



The Fourfold Gospel Witness

Edition 7
Fall 2012

Free
Publication

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To Fight the
Good Fight.

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WAR SPIRITUAL
WARFARE



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PO Box 831313
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The Fourfold Gospel Witness

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P.O. Box 831313
Ocala, FL 34483
The Fourfold Gospel Witness.
(Celebrating Jesus Christ as Savior,
Sanctifier, Healer and Coming King)
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Welcome...

To our latest issue of our newspaper. We do hope there is something in this issue that will assist you in praying back the darkness in your community.

The theme in this issue is Spiritual Warfare.

This is a great need in our day and age particularly as we see the darkness gathering around us. We need valiant spiritual warriors to pray back and fight back the darkness of evil that is all around us.

I hope these articles will stir up within you a desire to be that spiritual warrior in your community.

We would be interested in hearing your story of pushing back the darkness in reaching your community for Jesus Christ. It would be our delight to share with our readers what God is doing through your ministry in your community. Who knows, your story may be the inspiration God uses to challenge many hearts to press forward and pushed back the darkness.

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The Fourfold Gospel or the fullness of Jesus
A. B. Simpson

What do we mean by the fourfold gospel? Certainly not as some people imagine the four gospels by Matthew, Mark, Luke and John. Nor do we mean that the blessings of the gospel are But we mean that there are four messages in the gospel which sum up in a very complete way the blessings which Christ has to offer us and which it is especially important that Christians should emphasize today.

We sometimes express this summary in the following formula: Christ our Saviour, Sanctifier, Healer, and Coming Lord.

CHRIST OUR SAVIOUR

By this we mean the first great blessing which the gospel offers to sinful men: forgiveness, justification, and eternal life through faith in the Lord Jesus Christ.

Well, you may say, there is nothing in this that all Christians do not accept. Perhaps this is true in a sense. And yet is it not also true today that many in the church are getting away from the old gospel in its simplicity? Many are ignoring or making light of sin and its penalty. The doctrine of future punishment is unpopular and the tendency of modern thought is to explain away the authority of God's holy law and the certainty of retribution and judgment. We believe that sin is not misfortune, infirmity, heredity or the result of any mere combination of circumstances; but willful disobedience, enmity against God and the working out of a nature wholly depraved and utterly dead in trespasses and sin. It is beyond the power of recuperation or self-improvement and there is no help or remedy for it but infinite grace and power.

And how many today are explaining away the atonement of Jesus Christ as well as the malignity of sin. Of course, if sin is not a hopeless disease it does not need a divine remedy. Therefore, loose ethical principles will lead to corresponding laxity concerning the doctrine of expiration. The cross of Christ with many in our age is merely a symbol of heroic sacrifice and an example of love and long-suffering. We believe that "Jesus Christ died for our sins according to the Scriptures"; that His sufferings were vicarious, the just for the unjust; that His life was a ransom for our forfeited lives; that we are redeemed through His precious blood, justified by His death and resurrection, righteous through His righteousness, and accepted in His name. And we believe that this free and full salvation is sufficient for the whole world, and that this gospel of His grace is committed to us as a trust to be proclaimed to all our fellow men, for God will have all

men, to be saved and to come to a knowledge of the truth.

We believe that this salvation is offered to all men freely through repentance and simple faith in the Lord Jesus Christ, and that the moment a sinner accepts this Gospel and receives Christ as His Saviour, his sins are forgiven, his soul is regenerated, he becomes a child of God and an heir of glory and has "access by faith into the grace wherein we stand," and all the rights and privileges of the family of God.

Dear Friend, is Christ your Saviour? And are you doing your best to be a witness for His salvation to your fellow men?

CHRIST OUR SANCTIFIER

The very name of sanctification has become associated with phrases, fads and fanaticisms that have made it distasteful to many persons. Holiness is confounded with sanctimoniousness, Pharisaism and self-perfection and the devil has set up hit scarecrows all along the way to frighten God's children

away from their heritage of blessing.

The holiness we teach is neither more nor less than this: The Lord Jesus Christ Himself so dwelling in our hearts and so walking in our steps that we shall live like Him. It does not minister to our pride or self-sufficiency for before we can receive it we must come to the end of ourselves and never become self-constituted or self-sufficient apart from Christ, but live a life of simple dependence moment by moment on Him alone. Therefore it is on the one hand the easiest life to live because we do not need to climb up to some high attainment, but simply take Christ Himself as He meets us on the level of our nothingness and continually draw from His grace and strength for all our needs, trials and triumphs. On the other hand, it raises us infinitely higher than the highest human perfection because its standard is not Adamic perfection but Divine holiness. It takes us in our nothingness and it gives us His fullness. And all this we receive by simple union with Him. We do not have to attain to it, but we obtain it as the gift of His grace bestowed as

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THE SIMPSON FILES

A. B. Simpson

“That ye may know the exceeding greatness of His power to usward that believe.” (Ephesians 1:19 KJV)
“According to the power that worketh in us.” (Ephesians 3:20 KJV)

Continued from page 3

freely as His precious blood and His eternal salvation.

Two simple steps take us into all this fullness of blessing, namely, the yielding of ourselves in complete surrender and the receiving of Christ by simple faith, and thenceforth abiding in Him by the same two links of yielding and trusting to the end even as He Himself has said, “As ye have received Christ Jesus the Lord, so walk ye in Him.”

The divine agent in this blessed experience is the Holy Spirit. It is His province to reveal the Lord Jesus to us as our Sanctifier, and then to minister Him to us moment by moment for the supply of every need in our spiritual life. Therefore the baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus, the Spirit does not act apart from Christ, but it is His to take of the things of Christ and show them unto us.

Standing in the background Himself He makes the person of Christ the object of our faith, fellowship and love, and while it is true that our deeper life is the fruit of the Spirit, it is also true Christ Himself “is made unto us of God our wisdom, righteousness, sanctification and redemption.”

We also believe, and this is the emphatic point in our testimony, that this experience of Christ our Sanctifier, marks a definite and distinct crisis in the history of a soul. We do not grow into it, but we cross a definite line of demarcation as clear as when the hosts of Joshua crossed the Jordan and were over in the promised land and set up a great heap of stones so that they never could forget that crisis hour. Beloved, have you crossed your Jordan and entered your promised land?

CHRIST OUR HEALER

This is the part of our testimony which usually provokes the strongest oh criticism, or, at least, questioning. But there never was a time when the people of God were needed to be taught the simple Scrip-

The Exceeding Greatness of His Power

These disciples had already received the baptism of the Holy Spirit. But the apostle prays for them that they may receive such an illumination of the Holy Ghost as will enable them fully to comprehend all the greatness of His power for them.

I. The particular blessing which forms the subject of the apostle’s prayer is power.

When we think of the forces with which we are surrounded, many of them malignant and destructive, and then when we realize the weakness of man himself, the need of power becomes very plain. The human infant upon the stage of being is the

tural doctrine of physical redemption, or Christ for the body.

We do not mean by this any of the false teachings connected with Christian Science, Emmanuelism, or faith healer’s. This is not a matter of professionalism in the hands of miracle workers and mercenary traders in human suffering and sympathy. When you find people selling any of the gifts of Christ you may well draw back and remember Simon Magus. We mean simply this, that the Lord Jesus has purchased and provided for His believing and obedient children physical strength, life and healing as freely as the spiritual blessings of the gospel. “He bare our sicknesses” as well as our sins, and from His risen life and living, touch our faith may still take health and strength until our life work is done. We do not need the intervention of any man or woman as our priest, for He is the Great High Priest, able to be touched with the feeling of our infirmities, and it is still as true as ever, “As many as touched Him” are “made perfectly whole.”

The conditions of this great blessing are, first that we are wholly yielded to Him so that we should use the life He gives for His glory and service. Second, that we believe without doubt the promise of His Word for our own physical healing. And thirdly, that we abide in Him for our physical life and draw our strength moment by moment through personal dependence upon Him.

Is not this great blessing of the full gospel worth believing, receiving and telling?

CHRIST OUR COMING KING

Here again we face a cloud of errors, delusions, false prophets and wild speculations, so that many have been frightened away from prophetic study and the blessed Hope by the counterfeits which the great adversary has sent forth to discredit the truth. By the doctrine of the Lord’s personal coming we do not mean that any of us can set the day or prophesy the times and seasons which the Father hath kept in His own power. We

most helpless of all creatures. The baby tiger can defend itself, but it takes one-third of the average duration of human life for a human being to be able to take care of itself. Then man’s moral and spiritual weakness are still greater, for he possesses within his own breast all the tendencies and forces of fallen nature, and behind these are mighty spiritual powers and personalities which are arrayed against him in the great conflict between good and evil. Only the power of God can give to him the victory against these overwhelming powers of evil.

Then when we consider our mighty task as Christian workers for the kingdom of God in the face of the world, the flesh and

may approximate periods of prophetic fulfillment, but we shall be kept watching in the deepest humility until the very end.

The one supreme point in this testimony is that the Lord Jesus is coming personally to this earth again. It is not a mere spiritual coming either at death or in a deeper experience of the Holy Spirit, or the spread of the gospel throughout the world, but it is the coming of the Lord Himself as literally and personally as when He went away. His coming is not going to follow, but bring the millennium — His own glorious reign of righteousness and peace.

There may be many points of minor opinion about which we can all agree to differ. The one important matter is that we shall be looking for Him, longing for Him and living under the power of the age to come.

This blessed Hope is indeed a mighty spiritual force leading us to lives of holiness and watchfulness and especially to earnestness and faithfulness in helping to send the gospel as a witness to all our race. For, “This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come.”

Is not this a simple, a Scriptural and a glorious gospel as broad in its scope as it is deep and high in our personal experience? Every section of the great circle needs every other. Every part is strengthened by the whole. The gospel of salvation is but one chord in the heavenly music. Christ our Sanctifier makes a fuller harmony. Christ our Healer adds a still richer chord, and finally Christ our Coming Lord swells the harmony until it mingles with the everlasting chorus which they sing around the throne.

The Church needs this larger gospel today as an antidote to error, a remedy for failure, an answer to the cry of every human heart and an inspiration to the loftiest faith and hope and love. Shall we take it for ourselves and then shall we give it as our holy trust to all within our reach and thus prove that it is indeed the whole gospel for the whole man and the whole world?

the devil, still more do we need the almighty power of God for the pulling down of strongholds, and the building up of truth and righteousness. Therefore in setting up His kingdom, and committing it to His disciples, the Master’s special promise was, “Ye shall receive the power of the Holy Ghost coming upon you.” “All power is given unto Me in heaven and earth, and lo, I am with you always, even unto the end of the age.”

Let us not fail to note that it is His power, not ours, that is promised. We are not to be made individual forces, but simply instruments for the power of God to work in us and through us. And when we talk of His power at once the very name of God becomes significant of omnipotence. We look up to the heavens above us, we think of the myriad suns around which still vaster myriads of worlds revolve, held in their orbits by an unseen attraction. We read of our own little globe that “He hangeth the earth upon nothing” and yet it fulfills its circuit at the rate of almost a million miles a day, without a vibration or collision. We think of the magnificent power of the lightning, the ocean and the hurricane, and the mote silent, but more potential forces bringing the springtime and the dawn, and our admiration and veneration clothe themselves in the language of inspiration, “Great is the Lord, greatly to be praised. His greatness is unsearchable. All Thy works shall praise Thee, and Thy saints shall bless Thee.”

And then we turn to the story of redemption and we read that mightier than all the physical and material forces of the universe is the power which “God wrought in Christ when He raised Him from the dead, and set Him at His own right in heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come” (Ephesians 1:21 KJV). Christ is Himself called the power of God and the wisdom of God. Mightier than all the movements of the wheels of nature is the potency that accomplished the task of the world’s redemption.

Indeed, it is not hard to see even in the natural world that the most powerful forces are not material forces. The unseen law of gravitation is mightier than all the worlds it moves. The gentle influence that brings the dawn and the spring is greater than the cyclone and the conflagration. The quiet electric currents that are always present in the air, vitalizing the atmosphere and energizing all nature are far greater than the sudden outburst of the lightning and the thunder. And so the power that opened the sealed tomb, which changed the heart of the dying thief, that converted Saul of Tarsus and that has led millions of sinful men to God is far greater than any form of material force which science discloses or seeks to explain.

II. It is according to this mighty power, which God has already wrought in Christ that He is ready to meet us in blessing and manifest in us and through us, His grace and power.

