



The Fourfold **Gospel Witness**

Edition 9
May 2013

**Free
Publication**

The Man on Fire

pg 11

Tozer: The Everlasting Re- wards of Living the Cruci- fied Life

pg 19

Surrender

pg 22



SIMPSON: The Brand of the Cross

pg 3

Non Profit Org
U.S. POSTAGE
PAID
PERMIT NO. 66
Ocala, FL

Family of God Fellowship
PO Box 831313
Ocala, FL 34483



Fourfold Gospel Fellowship, Inc.
P.O. Box 831313
Ocala, FL 34483
The Fourfold Gospel Witness.
(Celebrating Jesus Christ as Savior,
Sanctifier, Healer and Coming King)
Rev. James L. Snyder, Editor

WEBSITE
www.awtozerclassics.com
EMAIL
fourfoldgospel@att.net



INDEX

Simpson: The Brand of the Cross pg 3
Smith: The Secret of Spiritual Power & Blessing..... pg 6
Bailey: Crucified with Christ..... pg 7
Mackey: Living the Crucified Life pg 10
Rader: The Man on Firepg 11
China Clippings..... pg 12
Ravenhill: Who Shall Stand in this Holy Place?..... pg 14
Guyon: Adandonedment and a Holy Life. pg 15 & Crosses pg 16
MacArthur: Philistine’s Cows.....pg 17
Tozer: The Everlasting Rewards of Living the Crucified Life pg 19
Editorial: The Pathway to Ministry..... pg 21
Berthoud: Surrender.....pg 22

Welcome to the newest edition of the Fourfold Gospel Witness. This issue deals with the subject not too popular with Christians today. The Christian church has been infiltrated with the Social Gospel message and the Prosperity Gospel message, which has to an alarming degree, overshadowed the message of the cross. The deeper life message is all but obscure today. This issue highlights some of the themes of the deeper life message. In light of the times in which we live, I hope that our humble efforts will stir up within the hearts of reader’s an interest in the deeper Christian life. No other generation needs this message more than the present one. Our prayer is that this issue may be the beginning of a wonderful spiritual journey for some readers.

Advertising opportunities available.
EMAIL
fourfoldgospel@att.net

The Fourfold Gospel Witness is a ministry of the Family of God Fellowship, which is solely responsible for its contents.



The Brand of the Cross

“Finally, let no one cause me trouble, for I bear on my body the marks of Jesus” (Galatians 6:17).

The word marks in this text is translated . . . “brand marks.” The word describes a mark that has been branded into the flesh and suggests the idea of the cruel practice of certain nations in branding political offenders in the face with a badge of dishonor which never could be erased. The Greek word literally means “a stigma,” and suggests a mark of reproach and shame. The Apostle [Paul] says that he bears in his body the branded scar which identifies him with Christ and His cross.

The kind of mark which he refers to is made plain by the verse almost immediately preceding. “May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world” (Galatians 6:14). It is the cross of Christ which is the object at once of His shame and His glory. Let us look first at the marks of the Lord Jesus and then at their reproduction in His followers.

The Cross Marks of Christ

He was always overshadowed by the cross which at last He bore on Calvary. His life was a life of humiliation and suffering from the manger to the tomb.

His birth was under a shadow of dishonor and shame. The shadow that fell upon the virgin mother could not be removed from her child, and even to this day only faith in a supernatural incarnation can explain away that reproach.

His childhood was overshadowed by sorrow. Soon after His birth, He was pressed by Herod with relentless hate. He spent His early childhood as an exile in the land of Egypt, which had always been associated in the history of His people as the house of bondage.

His early manhood was spent in toil and poverty and he was known all His later life as “the carpenter’s son.” A modern painter represents Him as under the shadow of the cross even in the early days at Nazareth; as

He returns from a day of toil with arms outstretched with weariness, the setting sun flings the shadow of his figure across the pathway, suggestive of a dark cross.

His life was one of poverty and humiliation. He had nowhere to lay His head, and when He died His body was laid even in a borrowed tomb.

He was rejected and despised by the people among whom He labored. “He came to that which was his own, but his own did not receive him” (John 1:11). His work was, humanly speaking, a complete failure. When He left the world, He had but a handful of followers who had remained true to His teachings and person.

