclose a self-addressed and stamped envelope if you wish to have your manuscript returned.

All published material becomes the property of *New Wine*.

definite day or week during the new year, are invited to join this prayer endeavor.

GERMANY CONFERENCE PLANNED

A Christian Leadership Conference is planned for February 13–21 in Munich, Germany. It is sponsored by Christian Books Unlimited, Inc., Montreat, North Carolina, and will serve military personnel and other interested persons in the area. Speakers will include Richard C. Fulmer, Bob Grant, Adger McKay, Bob Mumford, John M. Poole and Chaplain Curry N. Vaughan, Jr. Coordinating arrangements for this tour-conference combination, is — Mr. Jim Johnson, P.O. Box 1001, Montreat, N.C. 28757. 🍷

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