The standard for faith and prayer has been created already, and we may ask and expect according to the exceeding greatness of the power that He wrought in Christ when He raised Him from the dead and set Him at His own right hand. That mighty miracle of omnipotence suspended for the higher purposes of grace all other laws and forces. The Son of God has been exalted far above all might and dominion. There is no law in the universe, so far as mere power is concerned, which His resurrection has not transcended. There is no being in the universe over whom He is not supreme. There is no authority in the universe, which can dispute His sovereign sway. He is Head over all things to the church, which is His body. All the operations of providence, all the administration of government is controlled by the one great purpose, the good of His church. It is hard for us to fully realize this tremendous fact. Only the omnipotence of the Holy Ghost Himself can lift our faith. To this supernatural and supreme elevation, God is ready to do for each of us as much as He did for Christ when He set Him at His own right hand. And Christ is there for the very purpose of sharing with us, His people, all the power, which He has inherited and assumed. “All authority,” He says, “is given unto Me in heaven and in earth, and lo, I am with you all the days, even unto the end of the age.” Shall we ask the Spirit of Illumination to open our eyes and show us this transcendent vision of our rights and privileges as the children of the resurrection and the joint heirs of His kingdom and His throne?

III. The principle on which He manifests His power to us. “He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”

This is a second standard. The one is Christ’s exaltation. The other is our spiritual capacity. We can receive no more than our spiritual qualifications fit us to bear. No naval commander would think of loading a piece of ordnance with a heavier charge of powder than the material in the gun would allow. Otherwise, it would only explode and be the cause of disaster and destruction. God cannot give to us or manifest through us more of His power than we ourselves are able to hold and use, He gives to each one “according to his several ability.” Therefore the apostle prays in Ephesians 3:16, “that they may be strengthened according to the riches of His glory, by His spirit in the inner man” to such an extent that they can “be filled with all the fullness of God.” Our outward blessings, our service for God and the endowment of His power upon us must depend upon the measure of our individual faith and consecration. There are some Christians who are so little dead to self, that if they were greatly used in the service of God, would be sure to become vainglorious, self-conscious and dangerous. Others are so defective in the spirit of wisdom that they would become

fanatical and extravagant. There are others again who would be simply frightened and overwhelmed by the manifestation of His Power. Perhaps others would shrink from the self-revealing light of His holiness and the uncompromising obedience, which would be required of them. Therefore, there must be spiritual preparation for the power of God, and for this reason our salvation and sanctification take precedence of the special gifts of the Spirit and the spiritual ministries for which they are bestowed.

IV. The manifestation of His power.

There are three forms in which we need the manifestation of divine power. The first is His power in us, in our salvation, regeneration and entire sanctification, and then in all the deep experiences of our Christian life.

The second is His power for us. This we need in answered prayer, special providences and divine interpositions in the emergencies of our life. It is here that the providence of God is manifested and that He has invited us to call upon Him and He will show us great and mighty things. Therefore, He brings us into hard places that He may manifest His power in taking us through them, and glorifying Himself in them. And it is here that He is “able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.”

The third direction in which we may claim His power is on us, by us and through us as the instruments of His service, and the workmen whom He employs in building up His kingdom. He does not send us on our own charges, but supplies the resources and gives what He commands. Now it will help us if we gather up under these three lines of religious experience some of the specific promises of power that authorize us to claim the exceeding greatness of His power to usward who believe.

1. We need divine power for the ordinary duties and trials of life. Just as in the natural world, much of God’s power is manifested in a very quiet way. It is the innumerable blades of grass that grow on every hillside, in the particles of air that sustain our breathing life, in the electrical forces that are always present even when no lightning flash illuminates the sky. So in the spiritual world, the largest part of Christian duty belongs to the commonplace and it is here we need to claim the sustaining strength and enabling grace of that blessed Holy Spirit, who is given not only for the great things, but for the quiet places and the ordinary necessities and occupations of our simple everyday life. How precious is the promise of His power for these places! “He giveth power to the faint, and to them that have no might He increaseth strength. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.”

2. Power for the great emergencies and painful trials of life is our promised

inheritance. "Strengthened with all might according to His glorious power, unto all patience and long suffering with joyfulness." There is nothing for which we need more power than to suffer, and especially to suffer long, and more especially to suffer wrong and suffer long with joyfulness.

"Love suffereth long and is kind, is not provoked, beareth all things, hopeth all things, believeth all things, endureth all things."

3. Power for weakness, insufficiency and utter failure and helplessness. For the greatest truth in Christian experience is a paradox. "My strength is made perfect in weakness." "I take pleasure in infirmities that the power of Christ may rest upon me, for when I am without strength then am I dynamite." God is ever bringing us into these situations just in order that we may find that the power is not ours but His, and that we may have an opportunity to measure up to the exceeding greatness of His power to usward who believe,

4. Power for our physical needs, for the promise includes strength for the body as well as the soul and spirit, and we may be made partakers of the resurrection life of Christ even in our mortal frame, and

strengthened against infirmity, disease and toil until our life work shall have been fully done.

5. Power against temptation. "Be strong in the Lord and in the power of His might, for we wrestle not against flesh and blood, but against principalities and powers in heavenly places." We have no business to be weaklings, or we shall surely be crushed beneath our cruel adversaries. Weakness becomes wickedness and the darkest pages of Bible history contain the story of men like Ahab and Pontius Pilate who perpetrated the most atrocious crimes, because they had not the strength and moral courage to obey their own convictions.

6. We need strength to stand prepared for the coming of our Lord. Rotherham translates the striking passage, Luke 21:36, "But be watching in every season, making supplication, that ye may gain full vigour, to escape all these things that are about to be coming to pass, and to stand before the Son of Man." Like the sawdust and the steel filings, under the influence of a powerful magnet, so shall it be when the great Parousia shall summon the souls that are fit and ready for the meeting in the air. The weak and earthbound souls shall remain unmoved while those that

have been spiritually quickened, strengthened and prepared for that glorious day shall respond to the mighty attraction from above, and fly to meet the Lord in the air. The translation of the saints is to be by faith, and the great law of the fitness of things will appear in that solemn hour when the vessels prepared unto glory shall stand in their lot and the others shall go to their own place. God is gathering out and making strong by spiritual discipline a chosen people for the day of His coming. Let us watch and pray always that we may have vigor and strength to stand before the Son of man.

7. Power for us in answer to prayer, in deliverance from danger, in the special providences of God, in hours of emergency and

situations of need. The providence of God keeps step with the Holy Ghost, and "God is able to do exceeding abundantly for us" "according to the power that worketh in us." He that led Israel of old by the wonders of His presence; He that went with Joshua through the conquest of the land; He that without a single miracle, and yet by a score of supernatural marvelous interpositions, worked out the stories of Esther, Ezra and Nehemiah in the days of the Restoration; He that so often rescued His persecuted people by marvelous deliverances in the days of the Waldenses and the Covenanters; and He who on the mission fields of modern times has been repeating the wonders of Pentecost is still able to honor our faith and answer our prayer in the hardest places, and the most impossible situations "through the exceeding greatness of His power," and even "according to the power which He wrought in Christ when He raised Him from the dead."

8. Power in prayer. There is no ministry more effectual and more dependent upon the almighty power of God. The highest prayer is described as an agony, a divine energy, a mighty in-working, a knocking until the door is opened, a groaning, which cannot be uttered, and a working according to His energy which worketh in us mightily. This is the prayer of the Holy Ghost. This is the prayer, which carries with it the consciousness and the confidence of its answer. Such prayer, are deeds and miracles of power, and such miracles are the privilege of every child of God who is willing to prove the power of Jesus' name.

9. Power to lead souls to Christ. This is the most important of all spiritual ministries, and the most dependent upon His enabling. But He will convict the world of sin and righteousness and judgment. If our heart is wholly yielded to Him, He will use us to bring men to God.

10. Power to help our fellow Christians, to shepherd His sheep and lambs and to be faithful to our several trusts in the church of God. The parent needs this power to be true to his children. The Sunday school teacher needs it to shepherd his lambs. To every soul some trust is given. Perhaps it is your friends, or the many friends over whom God has given to you strong personal influence. To that extent, you are their shepherd, and there is no more potential or sacred ministry than that of rightly guiding, elevating and establishing the men and women to whom we may be helps or hindrances in their highest interests. Only the power of God can make us real Christ to them and bind them to our hearts by everlasting bonds of mutual blessing. God has created every one of these relationships as a sacred trust, and perhaps there is no single influence that has more to do with the formation of character than personal friendship.

11. Power to fulfill our special ministries in the church of Christ. The apostle has fully unfolded the various ministries and gifts of the Spirit and taught us that some gift is bestowed on every faithful servant and that

Spiritual Warfare: Fact or Fad

Keith M. Bailey
Pikeville Kentucky

The last two decades have experienced a greater interest in spiritual warfare than in most generations. The publishing industry has played a role in this development. Recently, I entered a store that had a large section of Christian books for sale. One long shelf was comprised only of books relating to spiritual warfare. On closer examination, I found many were somewhat shallow "how-to-do-it" books on the subject. This kind of literature indicates a popular interest in the doctrine.

In all fairness, it must be said that the publishing industry has produced sound and credible books on spiritual warfare. They have also brought into print some of the best literature from over the last 400 years on biblical demonology.

To answer our question, is "spiritual warfare" a fad or fact we must define the term "spiritual warfare." It is a popular expression for biblical demonology. It simply means that Satan and the demons are a reality with which individual Christians and the corporate church must deal. The problem is not just peculiar to one age of the church. The people of God must contend with the powers of darkness from the apostolic age until the second coming of Christ.

The apostle Paul when writing to the church at Colossae revealed a marvelous truth about this great controversy. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" (Colossians 1:12-13 KJV).

Right up front Paul points out who we are and what is our position. God has already done all that needs to be done to defeat the power of darkness. The power of darkness is an accurate description of all that Satan and his cohorts do. Darkness, terror, pain, fear, deception, evil, sorrow, are the words that define this awful darkness.

The apostle made plain that those redeemed by the blood of Christ have been transferred out of the power of darkness and into the kingdom of Christ where they live as saints of light. As believers, we have received assurance that we are not in the dark but walking in the light.

It is true that the first level of spiritual warfare is the encounter of the believer with the powers of darkness. Its just manifestation

continued from page 6
each of us may be equipped and endued for the most useful service to which our natural talents or our providential surroundings adjust us. No one need say, "I am but a child, I cannot speak." God gives what He commands and enables for what He asks. Shall we claim our full inheritance of power and rise to all the possibilities of our heavenly calling?

Finally, let us never forget that the power is His, not ours. We are not supplied by storage batteries, but overhead wires.



is temptation. Do not ever take it lightly. Every temptation we face comes from the deliberate, hateful, evil mind of Satan. Our Lord not only defeated the temptation in the forty days of His desert experience but He defeated the Tempter at the cross. Christ spoiled principalities and powers; He made a show of them openly, triumphing over them in His cross. (Colossians 2:15).

Christ has defeated the powers of darkness and shares His great victory with those who are born again and bought with His blood.

What a helpful provision Christ made for us for the warfare is the whole armor of God. James M. Gray, former president of Moody Bible Institute, wrote a classic book on the Christian's victory over the evil spirits. He said, "Paul's letter to the Ephesians fol-

lows with the revelation of the conflict in which Christian believers are engaged in this matter, together with a description of the protection to be taken and the weapons to be used for victory and the assurance of its attainment if the command is obeyed." (James M. Gray, Spiritism and the Fallen Angels, New York: Fleming Revel, 1920, page 107).

Paul in one statement pictures the nature of spiritual warfare as it relates to the individual Christian. He said, "For we wrestle not against flesh and blood, but against principalities, against pow-

ers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12 KJV). Our problems are not people but the devil and the demons. Spiritual warfare then is not a fad but a cold, hard fact. Consequently, the Scriptures present this truth against the backdrop of Christ's full victory over the enemy. We are not fearful victims but enjoy by Christ's power the blessing of being an overcomer.

Peter exhorts the saints to be realistic about their warfare. Make it a habit to cast all your care on Christ. Be thoughtful and watchful because your adversary, the devil goes about as a roaring lion seeking whom he may devour. Peter urges, "Whom resist steadfastly in the faith" (1 Peter 5:7-8 KJV).

Believers are urged to resist the encounters with the power of darkness. Peter explains that it is done by fixing our faith on the truth that Jesus Christ is already Victor.

The apostle James added some helpful light on just how resistance to the devil is carried out. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7 KJV).

The believer must first submit to God. The unyielded heart is not ready or able to resist the devil. When there is nothing between our soul and the Savior, we are ready

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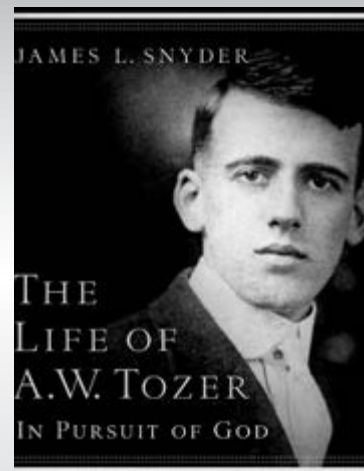
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The Life of A.W. Tozer In Pursuit of God A.W. Tozer's spiritual legacy continues today as his writings challenge readers to a deeper relationship and worship of God in reverence and adoration. To understand this continued and far-reaching ministry it is important to know who he was, including his relationship with God. Here is Tozer's life story, from boyhood and his conversion at the age of seventeen, to his years of pastoring and writing more than 40 books, at least two regarded as Christian classics that continue to appear on best-seller lists today. Learn from a prophet with much to say about the compromises he observed in contemporary Christian living and the hope he found in his incredible God.

to resist the enemy with great power.