His very friends and companions were of the humblest class, rude fishermen and common people without culture and, indeed, often without the ability to appreciate their blessed Master. Coming from the society of heaven, how He must have felt the strange difference of these rude associates; and yet, never once did He complain or even intimate the difference.

The spirit of His life was ever chastened and humble. The veil of modesty covered all His acts and attitudes. He never boasted or vaunted Himself. “He will not quarrel or cry out; / no one will hear his voice in the streets” (Matthew 12:19) was the prophetic picture which He so literally fulfilled. He sought no splendid pageants, asked no earthly honors; and the only time that He did assume the prerogatives of a king, He rode upon the foal of an ass and entered Jerusalem in triumph as the King of meekness rather than of pride.

Perhaps the severest strain of all His life was the repression of Himself. Knowing that He was almighty and divine, He yet held back the exercise of His supernatural powers. Knowing that with one withering glance he could have stricken His enemies and laid them lifeless at His feet, He restrained His power. Knowing that He could have summoned all the angels of heaven to His defense, He sur-

rendered Himself to His captors in helplessness and defenselessness. He even surrendered the exercise of His own will and drew from His heavenly Father the very grace and power which He needed from day to day, the same as any sinful man who lives by faith and prayer. “By myself I can do nothing” (John 5:30), He said. “Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me” (6:57). He took the same place of dependence that the humblest believer takes today and in all things lived a life of self-renunciation.

At last the climax came to the supreme trial of the judgment hall and the cruel cross. When He became obedient unto death, a death of shame and unparalleled humiliations, insults and agonies completed His life sacrifices for the salvation of His people. What words can ever describe, what tongue can ever tell the weight, the sharpness, the agony of that cruel cross, the fierceness of His fight with the powers of darkness and the depths of woe when even His Father’s face was averted and He bore for us the hell that sin deserved.

After His resurrection, He still bore the marks of the cross. The few glimpses that we find of the risen Christ are all marked by the same touches of gentleness, self-abnegation and remembered suffering. The very evidences that He gave them that He was the same Jesus were the marks of the spear and the nails. And in His manifestations to them, especially in that memorable scene at Emmaus, we see the same gentle, unobtrusive Christ, walking with them by the way unrecognized, and then quietly vanishing out of their sight when at last they knew Him.

And even on the throne to which He has now ascended, the same cross marks still remain amid the glories of the heavenly world. John beheld Him as “a Lamb, looking as if it had been slain” (Revelation 5:6). The Christ of heaven still bears the old marks of the cross as His highest glory and His everlasting memorial. Such are the marks of the Lord Jesus.

And all who claim to be His followers and His ministers may well imitate them. The men who claim to be His apostles and ambassadors, and who come to us with the sound of trumpets, the bluster of earthly pageants and the pompous and egotistical boastings of pride and vainglory, are false prophets and wretched counterfeits of the Christ of Calvary. They can deceive only the blind and ignorant dupes who know nothing of the real Christ.

These were the marks of the Master, and they will be worn by His servants, too.

The Cross Marks of the Christian

“No servant is greater than his master” (John 13:16). The tests of the Master must be applied to His followers. We may not preach a crucified Savior without being also crucified men and women. It is not enough to wear an ornamental cross as a pretty decoration. The cross

that Paul speaks about was burned into his very flesh, was branded into his being and only the Holy Spirit can burn the true cross into our innermost life.

We are saved by identification with Christ in His death. We are justified because we have already died with Him and have thus been made free from sin. God does not whitewash people when He saves them. He has really visited their sins upon their great Substitute, the Lord Jesus Christ. Every believer was counted as in Him when He died, and so His death is our death. It puts us in the same position before the law of the supreme Judge as if we had already been executed and punished for our own guilt, as if the judgment for us was already past. Therefore, it is true of every believer, “whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life” (John 5:24). The cross, therefore, is the very standpoint of the believer’s salvation, and we shall never cease to echo the song of heaven: “Worthy is the Lamb, who was slain, / to receive . . . honor and glory and praise!” (Revelation 5:12).

We are sanctified by dying with Christ to sin. When He hung on Calvary, He not only made a settlement for our sinful self, by faith we reckon ourselves as actually crucified with Him there to the whole life of sin. It is our privilege, therefore, to identify ourselves with Christ in His death so fully that we may lay over our sinful nature upon Him and utterly die to it, and then receive from Him a life all new, divine and pure. Henceforth we may say, “I no longer live, but Christ lives in me” (Galatians 2:20). Sanctification is not the cleansing of the old life, but the crucifying of that life and substituting for it the very life of Christ Himself, the holy and perfect One.