Paul taught, "For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" (2 Corinthians 10:3-5 KJV).

The victory in this battle does not come from human strength and ingenuity. The flesh is powerless in the battle against Satan and his evil forces. This battle is won by the appropriation of God-given power and insight and discernment. To lay hold of such power calls for total obedience on the part of the believer.

In Paul's last letter to young Timothy, he wrote, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-9 KJV).

The old warrior is looking back over his life and fully realizes that spiritual warfare was not a secondary part of his spiritual journey. It was a part of the God-given design of a life lived for Christ. He saw himself not as a victim but a Victor. He could say with all honesty, he had fought a good fight and he did it God's way.

For the apostle Paul, spiritual warfare was not a fad. It was a fact that confronted him throughout his life. It was a norm and he met it head on day by day with Christ's powerful victory at the cross and the empty tomb.

Dealing with the attacks of Satan and the demons is a common experience for the true Christian. Some view spiritual warfare as restricted to overt encounters with the demons, such as cases of demon oppression, domination or actual possession. Such experiences do constitute an important aspect of spiritual warfare but cannot be limited to these and other overtly supernatural incidences.

Temptation is a form of spiritual warfare known to every truly saved person. Christ was confronted by Satan in the awful days of temptation in the wilderness. Christ did not in any way yield to the schemes of the devil. Christ overcame the enemy and stands ready to strengthen and help the believer when attacked by Satan.

Deception is another of the evil one's weapons he brings against the followers of Christ.

The many references in the New Testament to the Christian's encounter with the powers of darkness in the provision of Christ for defeating the Devil in these circumstances make clear that the conflict with Satan is normal and not an abnormality. The Scriptures that shine before the Lord's people always in

the light of their reality is, 1 John 4:4 (KJV), "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

How encouraging to know that the indwelling Christ resident in the believer is all power in heaven and in earth. He, at His death on the cross, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Colossians 2:15 KJV). The believer is blessed by the power of that victory and has all he needs through Christ to overcome the enemy.

Spiritual warfare is not a seasonal thing. It is not just peculiar to certain eras of the church's history. It has been around since the Garden of Eden and will come to an end at the coming of Christ.

God's people are not to live in fear and feeling helpless and hopeless. Christ has one the battle and provided us with every weapon to overcome in the course of our spiritual journey in this world. Across our banner is written, "Thanks be unto God who has given us the victory through our Lord Jesus Christ."

Spiritual warfare is a part of every Christian's experience. There is a sense in which some aspects of spiritual warfare is the experience of the church. A third aspect of spiritual warfare is missions. At times, it seemed that all the fury of hell is let loose against the efforts to gather in the harvest. Christ is the answer in every one of these manifestations of spiritual warfare.

In the first mention of the church in the New Testament Christ establishes the fact that the church would be engaged in spiritual warfare. It came about in a discussion between Christ and the apostle Peter.

Matthew gives the details in chapter 16. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:13-18 KJV).

Christ's statement indicates the church will engage in spiritual warfare and Christ promises the gates of hell shall not prevail against it. The church is empowered with binding and loosing capabilities that is part of the process bringing victory over the enemy.

The enemy's attacks upon the church will take many forms.

In Paul's first epistle to Timothy, he testifies for this young church planter some of the possibilities of Satan's attacks. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of dev-

He Is Able to Deliver Thee

By REV. PARIS W. REIDHEAD

Our Lord had been on the mountain preaching to a vast company of people. Seated around Him were His apostles and other disciples; beyond them was the crowd extending out to form a multitude. They heard Him as one who spoke with authority on the most important subject in the world: eternal life. And when He had finished they followed Him down from the mountain.

The first person the Lord met had leprosy. He had been forbidden to be in the path that healthy people would take, for Judaic law was explicit in its rules concerning the leprosy. At that time there was an area set apart for them. This man would have had a sash tied or sewed to his coat which he would pull over his mouth as he cried, "Unclean. Unclean." But he had lost all sense of fright and all regard for laws since he had heard that the Lord Jesus was there. Bowing low before Christ, he cried, "Lord, if thou wilt, thou canst make me clean."

He came to Christ as he would come to God; he worshiped Him as God alone is worthy to be worshiped and He requested that which only God is able to perform. When in ancient times Naaman came to the king of Israel to be healed of leprosy the king replied, "Am I God, to kill and to make alive?" But this leprosy man came confidently to Christ.

He said, "I have sinned, and I have done evil; speaking lies in hypocrisy; having their conscience seared with a hot iron;" (1 Timothy 4:1-2 KJV).

The apostle Paul warned of apostasy that would cause many to fall away. The reason for such turning from God will be the work of seducing spirits (demons) and doctrines of devils (demons). Heresy and false teaching will turn believers from the truth. It can be said that this kind of spiritual warfare is operating in the churches of the 21st century. The antidote to these devilish attacks is godly living, consistent prayer and the preaching of the truth.

The apostle John gives another aspect of spiritual warfare as it relates to the church. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3 KJV).

The church is warned to test by Scripture the movements and religious practices of the day. The spirit of antichrist is actively at work infecting the church not only with false doctrines but also with false worship.

It is evident that not only is the individual believers subject to spiritual warfare the

He never would have come had he not believed that the Lord Jesus was able

and willing to make him clean.

The leprosy man knew that he was unclean. The only one who is a candidate for salvation is the one that has truly seen his need. Many sinners are not candidates for grace because they feel that they are really not so bad after all. God does not have any problem saving lost people; His problem is to get nice people to realize how hopeless and lost they are. He came into the world to seek and to save that which was lost. He can save only lost people.

Lostness is not a judicial state only; it is a state of consciousness. It is when one becomes conscious of his inability to help himself that he realizes his lostness. The Lord Jesus came to seek and to save those who had no way of extricating themselves from the morass of sin nor of finding their way out of the wilderness of iniquity nor of dealing with the corruption that sin had bred in their hearts.

The first Beatitude is "Blessed are the poor in spirit [the broken in spirit; the beggarly in spirit, the lost]: for their's [only theirs; none but theirs] is the kingdom of heaven." Thus the leprosy man was declared unclean until he was totally covered with leprosy. When from the top of his head to the sole of his feet he was white with leprosy, when there was not a place on him as big as the end of your

church as well must exercise godly discernment in the confused spiritual atmosphere of our day.

There can be no doubt that Jesus has conferred upon His followers the authority over demons. It began with the 12 Apostles when Jesus sent them out to minister. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:1-2 KJV).

Jesus conferred on them power and authority over demons. The Greek word translated power is "dunamis," which means strength. The Greek word translated authority is "exousia," which actually means authority. This endowment was given to the 12 Apostles.

Later, the Lord Jesus called 70 ordinary disciples and commissioned them to go into ministering in the villages. When they returned they said, "Lord even the devils are subject unto us through thy name" (Luke 10:17).

Jesus responded to them, "I beheld Satan as lightning fall from heaven" (Luke 10:18 KJV).

Then he said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:19-20



Paris Reidhead

finger where you could touch clean flesh, he was ready to have the priest pronounce him clean. The wicked heart is so deceitful that as long as one has a part of him that in his own mind is not defiled, he will still fight God and resist grace. But when he comes to the end of himself and there is nothing in him that is good, then he is prepared to cry, "God be merciful to me a sinner."

In His Sermon on the Mount Christ describes the regenerated man, his relationship to the law, to works of piety, to society, to others and to final judgment. Now by healing this leprosy man our Lord demonstrates that He is able to produce this kind of a change in a man. He seems to be

KJV).

In Mark's record of the great commission Jesus said, "in my name shall they cast out devils" (Mark 16:17).

The Scriptures teach that Jesus makes demons subject to those who know Christ and cast them out in His name. This ministry of deliverance was not exclusively for the first century. The need is still with us. Cases of demon possession are no longer a rarity in Western countries. The great increase of animism in the United States has made demon possession more prevalent. Drug and alcohol abuse is constantly increasing the number of people suffering demon possession. The perversion of human sexual behavior in recent years became another major cause of possession. The multiplication of cults also contributes to this problem of demon possession.

Biblical demonology most often called spiritual warfare offers to the individual Christian and to the church, revealed truth with which to deal with this problem. The victory of Christ is perfect, complete and eternal. The power of His glorious name is undiminished. It still stands true that those who know Christ, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11 KJV).

Spiritual warfare is not a fad it is a battle, but praise God we are on the winning side. Jesus our Lord has already won and shares His victory with the believers.

saying to the multitude: "Just as I can speak the word and touch the leprous man and the leprosy departs from him, so when you have seen that you are spiritually as defiled as this leper is physically, then I can meet you."

To the great throng of people that are now pressing down the hillside, this is the object lesson of how men that are by nature leprous are made clean by coming to Christ. Have you ever seen yourself to be leprous in heart? Have you ever been helpless at His feet? Have you ever been aware of this terrible thing called sin, and from the depth of your broken, helpless heart cried, "Lord, if thou wilt, thou canst make me clean?" If so, then you know that you have been born of God, for His Spirit bears witness with your spirit. He has given you a new heart, a new life, a new nature, a new spirit; He has made you a new creation.

When our Lord had healed the leprous man He instructed him to go and present himself to the priest as the law required. If this man had come before the priests with leprosy still on him and had said, "Look, I am clean," they would have laughed him away. So when you find professing Christians who are still habitually infected with the terrifying diseases of sin you know something is radically wrong. Profession is not enough. It has to be the possession of new life which submits to being examined by the law and by the Word, for if "any man be in Christ, he is a new creature."

After our Lord had gone a little further, He met a centurion who requested healing for his servant because he was palsied. Can you imagine how it would be for a servant in a centurion's household if he was palsied, fumbling and stumbling, unable to serve an honored master? No wonder the servant was grievously tormented, for he was responsible to serve and desirous of doing so, but he could not because he was palsied. Could it be that this account occurs after the cleansing of the leprous man because the Lord Jesus knows that His people, after they have been cleansed from leprosy, are still hindered from service and weakened by the palsy of bad habits and wrong attitudes which grievously torment them and keep them from serving the Lord?

Have we been cleansed and delivered from the palsy of evil traits of character and wrong attitudes of mind? Some have not, for when they would serve Christ they cannot because they have the palsy of pride that demands full credit and recognition for everything they do. Others cannot serve the

Lord because they cannot get along with people unless they have the first place. Others cannot serve because of a timidity that is almost as evil as arrogance am proud. The Lord has to save them from a false fear and timidity as well as from a false pride and arrogance. The healing of the palsied man becomes an illustration of the fact that Christ not only can cleanse from leprosy but also can deliver us from that very thing in the life that make us powerless to serve God.

The next thing is the record of the healing of the mother of Peter's wife who was found in bed with a fever. When the Lord came into her home she would have served Him, but she could not because she had a fever. Let us liken this fever to sins of the spirit that burn and sear. Such a fever is jealousy which has been the cause of so many other sins which have plagued Christians and weakened the church. Have you ever suffered from this burning fever? You would serve God, but you cannot because of jealousy in your heart. Oh, that the Church of God could see that this wonderful Lord who can heal from leprosy can also deliver from the fever of jealousy!

Then there is the fever of backbiting; whispering and gossiping tongues likewise burn and hurt. I suppose that there has been nothing that has so vitiated the life of the church and destroyed the effectiveness of its testimony as has the habitual, constant, ceaseless atmosphere of gossip that God so hates and that grieves Him so. It is a fever of hell. There are many whom Satan cannot get into the saloons. He cannot get them into the places of amusement, but he can and does infect them with the fever of criticism that spreads like a virulent disease through the body of the church.

The palsied man cared. He cared enough to send the centurion to find the Lord and ask for healing. Should we find that we are palsied, the thing to do is to recognize that this wonderful Lord who can heal from leprosy can deliver from the grievous torment of palsy. Should we find that we have the fever of jealousy, wrath, bitterness, strife, whispering, backbiting, or whatever it might be that burns within the breast, let us quickly go to our Lord who, being able to cleanse from the penalty of sin, can also save from its defilement and power. This wonderful Lord Jesus can with a word and touch cause the fever to go. But you have to know your need and call for deliverance in order to receive it.

Perhaps your problem is not palsy

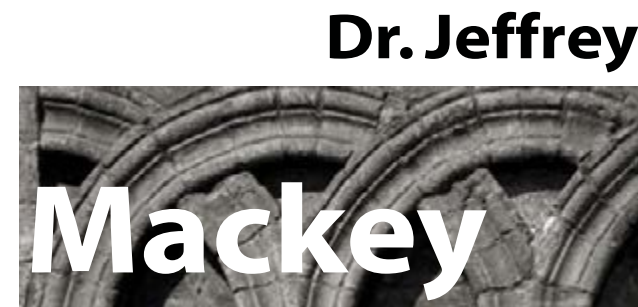
nor fever. Still our Lord wanted you to know that He is able and willing to deliver from anything that would weaken or debilitate you. That night they brought unto Him many that were possessed with devils, and He cast out the spirits and He healed all that were sick. It does not tell us what the sicknesses were; it just tells us that He healed them. How complete is His provision! Bring to Him anything that is weakening your life, making powerless your testimony, keeping you from prayer and from fruitfulness and usefulness. He healed all that were sick.

Our Lord can deliver from leprosy which is a type and picture of sin. He can heal from all the infirmities of the spirit that would keep us from being the kind of Christians we ought to be. He has made every provision for every need. Only one thing is required: to recognize your need and come in humility to Him for deliverance. Perhaps you have been tormented for years but have not received deliverance because you have never honestly faced it and laid it before God. Do it today.

He will not always suffer His Church to be impoverished and made powerless. He has made every provision to purify, every provision to strengthen, every provision to heal, every provision to bring us to the place where God can use us. However, if we are not prepared to take the provision and receive the grace that will meet our need, then our Lord may have to transplant the candlestick by giving our ministry to another more worthy of it.

If we come in meekness and humility, asking for forgiveness and pardon, He gives it. But if we cherish our fever, if we nourish our palsy, if we hold to our sickness, if we accept the demons of darkness that assail and assault us, God says, "Let them alone; they are joined to their idols."

I suppose our generation, more than any other generation of Christians since the time of the Reformation, could be called a generation in whose hearts and minds there is no fear of God. May God give to us that attitude of heart wherein we serve Him in reverence and godly fear so that we hate sin and love holiness, that we hate uncleanness and love purity, and that we hate powerlessness and weakness and love victory and strength. Let us honestly face the palsy, the fever, the demons of darkness and all infirmity of the heart as being that from which the Lord would deliver. He will do it if we will let Him.



FIGHT THE GOOD FIGHT.

"Fight the Good Fight"

The Meaning of a Hymn and How to Determine It

The Rev'd Jeffrey A. Mackey, PhD, DD

I have been asked by our gracious editor to take a hymn text that calls the church to remain active in its time of "the Church Militant." One of these days soon, we will, each who belongs to Jesus Christ, join the "Church triumphant," those who have predeceased us and whose souls are at rest with the Savior who created and redeemed them. And this is not a popular theology in this twenty-first century; thinking of the church militant, fighting the "world, the flesh, and the devil," is not de rigueur; it is not good custom; not fashionable; not in keeping with the "etiquette of tolerance" on which we in the Western cultures so pride ourselves. The church submissive appears to be more the description of the church in America in 2012. An outstanding scholar of the church and the current cultural milieu is John Milbank. He writes in his book, *Theology and Social Theory: Beyond Secular Reason*: "The pathos of modern theology is its false humility. For theology this must be a fatal disease. . . . If theology no longer seeks to position, qualify or criticize other discourses, then it is inevitable that these discourses will position theology." And Christian theology in Western culture has been positioned completely out of the public square where no one gives one fleeting care or thought to what Christianity is or what it's Bible teaches.

So, to take a Biblical stand of fighting off the vestigial remains of the Evil One, and the pestering habits of our sinful past which raise their ugly heads now and then, and to look at the cosmos as "Fallen" in the historic past of the human race, is to take a position which will cause one to be laughed out of more discussions. To take the stand that Christianity is unique [every faith system is, by the way] is to be ridiculed out of the circle of influence, yet the New Testament tells us we have three enemies, which, though ultimately defeated, are not aware that their fate is doomed and therefore continue to raise their dead and ugly heads as if to say, "See, we're still here to trip you up." But they have been slain on Calvary and Christ is victorious over every foe and is merely awaiting, according to the Apostle Paul, to drive that last enemy, death, under his feet [and we know that will finally occur at the resurrection of the dead!].

Therefore, your writer has chosen a battle hymn; a hymn of confrontation; call to action; and a hymn which states the truths related to battle and victory [not prideful, self-righteous victory, but grace-filled, Christ-like

victory]. Jesus' victory is the victory of the Cross; defeat, death, burial, hell, the tomb: it was only after these we see victory. So to "Fight the Good Fight" with any "might" at all is to fight in the power of the Crucified One. For it is not by (our) "might" nor by (our) "power," "but by my Spirit says the Lord." This is how God's work gets done: "Christ in you, the hope of glory;" through the indwelling Jesus Christ. The fight to which Christians are called is a fight for the spoils of a victory already won. It is a call to take back everything that is rightfully theirs' by the victorious work of Jesus Christ. There is no "final battle" the outcome of which we have no certainty concerning. Every past, present and future encounter with the world, the flesh, and the devil has been and is won, even if we have not been partakers of the victory.

With these most encouraging truths in the front of our thinking let us take an exegetical [pulling out of the reading the author's intent and meaning] look at John S. B. Monsell's first stanza of "Fight the Good Fight."

*Fight the good fight with all thy might;
Christ is thy Strength, and Christ thy Right;
Lay hold on life, and it shall be
Thy joy and crown eternally.*

The authorial intent of this first stanza is to establish the source of and to celebrate the truth of Christ [Messiah, King, Anointed One] is the strength of the believer who is setting out to battle the vestigial remains of the enemies of his soul. The stanza makes no sense as a Christian hymn without the apex of the second line: "Christ is thy [your] strength. . . ." Christ is the only strength a believing Christian has. Being possessed by Christ and indwelt by the Holy Spirit, we have strength that is not paralleled by anything humanity can develop. Christ alone is the soul's enablement; the spirit's strength; the mind's theme; and the body's health and strength. The "I am" by which Jesus announces himself is the same "I am," employed by Jehovah in the Hebrew Scriptures. There is no question

once this hymn is begun, that though there are imperatives the singer sings to him or her self and to other believers gathered for worship, the imperative is precisely doable because "Christ is thy strength." But there is a further definition of this all enabling Christ: "Christ (is) thy Right." There are two possible authorial meanings here. First, that Christ is our definition, in his person, of what is right. We know right by seeing it accomplished in our Lord, Himself, and therefore understand where the imperatives direct us. There is a second possible meaning of the author and that is, "Christ is our Right," as believers, we have, so to speak, "a right to Christ." This means we have prayerful access; active confidence; meaningful expectations; and assurance of victory. Christ, in this sense, is the RIGHT of every believer. I sense this is what the lyricist is saying, for to fight the types of fights on which we are called to engage, we need access, or "the right to" the commander and this is what we have in Christ.

So the first stanza in a marvelous poetic form is saying: 1] based upon the fact that Christ is the believer's strength at all times and in all places; and that 2] each believer and all believers together have a right to access that same Christ; therefore 3] a "good fight" can be fought; 4] there is an enablement granted that the believer grasps hold of life in a redeemed way; and finally 5] that grasped, embraced, held life is both a joy and a reward. The poetic imagery of the last two lines is not that of the foot soldier, it is the imagery of the King's royal son or daughter, returning from the battle to cries of delightful joy and exuberance and their adornment with the crown of victory. [It is noteworthy here to see how the early church established that the "crown of thorns" placed on Jesus head in mockery, became a metaphor for the victor's crown, for the Messiah can be nothing but victor once his victimhood is abolished].

The second stanza does not need the Messianic reminder of the first, and so gives attention to the image of the battle being one's own battle or race against themselves; for



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CHINA CLIPPINGS



B2J IS HAPPENING

ONE OF THE EXCITING developments in China today is the relentless push of the Chinese church and Christian

organizations that are entering once forbidden lands on the old Silk Trail of Marco Polo. It is not possible to name the countries or people for security reasons, but be assured that there is great movement westward. This 50 year old vision burns brightly in the hearts of believers of the region and in many Americans who also have caught the vision of reaching these unreached lands with the Good News. CHURCH IN CHINA, INC is partnering with a group that already has people in place, some learning the language of the country, and others already serving through a business that opens the door to live Christ before the people. The good news is that people are responding and small groups are meeting. Your gifts made it possible this past month for Church In China, Inc to make the first initial gift for a new land being entered. Thank you for your vision and passion. Please pray that more groups like the one above will be the result of our prayers and gifts. WE ARE PRESENTLY PARTNERING WITH THREE GROUPS ON THE OLD SILK TRAIL. PLEASE CONTINUE TO PRAY AND GIVE REGULARLY



Acts of Kindness

ONE OF CHURCH IN CHINA, INC contacts assisted XG City church with food distribution in a school for poor, handicapped children. As a result, the local TV station heard

about it and they produced a program on the acts of kindness by the church. This coverage touched the hearts of the local government officials who had previously been against Christianity. God moved their hearts to negotiate with the church for a piece of land as compensation for the confiscated land taken during the Communist takeover. The land is urgently needed as the 300 member church meets on the 5th floor of a rundown building with no elevator. The elderly could not attend except for the fact that young people carry them on their backs every Sunday. You are invited to contribute to this building project and to pray that the deal will be settled soon. God is at work changing lives through our prayers. Another lighthouse is letting its light shine brightly for Jesus.

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Your continued support of this outreach to China has aided the ministries mentioned in this issue and many more. The international workers are committed to making Christ known and to the building of His Kingdom. Please send us your word of prayer support and whatever God lays on your heart to support these ministries.



themselves; and to the glory of God. There is a Godly focus, nonetheless and it is on the driving posture of God toward the human race, and that is the last word of the first line, "grace."

**Run the straight race through God's good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the Path, and Christ the Prize.**

There are three imperatives here [things we are told to do]; and a three-way parallelism which says the same thing in three different ways. First, we are told to "run the straight race." The meaning is to be of singular mind, for as the Apostle James reminds us, "the 'doubleminded' lacks stability in every sense." So we keep a singular race; a solitary eye; a unity of purpose; and a "bull's eye" metaphor for the prize. To waver at this point is to lose one's balance and ability to keep at the race in any God-glorifying way. Start-overs are always allowed, but the lyricist is saying, remain singularly focused and there will be no need to begin again. And the "straight race" is possible through the manifold grace of God, meaning that God's grace is limitless. Grace is the ability to do all things in God's way and God's time; it is the ability to fulfill God's directives with God's enabling; and it is the ability to grasp truth and make it applicable in our lives. "Straightness" is a production of the grace of God in the human person. Thus we sing that we must "Lift up" our "eyes," and "seek His face." This is the vision given to the intentional by the grace of God. It is always gift and never merit; always free and never earned; always available in inexhaustible quantity and never dried up.

A triad of positive realities lie before the Christian who is fighting the fight of faith [usually against her or him self]. They are: "life with its way before us lies;" "Christ is the Path;" and "Christ the Prize." "Life with its way. . ." confirms that there is a way; it is a singular way; it is not obsessed with the past for it lies "before us;" and it is a path that "lies before us;" meaning that we must take the path! Yogi Berra once said, "If you find a fork in the road, take it." And in a more serious vein, the poet, Robert Frost, told us

that, "two roads diverge in a yellow wood. . . and [I] took the other as just as fair, because it was grassy and needed wear." The path before you—before me, needs wear. Christ may be the Path, but unless we walk His walk with His Cross, we have not taken the path.

How does one know he or she is on the "right path?" Almost always by hindsight, though God gives small confirmations along the way which appear as whispers behind us saying, "turn to the right or to the left." Illumination by the Holy Spirit; Godly guidance; deep conviction from serious prayer; all these are ways in which we can have a better idea that the path we have taken is the right one. And if we, perchance, encounter the Christ along the way, it is the right path, for, "Christ is the Path." We walk His way; carry His burden; do His works; suffer His indignities; and possibly are even worn down with His testings and trials. How many of us have not had our Gethsemane experience where we have asked God to "take this cup [whatever we are facing] from me;" only to find that God in His infinite knowledge; unequalled wisdom; and perfect vision of the future; fills the cup a wee bit more! By the lyricist choosing the words, "Christ is the Path and Christ the Prize," he ties inseparably together the means and the ends. One cannot arrive at Christ-centered destinations by using selfish, willful, disobedient ways. This is precisely because getting to the destination

is by the same person who is our destination, Jesus Christ, our Lord. To walk the Christ Path is to have arrived even before we receive the prize, which is Christ, Himself. The lyricist is keen and insightful here. By knitting together the path and the prize as the same person, he allows us to sing with assurance that if we have the concept of path down with somewhat of a sense of correctness, we have the Prize in hand as well [or possibly He has us in hand is a better way of saying this!].