We must keep sanctified by dead reckoning. And dead reckoning is just the reckoning of ourselves as “dead to sin but alive to God in Christ Jesus” (Romans 6:11). This is not merely a feeling or experience, but a counting upon Him as life and drawing from Him as breath from the air around us.

Our spiritual life is perfected by the constant recognition of the cross and by our unceasing application of it to all our life and being. We must live by the cross and must pass from death to death and life to life by constant fellowship with His sufferings and conformity unto His death, until at last we shall “attain to the resurrection from the dead” (Philippians 3:11).

Now this principle of death and resurrection underlies all nature as well as the Bible. The autumn leaves with their rich crimson are just a parable of nature’s dying to make way for the resurrection of the coming spring. Pick up an acorn in the forest, and in its heart, as you break the shell, you will find a crimson hairline as the cross mark of its hidden life. When it bursts through the ground in the spring, the first opening leaf is red, the color of the cross, and when the leaf dies and falls in autumn, it wraps itself in the same crimson hue.

But all this is but a stepping-stone of the life that follows. Look at the structure and growth of a flower. First, the calyx or flower cup tightly claps the enfolding petals, refusing to let go. But gradually these fingers relax, these folds unclasp and the petals burst open in all their fragrance and beauty. But still the calyx holds them tightly as if it would never let go, but hour by hour, as the flower-life advances, those petals have to be relinquished from the grasp; and in a little while the blossom floats away on the summer winds and seems to perish. “The flowers fall” (Isaiah 40:7), the beauty of nature dies. But observe that after death comes a richer life. Behind the flower you will notice a seed pod. It also is held for a time by the grasp of another cup. But as the seeds ripen, even they must let go this grasp, and gradually the seed pod relaxes and at length bursts open and the seeds are scattered and sink into the ground and die. But from the buried seed comes forth a new resurrection of plants and trees and flowers and fruits. The whole process is one of dying and living, one life giving place to a higher, and all moving steadily on to the reproduction of the plant and the stage of fruit bearing.

So marked is this principle in the natural world that botanists tell us that when a flower gives too much attention to the blossom and develops into a double flower, which is the most beautiful form of the blossom, it becomes barren and fruitless. Nature puts its ban upon self life even in a flower. It must die and pass away if it would bear much fruit. A beautiful double petunia is no good; but a single-petalled blossom has in it the life of another generation. And so our spiritual life must pass down to deeper deaths and on and up to the higher experiences of life, or we shall lose even what we have. We cannot cling to the sweetest spiritual experiences, the fondest object of our highest joy, without ceasing to grow and ceasing to bear that fruit which is the very nature of our salvation.

The Principle of Death in our Deeper Life

We must learn not only to give up our wrongs but even our rights. It is little that we should turn from sin; if we are to follow Christ and His consecration, we must turn from the things that are not sinful and learn the great lesson of self-renunciation even in rightful things. The everlasting ideal is He, in the form of God, who thought it not a thing to be eagerly grasped that He should be equal with God, but emptied Himself and became obedient unto death, even the death of the cross (see Philippians 2:6-8). There are many things which are not wrong for you to keep and to hold as your own, but in keeping them, He would lose and you would lose much more.

We have the cross mark upon our affections and friendships. Thus Abraham gave up his Isaac and received him back with a new touch of love as God’s Isaac. We shall find that most of the lives that counted much for God had somewhere in them a great renunciation, where the dearest idol was laid upon Moriah’s altar (Moriah’s altar: a reference to the hill Abraham climbed to offer up his son Isaac to God. See Genesis 22:2) and from that hour there was new fruit and power.

Our prayers must often have the mark of the cross upon them. We ask and we receive the promise and assurance of the answer; and then we must often see that answer apparently buried and forgotten, and long after come forth, to our amazement and surprise, multiplied with blessings that have grown out of the very delay and seeming denial.