Moving to the third stanza, we read, or more advisedly sing:

**Cast care aside, upon thy Guide,
Lean, and His mercy will provide;
Lean, and the trusting soul shall prove
Christ is its Life, and Christ its Love.**

Monsell, no doubt understood that the "Path," of stanza two, is overseen by the "Guide" of stanza three, and also was of the conviction

that the believer has the enablement to "cast care aside," onto another person, in this case, Christ, Himself. How often the Christians are taught that we have no power to make mental or spiritual moves without the Holy Spirit moving us. Bonsell, has nothing of that. So confident is he in his stand in salvation that he understands unequivocally he has the power as a believer to "Cast care aside upon thy Guide." One doesn't just carelessly cast aside care, for care cannot carelessly be until it is cast aside. This is where our "Guide," is necessary. Not only can our Guide carry our care, He invites us to transfer the loads we carry to Himself. In I Peter 5:7, Peter instructs believing Christian to, "Cast all your anxiety on him [Christ] because He cares for you." It was this verse, which inspired this portion of stanza three. When we lean our soul on Christ, we are trusting Christ. That is one of the meanings of "faith" in the Hebrew Scriptures: "to lean so as not to fall." Here we sing that we will lean and trust and reap, according to the last line, life and love; but not just any life and love, it is the Christ life; it is the Christ love. This makes all the difference.

G. K. Chesterton wrote, "There are many angles at which a man can fall, but only one at which he can stand straight." Therefore, as we sing this third stanza and see ourselves "leaning" on the Christ of the Universe, we will stand straight and not fall.

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Continued from page 13

*Faint not nor fear, His arms are near,
He changeth not, and thou art dear.
Only believe, and thou shalt see
That Christ is all in all to thee.*

This final stanza is not so much a list of imperatives, though there are three: "Faint not," "nor fear" and "Only believe," its focus is completely on the presence of the Victor of the fight. "His arms are near," is a metaphor for his strength to win is present. My name, Mackey, in our Irish lineage uses the phrase: "Manu Forte," or strong arm. This is precisely what Monsell was implying in this metaphor of the nearness of "His arms." And His armament is the right armament. We may tend to fight with the same weapons with which the enemy attacks, but when it is His strong arm that fights for us and with us, in a fashion Paul the Apostle tells of in II Corinthians 10:4, "for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses." You see he has the strong arm because we don't trust in chariots and horses, but we rely on the Victor, Jesus the Christ.

The last two lines are a directive to believe in order to understand. This belief goes back to St. Augustine; then comes to us through John Calvin on the Reformed side and Richard Hooker [Anglican] on the more catholic side of faith; finally it comes into the twentieth century through a man by the name of A. B. Simpson who picks up this magnificent truth that if we will believe we will begin to understand. "Only believe, and you will see: that Christ is all in all to thee." If we want the knowledge and understanding of the confidence that comes with our Savior, we must believe and then we will be given the grace to understand things the natural mind cannot receive.

My brothers and sisters in Christ, "Fight the good fight!"

**Fight the good fight with all thy might;
Christ is thy Strength, and Christ thy Right;
Lay hold on life, and it shall be Thy joy and crown eternally.**

**Run the straight race through God's good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the Path, and Christ the Prize.**

**Cast care aside, upon thy Guide,
Lean, and His mercy will provide;
Lean, and the trusting soul shall prove
Christ is its Life, and Christ its Love.**

**Faint not nor fear, His arms are near,
He changeth not, and thou art dear.
Only believe, and thou shalt see
That Christ is all in all to thee.**

John S. B. Monsell.



We Need a Baptism of Holy Anger!

Leonard Ravenhill

Paul was angered at the sight of Main Street in Athens walled in with temples to false gods. In the language of the stately, sleepy Elizabethan English of the Authorized Version, we have Paul's reaction to this sight: His spirit was "stirred within him" (Acts 17:16).

J. B. Phillips gives us perhaps the best interpretation of Paul's reaction when beholding scholarly Athens infested with idolatry. In his translation, Dr. Phillips says, "While [Paul] was there, his soul was exasperated beyond endurance at the sight of the city so completely idolatrous."

The Amplified Version says, "Now while Paul was awaiting them at Athens, his spirit was grieved and roused to anger as he saw that the city was full of idols." Ancient Athens, though given to class and culture, was still peddling soul-dope.

Let me make some suggestions why Paul's spirit was roused to anger as he paced the streets and beheld Athens' sin.

Paul was angry at the power of false religion to delude the people.

Paul was angry at the reckless devotion of these devotees to powerless gods.

Paul was angry at the staggering wealth sacrificially given to build temples to frauds.

Paul was angry that Christ was cheated of the love which He should have had from men and women who could have been born of the Spirit of God.

Paul was angry that men with hearts of flesh cried out in vain to gods with hearts of stone.

Paul was angry that the atoning blood of Christ was trampled under foot and scorned as dung.

Paul was angry that the intellectuals mocked at the resurrection and ascension of the living Son of God.

Paul was angry that within a heart's beat of an eternal and inconceivably horrible hell men could eat, drink and be merry.

Paul was angry that the devil could keep living men captive in chains of fear and lust, and then after this life hold them eternal prisoners in the bottomless pit.

The average believer's complacency towards the lostness of men is appalling. We believers today need a baptism of Paul's holy anger.

There is a tale in Greek mythology

of a hydra-headed dragon who emerged from his cave each year, fire-breathing and hungry. A meal-offering of the city's seven fairest virgins or its seven finest young men was the price of this dragon's appeasement. Hungrily this monster ate the offering of virgins or men. When satiated, he retired to his lair for another year.

For false gods (false cults) many people in many countries move out to testify today not just once a year or once a day but many times a day. With an appetite far exceeding that of the Greek dragon, this empty-bellied and hell-filling monster of the cults consumes souls. But who cares? It is not a radiant Pentecostal or a zealous holiness brother or an unshackled Baptist who knocks at my door to witness. It is a deluded Jehovah's Witness or a messageless Mormon. We have in false cults a horrible picture of lost men seeking lost men to lead them to a lost eternity.

Ask yourself these soul-searching questions:

Why don't we attack?

Why do we fear?

Why do we hesitate?

What chills our urgency?

Have we nothing to communicate?

Are we unsure of our own Biblical knowledge?

Do we lack personal assurance of salvation?

Are we unconvinced that the sinners stand in jeopardy of an eternal hell?

Have we forgotten that even as believers we shall at the Bema Seat be judged not only for what we have done but (and this really hurts) for what we could have done?

In the sins of omission that will be brought against many of us at the judgment seat of Christ, there will surely be quite a paragraph of indictments where we have failed to witness. Witnessing is not optional, but obligatory. We Christians are debtors.

More than once I have stood on a platform beside the eldest daughter of William Booth, founder of the Salvation Army. As we sang this composition of her own, I have seen the tears spill down her craggy face.

"There is a love constraining me

To go and seek the lost;

I yield, O Lord, my all to Thee

To save at any cost."

The Marechale witnessed in season and out of season. She proclaimed the gospel in the streets, in the taverns, in police courts, and in prisons where she, like Paul, was cast.

To me it is a shocking commentary on a patent Christian feebleness that while in the first century 120 men could move from an upperroom closet and shake Jerusalem, nowadays 120 churches claiming a like experience of the Holy Spirit can be in one of our cities and yet that city at large hardly know they are there. In our spiritual warfare we churches must be guilty of shooting

with dummy bullets. To change the figure, we must spiritually be running with empty freight cars.

It is my deep conviction that the end of the age is upon us. Things are going to develop more rapidly than any of us anticipate. In the light of this, we need to fence off our altars so high that to get to them takes a do-or-die effort.

This is no hour for crocodile tears, for half-baked commitments, or emotion-packed vows. These should never be permitted to clutter our altars.

Most likely if we walked down Main Street today and saw stately edifices dedicated to strange gods (false cults), we would shrug the thing off with the cold-hearted nonchalant comment, "It's a pity that folk have no more sense than to fall for that kind of stuff." Let me repeat: I believe the hour is come when we, God's people, need the baptism of anger.

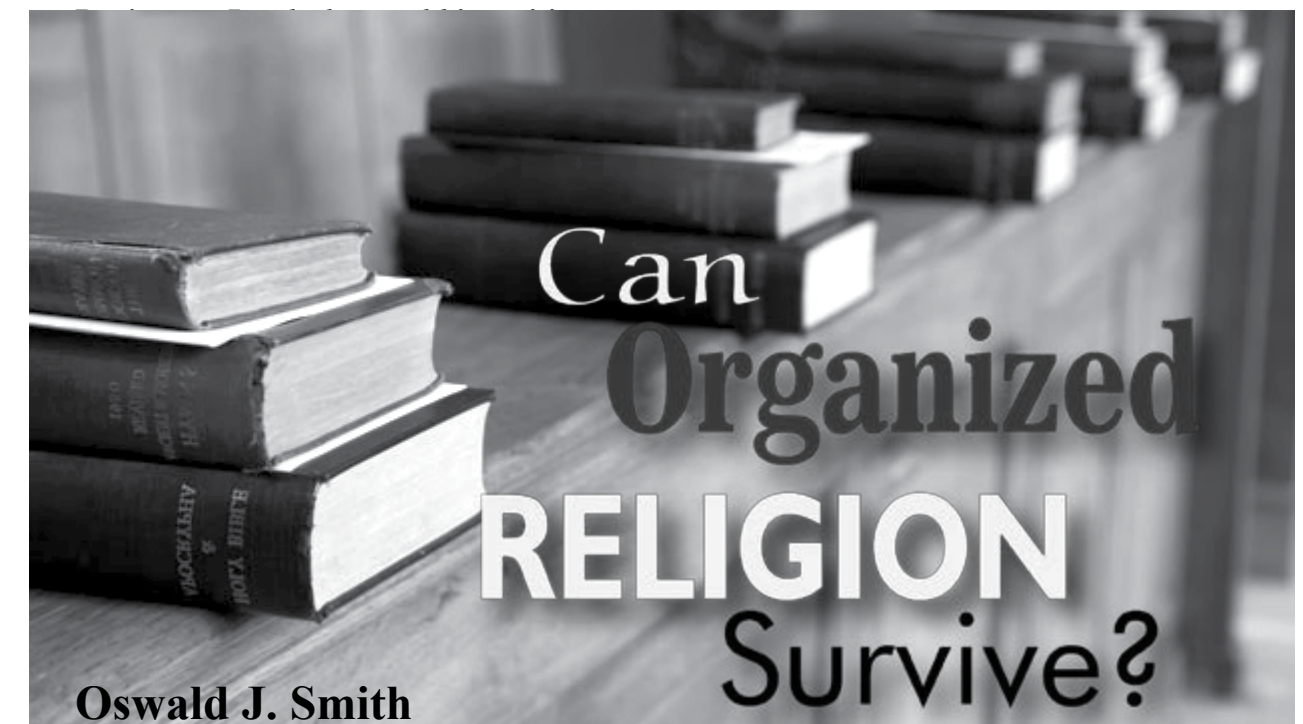
There is a command, "Be ye angry, and sin not." Too often if the believer does know anger, he knows anger at the wrong time about the wrong thing to the wrong people in the wrong place. His anger is so often self-generated because his pride has been hurt. The faultless image which he carries of his own personal holiness has been smeared. Or he is chagrined at the affront of some who have dared to suggest that his idol of gold has clay feet. We need to remind ourselves again that the holy Son of God, our Saviour, was angry with the pigeon sellers and the polluters of His Father's house.

It is not difficult for me to conceive that with millions of heathen perishing, our hard-luck suppers, our shabby gospel films, our bloodless church membership, and our nervous witnessing (plus our self-contentment and self-indulgence) would all come in for a scathing denunciation from the white-hot heart of the righteous Son of God. We might remember, too, that in the Bible story Jesus was angry at the hardness of the hearts of those who meticulously followed the synagogue's law and system (Mark 3:5).

Ours is now the most chronically unhappy world in history. It would be folly to give an aspirin to a cancer patient, assuring him with lying words that this would cure his malady. Equally criminal (in my judgment) is our attempt to appease the soul-hunger of the millions around us by sermons that are not Christ-centered, not born in the burning heart of a yearning preacher, and not wet with the tears of his own travail and anxiety for fallen men.

Our situation is not like walking down Main Street in Athens, where ignorance, superstition and strange gods held sway to enlighten people. Ours is a far worse and more terrible situation. We have pulled down the old altars to Jehovah and built new chrome-plated altars to Ashtaroth and Baal.

Recently a Minnesota newspaper recounted that at one town in this state the school board has decided to outlaw all association with Christianity in all school



THERE are three great branches of the Christian Church: the Greek Orthodox, the Roman Catholic and the Protestant. In France, Church and State have been separated and Roman Catholicism excluded from politics. In Russia the same thing has happened; the Greek Orthodox Church has been wounded unto death. The question, therefore, arises: Will Protestantism, likewise, be judged in America and England? Or, can Organized Religion survive?

My question is not, "Can Religion survive?" To that enquiry I would have

to answer "Yes." For man is a religious being, no matter where you find him. Even the atheism of Russia is but another form of religion. It is the satanic expression of man's religious instincts. Hence, Religion will survive. But this is my question: "Can Organized Religion survive?" And to that I answer without hesitation, "No!" Organized Religion cannot survive. It will be overthrown.

All apostate Christianity is doomed. And I base my contention on the seventeenth chapter of Revelation. The Scarlet Woman, representing, as she does,

programs. There is to be no Bible in their schools, no prayers, no baccalaureate services, no reference to Christmas or Easter or any Christian holiday. Tell me the difference between the situation in this school and what exists in the Soviet Union. (I would be glad to receive the illumination.)