So the life of our body which we may claim from Him must be marked with the cross. It is only after the strength of nature fails us that the strength of God can come in. Even then the answer is sometimes not given until we have first surrendered it to Him and have been willing to give up even life itself and have learned to seek the Blessor rather than the blessing. Then God often reveals Himself to us as a Healer, as He could not do until we were wholly abandoned to His will.

Our religious experiences must have the mark of the cross upon them. We must not cling even to our peace and joy and spiritual comfort. Sometimes, the flower must fade that the fruit may be more abundant and that we may learn to walk by faith and not by sight.

Our service for God often must be buried before it can bring forth much fruit. And so God sometimes calls us to a work and makes it appear to fail in its early stages, until we cry in discouragement, “I have labored in vain, I have spent my strength for nought.” Then it comes forth phoenix-like (Phoenix: a legendary bird that lived 500 years, burned itself to ashes

on a pyre and then emerged fresh and young again) from the flames and blossoms and buds until it fills the face of the world with fruit. So God writes the mark of the cross on everything, until, by and by, the very grave may be the passport to a better resurrection and death will be swallowed up in victory. In fact, we believe that the universe itself has yet to pass through its dissolution and come forth in the glory of a final resurrection so that the marks of the Lord Jesus may, at last, be written upon the very earth and heaven, and so that the universe to its furthest bound may reecho the great redemption song: “Worthy is the Lamb that was slain.”

Beloved, have you the marks of the Lord Jesus? These sacrifices to which He sometimes calls us are just great investments that He is asking us to make and that He will refund to us with accumulated interest in the age to come.

Good Richard Cecil once asked his little daughter, as she sat upon his knee with a cluster of pretty glass beads around her neck, if she truly loved him, and if she loved him enough to take those beads and fling them into the fire. She looked in his face with wonder and grief; she could hardly believe that he meant such sacrifice. But his steady gaze convinced her that he was in earnest; and with trembling, reluctant steps she tottered to the grate, and clinging to them with reluctant fingers, at last dropped them into the fire, and then flinging herself into his arms, she sobbed herself to stillness in the bewilderment and perplexity of her renunciation. He let her learn her lesson fully, but a few days later, on her birthday, she found upon her dressing case a little package, and on opening it she found inside a cluster of real pearls strung upon a necklace and bearing her name with her father’s love. She had scarcely time to grasp the beautiful present as she flew to his presence and throwing herself in his arms, she said, “Oh, Papa, I am so sorry that I did not understand.”

Some day, beloved, in His arms, you will understand. He does not always explain it now. He lets the cross have all its sharpness. He lets the weary years go by; but oh, some day we will understand and be so glad that we were permitted to bear with Him and for Him the “brand marks of the Lord Jesus.”

From The Cross of Christ
© 1994 by Zur Ltd.

Himself A. B. Simpson

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now, the Giver own;
Once I sought for healing,
Now Himself alone.

Once twas painful trying,
Now tis perfect trust;
Once a half salvation,
Now the uttermost;
Once twas ceaseless holding,
Now He holds me fast;
Once twas constant drifting,
Now my anchors cast.

Once twas busy planning,
Now tis trustful prayer;
Once twas anxious caring,
Now He has the care;
Once twas what I wanted,
Now what Jesus says;
Once twas constant asking,
Now tis ceaseless praise.


Now He uses me;
Once the powr I wanted,
Now the Mighty One;
Once it was my working,
His it hence shall be;
Once I tried to use Him,
Once for self I labored,
Now for Him alone.

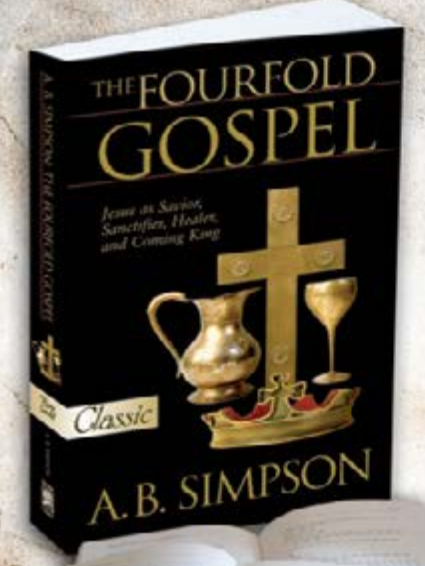
Once I hoped in Jesus,
Now I know Hes mine;
Once my lamps were dying,
Now they brightly shine;

Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.