To stir us sickly saints to rescue the perishing, we need the smell of hell. Oh to be like Thee, blessed Redeemer—angry! More than ever, we need to cry with Mrs. B. P Head:

*O Breath of Life, come sweeping through us;
Revive Thy Church with life and power.
O Breath of Life, come cleanse, renew us,
And fit Thy Church to meet this hour.
O Wind of God, come bend us, break us,
Till humbly we confess our need;
Then in Thy tenderness remake us,
Revive, restore, for this we plead.
O Breath of Love, come breathe within us,
Renewing thought and will and heart;
Come, Love of Christ, afresh to win us,
Revive Thy Church in every part.
O Heart of Christ, once broken for us,
'Tis there we find our strength and rest;
Our broken contrite hearts now solace,
And let Thy waiting Church be blest.
Revive us, Lord! Is zeal abating
While harvest fields are vast and white?*

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Can Organized Religion Survive?
continued from page 15

the various apostate religious systems of the last days, after triumphing both religiously and politically, is at last left desolate and naked, the flesh of her outward show eaten, and she herself burnt with fire. Such is to be the ultimate doom of all religious systems, both Catholic and Protestant.

But why? Well, let me answer that question by asking another: "Do the religious systems of today represent the Christianity of Jesus Christ?" And first we will hear from God's Word:

"Wherewith shall I come before the Lord, and how myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:6-8).

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:21-24).

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and

the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah 1:11-17).

Read these verses again, carefully, thoughtfully, prayerfully, and my question "Do the religious systems of today represent the Christianity of Jesus Christ?" will be answered.

Now please do not infer that I am classing all alike, or think that I am finding fault with various local churches simply because they belong to some religious denomination. I am not. By no means. There are thousands of churches the world over that are absolutely true to the Word of God and evangelical truth and practice. Multitudes of ministers there are who preach the old-fashioned Gospel and seek to win souls to Jesus Christ. Christians of all denominations are to be found who are living godly lives in this present evil world. They pray, they love the Bible, they are deeply spiritual and loyal

to God. All this I know and gladly admit. Of such churches and Christians I do not speak, regardless of their denominational affiliation. My contention has to do with the religious systems as a whole, the great outward display of so-called Christianity, that which was likened by Christ to a mustard tree, in which birds, both good and bad, lodged.

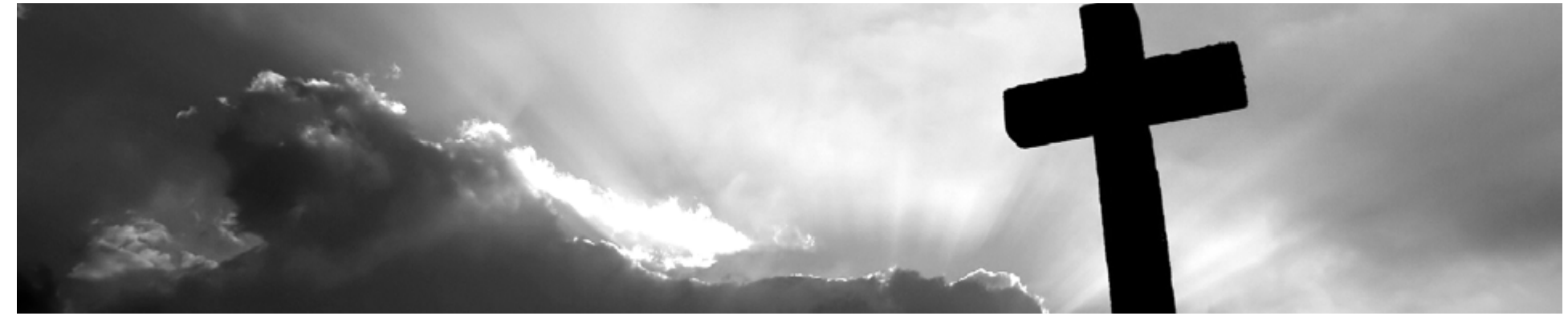
Religion is not Salvation. Religion is of man's "doing"; Salvation is of God's providing. Religion is Godward; Salvation is manward. Religion is do and don't, form and ceremony, creed and doctrine, rites and rituals; Salvation is life. Religion is what man gives to God; Salvation is what God gives to man. Religion is of works; Salvation is of grace. Religion is man made; hence every tribe and nation has its own peculiar religious practices. Religion has its fasts and prayers; its feasts and festivals; its vestments and robes, its rules and regulations. Religion exalts man; Salvation honors God.

Now "religion," mere outward "religion," God hates, every form of it. "I hate, I despise your feast days," He says.

Could language be stronger? What a wholesale condemnation of religion! Again, I say, God hates religion. Religion crucified His Son. Religion has burnt His martyrs at the stake. Religion has persecuted His followers all down the centuries. Religion is oftentimes a curse. But Salvation is a blessing. Paul could not be saved through what he called "the Jew's religion". Judaism cannot save. If it could, Christ would never have died. Christianity cannot save, neither Catholic, Protestant, nor Greek Orthodox. Not religion, not the church, but Christ, a Person. In Him is life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Religion is not Salvation. Christianity is not religion; Christianity is Christ.

The religious systems of today—what are they? From whom do they derive their authority? Were they founded by Jesus Christ, or do they date back to some man or group of men? Are their various doctrines and practices to be found in the New Testament? Have they divine authority? Or are they all man-made, man-invented, and man-given? In other words, do they come from the Councils of the Church, or the Church Fathers, and therefore from man, or do they come from God?

I am afraid, very much afraid, that after a candid investigation it will be found that they came, many of them, from the Council of Trent, the Council of Lateran, the Council of Florence, the so-called Church Fathers, and the pronouncements of fallible



popes, etc.; but from the Word of God, never. Hence, they are without divine authority, and are, therefore, in no wise binding.

For my authority I appeal directly to Jesus Christ. His scathing denunciation of the Pharisees for their adherence to man-made traditions and commandments in place of the Word of God is unparalleled in Scripture. And how any religious body can deliberately ignore His words and still cling to purely human inventions and innovations is beyond all understanding. Here are His words, the words of Jesus Christ Himself in answer to the question put to Him by the Pharisees. Hear Him:

"Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" inquired the Pharisees. Mark, in explaining the situation, tells how the Pharisees had found fault with Him because His disciples had not washed. "For the Pharisees, and all the Jews," he explains, "except they wash their hands oft, eat not, holding the tradition of the elders." And thus answered Jesus: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God, that ye may keep your own tradition, making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:1-13).

And yet there are those who still hold to "tradition" in preference to the Word of God, when it only is authoritative.

My friends, much as I regret it, I am bound to answer "No" to my question: "Do the religious systems of today represent the Christianity of Jesus Christ?" They certainly do not. The early disciples would never recognize them, for they are no more like New Testament Christianity than Protestantism is like Roman Catholicism.

It was because of this that Bolshevism throttled Christianity almost to death in Russia. Mummies of so-called saints, which had been worshipped by millions and by means of which the priests made a fat living, were dragged out and broken open to prove that they were nothing more than bundles of rags and papers. No wonder the people lost faith in the Greek Orthodox religion. Who wouldn't? Such deliberate deception deserves no mercy.

I saw with my own eyes, when I was over there, so-called relics of dead men's bones, the bones of the saints, pieces of the cross, etc. What rubbish! And to think that intelligent people believe in them. Talk about the superstition of the Dark Ages, and the idolatry of paganism—it would be hard to imagine anything so abominable. I don't wonder that Bolshevism did what it did. It was not Christianity that it demolished, but a false system of Christianity unknown in the New Testament Scriptures.

Christianity, true Christianity, can never be destroyed by Bolshevism or any other power. It has nothing that can be destroyed. Christianity is Life, Eternal Life, and Life is indestructible. Buildings can be burned, cathedrals razed, bells melted, icons broken, schools and colleges leveled to the ground, but Life! —Life can never be destroyed. The body may be killed, martyrs burned at the stake, and meetings forbidden, but Life, God-Life in the heart of man, cannot be annihilated. "The blood of the martyrs is the seed of the Church."

Religion can be overthrown, and false systems of Christianity destroyed. That is why the Church has been all but annihilated in Russia. It was outward pomp and show.

Do not think that I am in any way justifying Bolshevism. By no means. God used Assyria as His axe with, and which to hew His people Israel. He used Babylon to punish Judah. He used the Philistines and other Gentile nations during the days of the Judges because of the sins of His people. He used them, but afterwards He always punished the axe, the nation He had used. They never once escaped. Nor will Bolshevism. Its day of judgment is coming just as surely as it was God's axe in Russia. And terrible indeed will be the judgment meted out.

Bolshevism did not need to cruelly murder in cold blood some three million people. The atrocities committed can never be excused. Bolshevism will reap as it sowed, and what a harvest! God help it when the judgment falls! It will not go unpunished. Bolshevism has repeated the sins of the Tsars a hundredfold. Tens of thousands have been sent into exile without cause. Multitudes have been cruelly butchered. Horrible crimes have been perpetrated by the Communists in Russia, deeds that belong to the Stone Age or the most savage paganism. But God is still on His throne, and His day will come.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth

set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying: Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure" (Psalms 2:1-5).

But, finally, organized religion cannot survive because it lacks the one great essential of Christianity, namely love. There is but little of love in the religious systems of the day and love characterized all that Jesus did. It was the heart of His message and the motive of His work. He came to reveal the Father's love, a love so great "that he gave his only begotten Son."

"Love is of God."
"God is love."
"Now abideth faith, hope, love, these three; but the greatest of these is love."

But what do we find in organized religion? Instead of love, hate. Between the various State Churches strife and division.

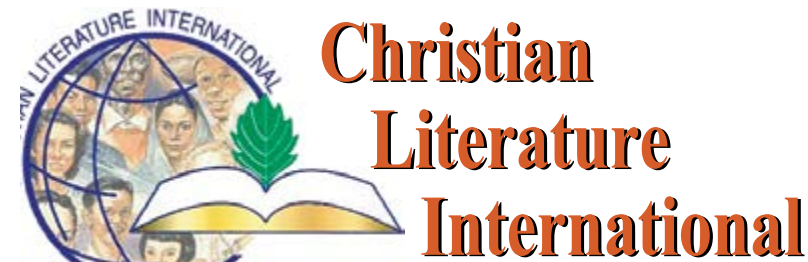
Religion has burnt men at the stake, not pagans, but other religious men. Religion has stoned the prophets, sawn them asunder, driven them to the dens and caves of the earth, crucified and beheaded them, tortured them in cold, dark dungeons, sent them into Siberian exile, slain them in bloody pogroms, stretched them on the rack, flogged them to death—in a word, persecuted them with all the hatred of the most savage heart.

Religion massacred the Huguenots and the Waldensians; it drove the Stundists to the mines of Siberia, cruelly murdered the Jews and through the Spanish Inquisition instigated the most hellish deeds ever perpetrated. Religion has done all this and more. Religion has murdered its millions. I say it has hated, not loved, for had it been characterized by love these atrocities of hate could never have been committed.

But, thank God, we know that no sooner will organized religion be overthrown and a world ruler take over the governments of earth than the Golden Age will be ushered in with Jesus Christ reigning as Lord of lords and King of kings, in glorious, millennial power and splendor, earth's last great potentate destroyed, and the kingdoms of this world become the kingdoms of our Lord and of His Christ. Then, at last Christianity, true Christianity, will flourish for all corrupt forms of Christianity, man's religion, will have been destroyed.

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Elijah defeated wicked Ahab, Jezebel and all the prophets of Baal and brought victory and revival to Israel. When did he do it? Did he do it that day on Mount Carmel? After Baal followers had prayed all day long and leaped on the altar and cut themselves until they were bloody, Elijah walked up at six o'clock in the evening at the time of the evening sacrifice. He prayed a little prayer. Was it a prayer that took him 20 minutes, as we sometimes do in prayer meeting and shut others out? No, it was a blunt, brief little prayer of exactly 66 words in English. I would assume it was fewer words in Hebrew.

Did Elijah's prayer bring down the fire? Yes and no. Yes, because if it had not been offered, there would have been no fire. No, because if Elijah had not known God all down the years and had not stood before God during the long days and months and years that preceded Carmel, that prayer would have collapsed by its own weight and they would have torn Elijah to pieces. So it was not on Mount Carmel that Baal was defeated, it was on mount Gilead. Remember, it was from Gilead that Elijah came.

I always feel that I am a better man for reading this story about how that great, shaggy, hairy man dressed in the simple rustic garb of the peasant came down boldly staring straight ahead and without any court manners or without any knowledge of how to talk or what to do. He walked straight in, smelling of the mountain and the field, and stood before the cowardly, hen-pecked Ahab and said, "I'm Elijah. I stand before Jehovah, and I'm here to tell you they'll be no rain until I say so." That was a dramatic, terrible and wonderful moment; but back of that were long years of standing before Jehovah. He did not know he was going to be sent to the court of Ahab, but he anticipated it through long prayers, waiting and meditating in the presence of his God.