Chorus
All in all forever,
Jesus will I sing;
Everything in Jesus,
And Jesus everything.

You’ve Never Seen
A.B. Simpson
Like This





- Audio Excerpts CD
- Author Biography
- Color Timeline
- Illustrations
- Detailed Index
- In-depth Study Guide
- Part of a Distinctive Collection
- Sensitive Revised in Modern English



BRIDGE LOGOS FOUNDATION

To Order Call 1-800-631-5802

New Life
Community Chapel
Gainesville, FL

A PLACE OF NEW HOPE
& NEW BEGINNINGS

Centered on Christ
Challenged by His Word
Committed to His Cause
Connected to One Another

A PLACE FOR YOU

Sunday Morning
Worship
10:30 AM

Contact Us:
Telephone:
(352) 214-4462
E-mail: nlcc@juno.com

Web-site: www.newlifecommunitychapel.org
Meeting at Westside Park Recreation Building

The Secret of Spiritual Power and Blessing

Dr. Oswald J. Smith

SOME men are used of God; some are not. Some work in the anointing of the Spirit, while others work in the energy of the flesh. To some God’s work is irksome; to others it is a joy and delight. Many are everlastingly seeking, seeking they know not what; others there are who are satisfied, they have entered into rest.

There are those who have an idea that if only they can obtain some great, unusual, some extraordinary experience, they will be forever after satisfied; they will become mighty men of God. They have read the lives of Wesley, Finney, Moody, and these men, they discovered had such an experience—a special manifestation of the divine presence. And if only they, they argue, can get such an experience, they too, will become spiritual giants.

And so, with such visions before them, they start seeking. Countless hours are spent in prayer and fasting. Sins are confessed and put away. Sometimes restitution is made. Work is left undone and every moment devoted to strong cryings and agonizing pleas for the power of the Holy Spirit.

And, let it be said, in many instances their prayers are answered. They do have such an experience. And then it is of that experience they speak. They glory in it. It is their one and only testimony. And as men listen, they are thrilled. “Oh, for a similar manifestation,” they exclaim! And for a while, they walk the highlands of faith. There are no shadows. Sin is gone—entirely, it would seem. There are no temptations. Each day is a day of joy, and all is well, for at last, at long last, they have the power; the anointing is upon them, and in the power of this wonderful anointing, they min-

ister the Word of Life.

But gradually, as time goes on and God honors them, they assume a “holier than thou” attitude. Little by little, their circle narrows. Other Christians at first watch, and then quietly draw away. Signs of pride are seen, spiritual pride. They demand that all others receive what they have. Then follows division, strife and discord. And finally temptation, sin and darkness. After which another such experience is sought in exactly the same way as before and with much the same result.

Others, again, concentrate on doctrine. They read books, study man’s opinions, find out what this teacher and that teacher thinks. They use words to express their theories that are not in the Bible—inbred sin, eradication, a second work of grace, sinless perfection, etc. They want holiness for they know that holiness is power, but they are convinced that if only they can get the doctrine right, the experience will be theirs. At last they think they have it right, and they again go to seeking it—this blessing or that. And again, they get it and lose it.

When they have it, they are assured that the doctrine works, and they preach it for all they are worth. People enter and are greatly blessed and encouraged to believe likewise, and thus obtain the blessing. But later, when the glow has gone, and the joy has taken wings and fled, though they still have the same doctrine, there is no blessing. At last, they get into bondage and backslide. Again, there is division and strife. Other Christians withdraw, and they find themselves ministering to a very small circle, made up, for the most part, of those who hold similar doctrines, but are void

of power, while the Church at large is unresponsive.

And yet they have been earnest, yes, earnest and sincere. They have wanted God’s best. But neither doctrine nor experience can produce spirituality. After all, it is the practice that is important. Hence, I would rather be wrong in my head and right in my heart than to be right in my head and wrong in my heart. I would rather have the practice right and the theory wrong than to have the theory right and the practice wrong.

I do not discount experience. By no means. Wesley’s and Finney’s and Moody’s experiences were real. I would not seek a special manifestation from God, but I would thank Him if it came. But since we are to walk by faith and not by sight, not by feeling or experience, I would not depend upon it for spiritual power. I would not take the attitude that if only I could have a great experience I would be anointed for all time to come. Experiences come and experiences go. It is what follows the experience that counts.