Preparation for Crisis

There are crisis that wait for us out there, as there was the crisis that faced Jesus and His disciples, and David, and Israel, and Daniel, and Elijah and all the rest. And there are crises that wait for us. I want to name a few of them briefly.

When Facing Acute Trouble

The history of the race shows that trouble will come to all of us sometime. When sharp trouble, with its shocking, weakening sting, comes, some

Christians meet it unprepared and, of course, they collapse. Is it the trouble that brings the collapse? Yes and no. The trouble brings the collapse in that they would not have collapsed without the trouble. But it is not the trouble that causes them to collapse, because if they had anticipated it and prepared for it, they would not have collapsed. As Proverbs 24:10 says, the man who goes down under trouble has little strength. His strength is small because his prayers are few and lean, but the man whose prayers are many and strong will not collapse when the trouble comes.

When Facing Temptation

Temptation often comes unexpected and subtle. It is unexpected and too subtle for the flesh, but anticipatory prayer gets the soul ready for whatever temptation there may be.

Was it the day that David walked on the rooftop that he fell into his disgraceful and tragic temptation with Bathsheba? No, it was the long gap of unrecorded time that the historians say was in between, and they do not know what David was doing. I know what David was not doing: he was not waiting on his God. He was not out looking at the stars and saying, "The heavens declare the glory of God" (Ps. 19:1).

Yes, he had done that, but now he was not doing it. David went down because the whole weight of his wasted weeks previous this temptation bore down upon him. Temptation cannot hurt you if you have anticipated it by prayer; but temptation will certainly trip you if you have not.

When Attacked by Satan

Satan's attacks are rarely anticipated because Satan is too shrewd to be uniform. If Satan established a pattern of attack, we would soon catch on to it.

If the devil were to act in a uniform way and his attacks came on a regular schedule, the human race would have found him out a long time ago. The poorest church member would have learned how to avoid him. Because he act in a highly irregular way and mixes things up, his attacks are deadly if we have not the shield of faith to protect ourselves.

A baseball pitcher does not start throwing when the first inning begins and throw the same ball in the same place for nine innings. If he did, the score would be 128 to 0. What does he do? He mixes them

up. The batter never knows what type of ball s going to appear. First up, then down, then in, then out, then low, then fast, then down the middle; he mixes them up. It is the absence of uniformity that makes the pitcher effective.

Do you think the devil is not as smart as some of these major league baseball pitchers? Do you think the devil does not know that the way to win over a Christian is to fool him by irregularity? His modus operandi is to never attack twice the same way on the same day and to keep coming in from one side, one time, another side another time.

Do you think that boxer goes in there and gets himself rigidly stereotyped? He leads with his left, he strikes with his right, he moves back two steps, he moves forward two steps. Why, the commonest stumblebum would win over a fighter like that. A fighter has to use his head. He attacks from one side, then from the other, then dashes in, then backs away, then pedals backward, then charges, then his left and right, then feint, then five steps, then duck, then weave, then bob, you know how fighters do it.

The devil will come after you today like a wild bull of Bashan, and tomorrow he will be as soft as a lamb; and the next day he will not bother you at all. Then he will fight you three days in a row, and then let you alone for three weeks. Remember what was said of Jesus after the three temptations? He left Him for a season. Why? To get the Lord to drop His guard, of course.

The devil fights like a boxer, pitches like a skilled pitcher and uses all kinds of strategy. That is why I say that it is hard to anticipate him; you do not know what he is going to do next. You can always put a blanket anticipation down by realizing that the devil is always after you; and so by prayer and watching and waiting on God, you can be ready for his coming when he does come. You can win—not the day he arrives, but the day before he arrives. Not the noon he gets to you, but the morning before the noon.

NEVER

Never Let the Day Creep Up on You

The only way to win consistently is to keep the blood of the Lamb on the doorposts of your heart; to keep the cloud and fire over you in the way Jehovah God led the Israelites night and day through the desert; to keep your fighting clothes on and never allow the day to creep up on you.

Never get up late in the morning and look at your clock and say, "I'm late and can't take time now," and dash away. If you must dash away, take a New Testament along. Instead of reading a magazine or newspaper on your break or at lunch, read your New Testament, and then bow your head and talk to God. Rather than not pray at all, grab prayer somewhere. As Bishop Ralph Cushman (1879–1960) wrote in "I Met God

in the Morning":

I met God in the morning
when the day was at its best,
And His Presence came like sunrise,
Like a glory in my breast.
All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.
Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to me a peace and rest.
Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the presence left behind.
So, I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!

Never let Thursday floor you because you did not pray on Wednesday. Never let Tuesday get you down because you were prayerless on Monday. Never let three o'clock in the afternoon bring you down you because you did not pray at seven o'clock in the morning. I have four recommendations to help you value the necessity and power of prayer and to stay on top of what each day brings.

NEVER

Never Act as if Things Were All Right

If the devil lets you alone for a while, and you are not in much trouble and you are reasonably happy and reasonably spiritual, you are likely to develop a complex that says, "Things are all right," and you will neglect your prayer life. Remember: As long as sin and the devil, disease and death are abroad in the land like a fire, like a contagious disease, things are not all right. You are not living in a healthy or wholesome world, a helpful world, a world that is geared to keep you spiritually healthy. This vile world is not a friend of grace to lead us on to God: it is the opposite. Instead of assuming that things are all right, assume that they are always wrong, and then prayerfully prepare for them and anticipate them in whatever direction they come.

NEVER

Never Trust the Devil

Do not trust the devil and say, "Things are all right, and I don't need to pray now. This devil business is overdone, and I will not pray today, I will wait until Wednesday."

You cannot trust the devil, because it is from the devil that all of the world's tyrannical and genocidal governments past and present learn their technique and get their

psychology. We must never trust the devil. Never imagine that he is smiling; never look at a picture of him by Paul Gustave Doré, or some other artist, and say, "Oh, he's not a bad-looking devil; perhaps all this is more or less just like Santa Claus and Jack Frost; it's only imaginary."

Always anticipate any possible attack by watching and praying; for the spirit is willing, but the flesh is terribly weak.

NEVER

Never Become Overconfident

Many a man has lost a fight by being overconfident. Many a businessman has lost a business because he was overconfident. Self-confidence takes our focus off Christ and puts it on ourselves and our abilities, which fall far short in comparison with the devil's. Our confidence must always be in Christ and His abilities. Whenever we think that we can, we usually end up failing miserably.

It is a wise devil that feeds into a person's confidence in self. The devil is willing to give as much credit to "self" as long as he accomplishes his objective.

NEVER

Never Underestimate the Power of Prayer

"Watch and pray," said Jesus, and He practiced it; He won because He practiced prayer and caught the spinning world that sin had thrown out of gear, caught it in the web of His own love and redeemed us by the shedding of His own blood. He did it because He had prepared Himself for that awful, yet glorious, event by prayer the night before, and

by prayer in the mountains at other times, and by prayer down the years through His boyhood.

Remember that without prayer, you cannot win; and with it, you cannot lose. Granted, of course, that it is true prayer, and not just the saying of words; and granted that your life is in harmony with your prayer. If you fail to pray, you cannot win. For the Lord gave us the example of anticipatory prayer—getting ready for any event by seeking the face of God in watchful prayer at regular times.

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EDITORIAL:



After all, the battle is the Lord's

not able to reach today because of forbidding laws has now come to our shores. There is not a nationality or culture anywhere in the world but what can be found in the United States. This should spur us on to aggressive missionary activity. Nobody has been arrested in this country for proselytization. At least, not yet.

The thing we need to understand is that assaulting the enemy in the name of the Lord requires spiritual warfare and at the core of this warfare are spiritual warriors. Never have we needed such warriors as today.

Just think with me for a moment about the story of David and Goliath.

Goliath is a symbol of the world and all its values. As he stood before the Israelites, he represented the best the world could offer. His armor was superior to anything that any other nation, including Israel, had ever known. Here was a man who never lost a battle.

Often we underestimate the danger of the enemy as Israel did in this instance, we cower before him in fear. Looking at Goliath, there is no way Israel could match him armor for armor.

This is a common mistake. We see what the world is like and we cower before the tremendous power that comes at us from the world. We want to reach the world, but we are afraid that we do not have what it takes to defeat the enemy and reach the world for Jesus Christ.

When David volunteered to go up against Goliath, King Saul offered his armor to David. That must have been a slightly humorous sight. Here was King Saul, head and shoulders above every man in Israel, looking down on this teenager and trying to convince David that in order to face Goliath he needed his, King Saul's, armor.

David tried the armor on, looked at King Saul and said, "I can't wear this and fight the enemy."

David is a symbol of God's way. According to the Scripture, God does not look on the outside but rather on the inside. That was the message to Samuel when he

was looking around to find a replacement for King Saul. Samuel's problem was he was trying to find another King Saul. God, on the other hand, had a David in mind. "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7 KJV).

The remarkable thing about this situation is that in order to defeat Goliath, David did not have to become like Goliath. We have the idea that in order to win the world we have to become as close to the world as possible.

One of the signs of apostasy is thinking we can become as close to the world as possible and still call ourselves Christians. The exact opposite is true. The closer we get to the world the less we are Christian.

A wise man once said, "One of the incongruities of world history is that each generation is rescued by the one who contradicts it the most." This is the role of the Christian. We are not to cuddle up to the world and adopt its ways and agenda and trends. Rather we are to repudiate the world and every aspect of it.

In order for David to conquer Goliath, he had to do it God's way.

Three things about David enabled God to use him in defeating Goliath.

The first is that David was a man of experience.

David gave testimony to King Saul about his exploits in the past. How he defeated a lion and a bear who tried interfering with his flock. King Saul did not understand that David was telling him Goliath, out on the battlefield, was simply a bear or a lion preying upon God's flock. David was experienced in doing things God's way.

This is what the current generation of Christians needs to understand. If we are to defeat the world and the god of this world, and rescue those who are perishing, we must do it God's way. David did not become Goliath in order to destroy Goliath. David was simply a young man who listened to God, walked with God and did it God's way.

Secondly, David was a man of expectation.

When David encountered Goliath, Goliath made fun of him as though he was just a little dog running after him. David looked Goliath in the eye, as much as possible, and declared that he may come after him with spears and swords but that he, David, was coming before Goliath in the name of Jehovah. David's expectation was that God's name would triumph over Goliath's sword.

This expectation did not come out of thin air. David's experience with God in the past had brought him to a place of

expectation. He knew what God could do and he knew what God would do in this situation. David's confidence was not in his ability but in God's faithfulness.

Thirdly, David was a man of exaltation. David was not in the battle to win prizes, bring victory to himself and promote himself, although that happened, but it was not David's focus. He was there to exalt the God of Israel, to bring honor to Jehovah who would finally win the day.

Do not look at this as some Old Testament story to be read to children. It is a type of the battle set before us. Goliath is a symbol of the world. This Goliath is defeating everybody he comes in contact. All we have to do is look at the history of the United States and see how the contemporary Goliath is destroying everything decent and good thing in our country. We are facing this Goliath and our tendency is to match him sword for sword, which is why we are losing this generation.

The apostle Paul clearly tells us that the weapons of our warfare are not carnal. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Corinthians 10:3-6 KJV).

Standing before today's church is a Goliath of tremendous proportion. Looking at him, he seems unconquerable. Unfortunately, today's church is scrambling around trying to find a Goliath to match the world's Goliath.

What is needed today is simply a David who has experience in the work of the Lord and expecting God to be glorified through his work. The strength of our battle is the Lord's, as David said. Victory is assured through the name of our Lord. The victory belongs exclusively to the Lord.

There is an Old Testament verse we do not hear much today. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16 KJV).

We are too proud to use the old ways because we are afraid we will embarrass ourselves before Goliath. Let us get out our spiritual slingshots and run towards the Goliath of this world with the expectation that the battle is the Lord's.

"And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands" (1 Samuel 17:47 KJV).



Happy Thanksgiving

Welcome To The War Serena Berthoud

**The Spiritual War wages on,
The Lord's army at the ready to soldier on
Welcome to the war
It's a honor to fight for the Lord**

**Welcome to the war
The battle is virtually unseen
But the enemy is sly, cunning, and keen
Trying to keep us from heaven's door**

**Welcome to the war
Pick up your armor
We do not fight flesh and blood
No instead spiritual forces of evil loom below and above**

**Welcome to the war
Spread His word near and far
Our Savior has already won our victory
Don't succumb to the Devil's trickery**

**Welcome to the war
Trust and obey, salvation is secure
Our weapon is God's word,
It is all powerful, it is our sword**

**Welcome to the war
Welcome to the war
I will march for thee
Lord I am here please take me**

**The Spiritual War wages on,
The Lord's army at the ready to soldier on
Welcome to the war
I will honor each and every scar**

The Devil in a Plaid Skirt

One of the great things about being a young preacher is that you know everything. If you do not believe me, just ask a young preacher.

It was in the early days of my ministry and I was preaching a two-week evangelistic crusade at a little church in Kentucky. By Friday of the first week, one of the leaders told me that there was a young girl who was demon possessed and would I go and pray with her. Of course, I assumed that this young woman was just depressed and needed a good pat on the back along with some encouraging words and a little prayer from me. I knew just what to do.

With a great deal of confidence, I went to the location, which turned out to be a trailer. I knocked on the door and heard a muffled voice say, "Come in."

I opened the door and stepped inside and what I saw shocked me through and through. There was one of the women from the church standing over a young girl. She had the Bible in her right hand held high in the air and with her left hand, she was trying to unloose the hold the young girl had around her throat. I did not understand what I saw and I did not know what to do.

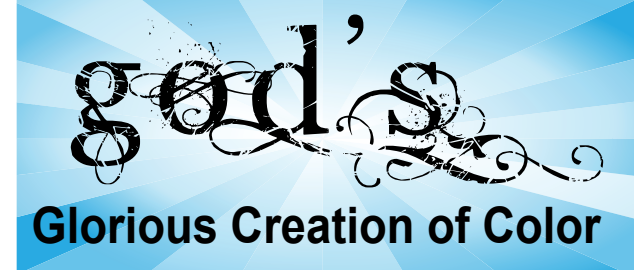
For a moment, I just stared and then the young girl, who was supposedly demon possessed, stood up and suddenly threw off the woman, jumped across the room landing on her hands and knees and looked at me and said in a deep masculine voice, "What are you doing here, follower of Jesus?"

At that moment, the battle was on. I had heard of such things, of course, but had no experience whatsoever in this sort of thing. It was never covered in my ministerial preparation nor addressed in my pastoral manual.

I began speaking and had no idea what I was saying or why I was saying what I was saying. It seems to me that at that moment another power took over; the power of the Holy Spirit. I felt a sense of invincibility. I had the confidence, although fear ran up and down my body, there was a power here beyond my experience, my education and me. Most assuredly, it was well beyond my pay grade.

For half an hour, we talked back and forth. It seemed that the voice coming from this woman was not coming from this woman. Whether it was the same voice with different accents or whether it was a variety of voices, I will probably never know. All I know is whatever "they" said, I had an immediate answer in response to them. I can assure you, it was not me coming up with the answers.

She was still down on all fours looking at me with eyes like I have never seen before. Without any warning, she sprung to her feet, dashed to the kitchen, opened a drawer and pulled out a knife. She spun around and looked at me again with those awful, evil eyes.



This time I was operating on automatic pilot, the Holy Spirit was in absolute control. I had no idea what she was up to nor did I have time to reason through the situation and come up with some logical or psychological explanation.

Then she lunged at me. I stood there frozen to the spot, unable to move. It was as though she was flying through the air, but do not quote me on that one, and when she got near me all of a sudden she fell to the ground in complete exhaustion like air coming out of a balloon.

It was then that I moved. I grabbed the knife and threw it out the door.

She then looked up at me and it sounded like she was growling. Again, do not quote me on that one. I was not in charge.

Then I heard myself ask this question, "What power do you have over this woman?" The tone of my voice was unlike anything I have ever said before. I realize now, it was not me speaking.

When I asked this question, the woman screamed and I heard a voice say, "I'll never tell. That's for you to find out." Then there was another long screech.

Then, as if I was a mere observer overhearing this conversation, I said to her, "You hate your father. Don't you?"

It was as if everything had drained out of her head and she just stared at me. Then those eyes seeking to pierce into my soul as if daring me to take it a step further.

I looked at the young girl, rebuked the evil spirits in Jesus' name and commanded her to say, "I love my father."

She screamed, shook her head violently and refused.

With an authority that did not come from me whatsoever, I again commanded her in Jesus' name to say, "I love my father."

If I can rely on my memory, it took almost 30 minutes, or so it seemed, to get her to say those words.

Finally, with great effort she said, "I love my father." When she said those words some voice from deep within her cried and then she collapsed on the floor. She lay there as though she were dead. I began to worry.

Soon she began to move, with some struggle she sat up, looked at me in a quizzical manner and said, "Pastor, what are you doing here?"

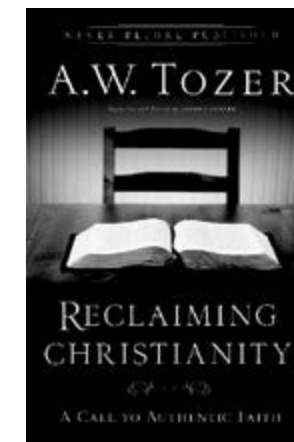
For a few moments we talked, I read some Scripture and had prayer with her. The woman with us put the young girl to bed and we left.

The battle was one, but the enemy does not give up. For weeks, the leadership of the church counseled and prayed with this young girl and she was completely delivered and free from this spiritual bondage.

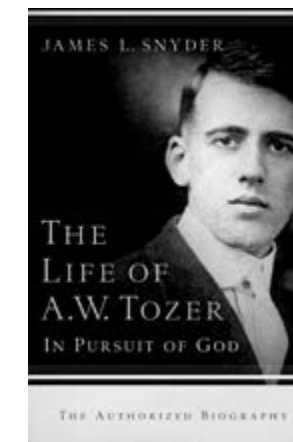
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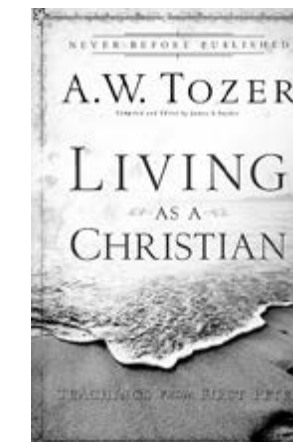
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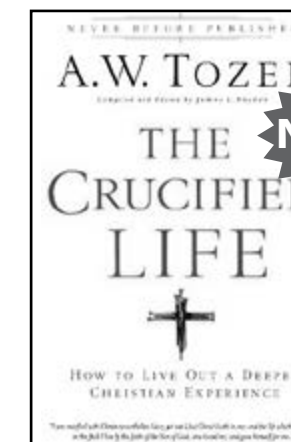
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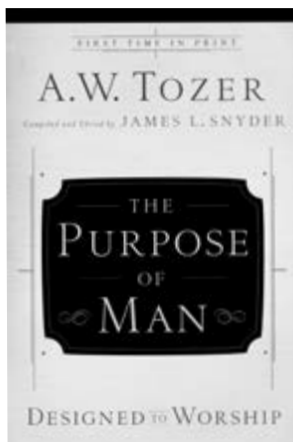
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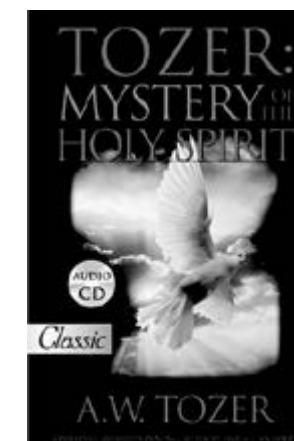
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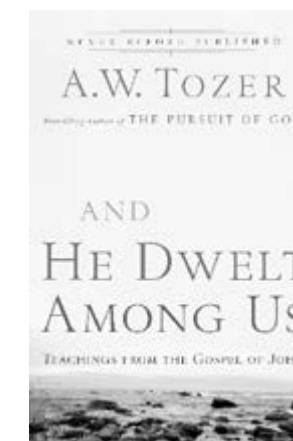
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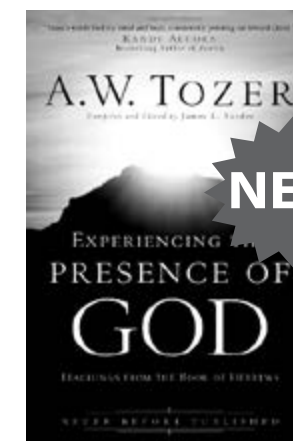
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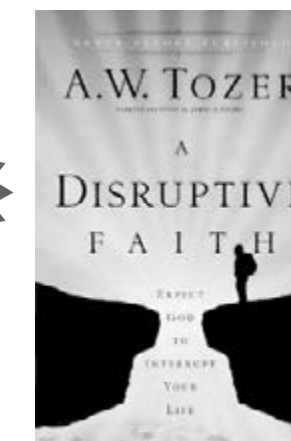
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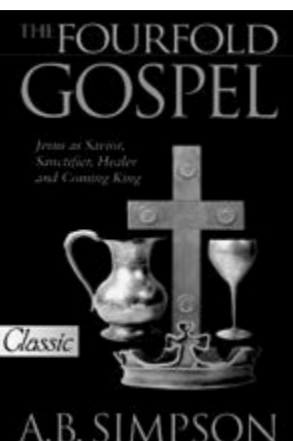
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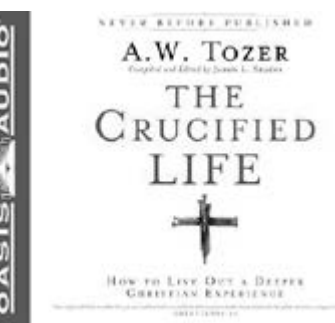
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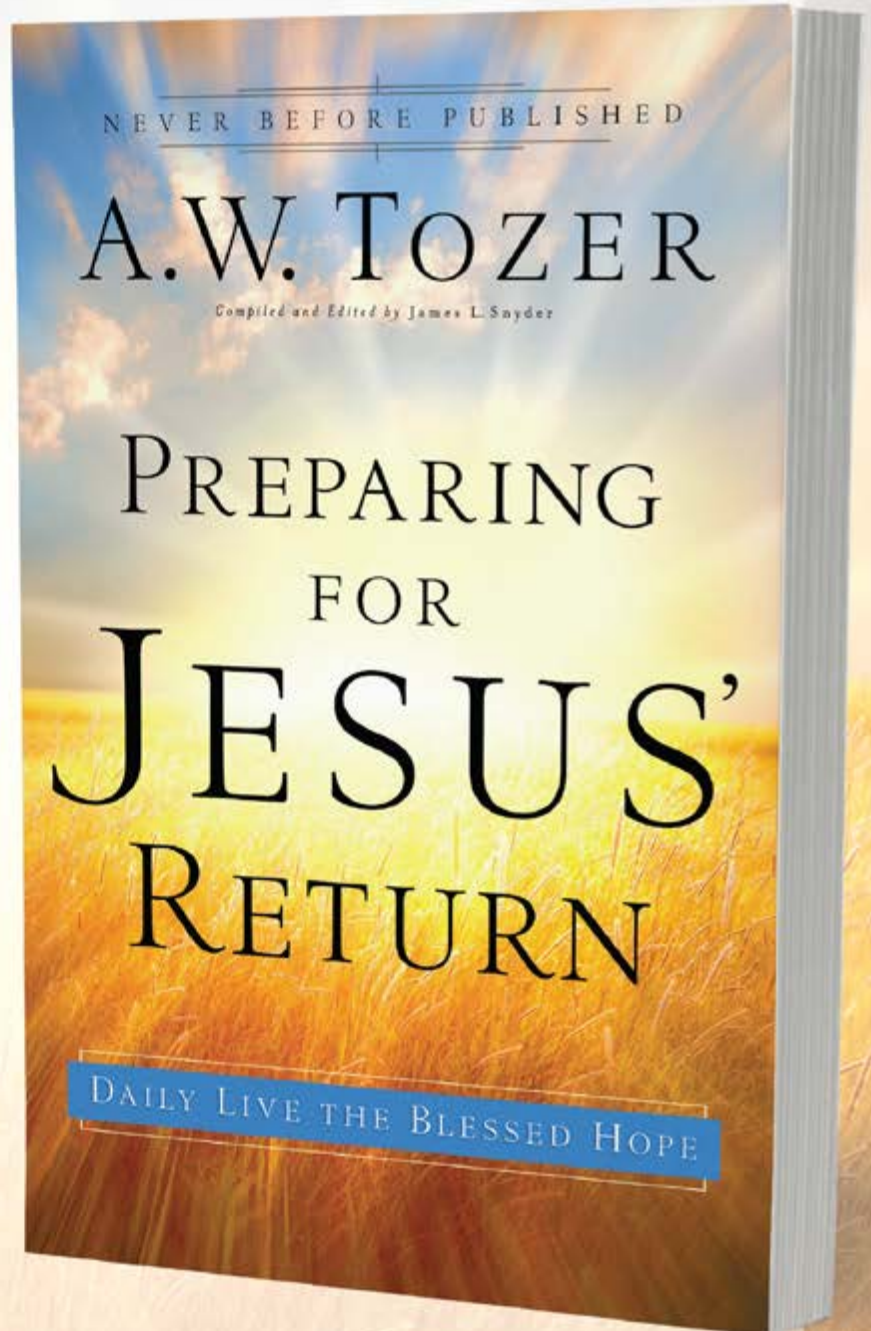
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