“The world has yet to see,” said D. L. Moody, “what God can do through one man wholly surrendered to Him.” Moody was anointed, but it was his surrendered life that made him the power he was—in other words, his daily contact with God, when he received a fresh anointing for each new service.

For instance, here is a fire and here is a piece of iron. Now if I want to get the iron hot I will have to place it near the fire. And if I want to give it an unusual experience the like of which it has never had before, I will plunge it suddenly into the fire and it will become red hot. But that does not meet its need of heat for all time to come. It cannot say, “Now, at last I have had a great experience, wonderful feelings; I am hot and hot for all time to come. And now everything I touch will be hot too.” And then, thinking it is self-sufficient, deliberately leave the fire and go out on its mission taking it for granted that all the dross has been burned up and it can now impart its heat wherever it goes. Ah, no! It will soon find itself cold again, and utterly unable to impart heat. What then must it do? It must remain near the fire, and only as it does will it partake of the heat of the fire. Only then can it impart its heat.

So it is with you, my friend. You may have a great experience. You may partake of the divine fire. You may have wonderful visions and revelations. But unless you are in daily contact with the fire of God’s presence, you will soon be cold and powerless. If the anointing is to remain, it will necessitate daily communion and fellowship with the Anointer. The blessing can only be kept by constant contact with the Blessor. There is no easy road. I know of no experience that will last for life. The price must be paid. And the price in this case is daily contact with God. And that price but few will pay. They will seek blessings and manifestations. They will agonize and pray. They will look for visions and revelations. But that daily waiting on God that establishes and settles, they neglect.

Have you, my friend, a place to meet God? And have you a time? Or are you too busy? Do you observe the Morning Watch, the Quiet Hour? Is Jesus Christ real to you? Do

Crucified with Christ

Keith M. Bailey

Jesus and his disciples had come into the region of Caesarea Philippi and were spending some time there away from the multitudes. Jesus asked the disciples who the people thought he was. They replied that some thought him to be John the Baptist, or Elijah or one of the other Old Testament prophets. Jesus then asked them who they thought he was. Peter answered, “You are the Christ the Son of the living God.”

From that time on Jesus began telling his disciples that he must go to Jerusalem and be killed and rise from the dead. Jesus’ prediction of His coming crucifixion did not seem to register with the disciples. He was beginning to tell them of the cross but they did not understand Jesus. It was in this situation that Christ first openly talked about a cross. He disclosed the first condition of discipleship to them. “If any man will come after me let him deny himself and take up his cross and follow me” (Matthew 16:24).

On three other occasions Christ repeated the announcement of a cross. Mark 10:21 which regards Christ words to the rich young ruler, “Go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven: come take up the cross and follow me.” There is generally one thing that keeps most from following Christ. Here Jesus presents two things, poverty and persecution. This passage clearly identifies the cross as an instrument of persecution and suffering. His disciples must have known something of the Roman practice of crucifixion but they did not make the connection with that awful day at Calvary when Jesus was crucified.

Before Jesus himself went to the cross he was preaching about the crucified life. His first mention of the cross was about the place the cross would have in the lives of his followers.

That a Christian is crucified with Christ is a doctrine little understood in the church of our day. They see quite clearly the meaning of Christ’s vicarious death on the cross for all sinners but when Paul testifies that he is cru-



cified with Christ the sense of that act escape so many of God’s people to their spiritual detriment.

The key passage to understand this teaching is Galatians 2:20.

The apostle Paul shares this truth by means of a personal testimony. Paul says, “I have been crucified with Christ.” The verb is in the perfect tense in the Greek which means having been so crucified he remained in that spiritual state.

Though crucified with Christ Paul declares that he is alive. Having died to the world and to himself the apostle is still alive because Christ lives in him. This spiritual reality is maintained by the truth of the Son of God.

The apostle Paul not only left us his personal testimony of what it meant to be crucified with Christ, but more than any other apostle he carefully and thoroughly explained the doctrine of co-crucifixion.

Beginning in Romans, Paul explained that for a believer to be crucified with Christ is an element of biblical salvation. In the first three chapters of Romans he proves the condition of sin to be universal in mankind necessitating a divine work of salvation if the sinner is to be restored to God. Such a salvation is through the finished work of Christ received by faith.

Family of God Fellowship

Our Weekly Ministries
Sunday:
10:30 AM - Family Worship with children’s church
6:00 PM - Sunday Evening Praise with groups for all ages
Wednesday:
5:45 PM - Fellowship Supper (Covered dish)
6:30 PM - Bible study & prayer time

The Family of God Fellowship is a ministry of the Christian & Missionary Alliance with more than 17,500 churches and church groups in 51 countries. Since 1887, the mission of the C&MA has been to reach unreached responsive people groups for Christ.

877-282-3618
Family of God Fellowship
PO Box 831313, Ocala, FL 34483
E-mail address: jamesnyder2@att.net

Direct MAIL NEWSLETTERS Custom Email Blasts LOGOS ADs FLYERS Brochures Consulting

Custom Facebook Pages & Covers
Custom Twitter Backgrounds

visit:
www.facebook.com/localmailersocala
www.localmailersocala.com



In chapter 6 of Romans, Paul begins his testimony on being crucified with Christ. He relates it to the truth that those saved from sin by grace alone means the believer is not to continue living in sin. One’s water baptism symbolizes the baptized into his death. He continued by explaining it’s spiritual implications.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, but the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:5-6).

More than one essential doctrine is made clear in this passage. Christ died vicariously for the sinner and he also took the old man (the old sinful nature) to the cross. The purpose of having the old man crucified with Jesus was so that the body of sin might be destroyed or more correctly rendered inoperative (Romans 6:6).

This does not teach eradication of the sinful nature but it teaches that by faith the believer is able to claim victory over the old man on the ground of the believer’s co-crucifixion at the cross of Christ.

The last two chapters of Galatians helps us understand how the truth of crucifixion with Christ meets the believer’s deepest needs. The world, the flesh and the devil are the believer’s enemies. Are these enemies covered in the gospel? The inspired word of God says, “Yes, they are.”

Galatians 5:24 says, “And they that are Christ’s have crucified the flesh with the affections and lusts.” Victory over the flesh comes by faith in the finished work of Christ to the cross. Self-discipline, more prayer and other devotional acts will help and encourage the soul for the victory over the power of the flesh comes by faith in Christ and victory at the cross.

The world system surrounds us and seeks to control our lives. The apostle taught that the believer who has been crucified with Christ will have release from the powers and influence of the world. Paul wrote, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).

In Colossians Paul takes up the subject of how the cross takes care of the third enemy, the devil.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” [Meaning the cross] (Colossians 2:14-15).

The principalities and powers speak of Satan and the demons. Christ at the cross triumphing over them. Being crucified with Christ the believer can claim victory over Satan and the demons.

In writing to the church at Philippi, Paul shared his own personal longings for the full benefits of the cross.

“That I may know him, and the power of his resurrection, and the fellowship of his suffering, being me conformable to his death,” (Philippians 3:10).

For Paul to be “crucified with Christ” was to experience “the fellowship of his sufferings.” The immediate result of knowing the fellowship of Christ’s suffering was being made conformable to his death. In other words, co-crucifixion brings about death itself and fullness of life in Christ.

Paul believes the cross to be an actual event from which all the benefits of salvation are made available. He also believed the cross to be a doctrine that should

be preached.

“For Christ sent me not to baptize, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God,” (1 Corinthians 1:17-18).

The church hears too little preaching of the cross these days. It can also be rightly said that many are not hearing the full message of the cross. Paul considered the believer’s co-crucifixion to be a part of the gospel. Most gospel preaching presents to the sinner the open door of personal salvation at the cross. What about the message of the cross for the believer?

When we talk with seekers for salvation and forgiveness we should also teach them the gospel benefits of the crucified life. Here lies the way to victorious living. It is possible to overcome self, the world, the flesh and the devil. All of that was effectively dealt with at the cross.

Many Christians spend half a lifetime struggling because they were never taught the full message of the cross and how to appropriate it. Not only must the full meaning of the cross be presented but instruction on meeting the conditions laid down in Scripture and the need to put their complete trust in Christ. Every benefit of the cross must be taken by faith.

The believer who is serious about finding victory over the power of sin must not only believe the gospel, he must obey the gospel. Once he understands the doctrine of co-crucifixion with Christ and accepts it by faith the Scripture says he must “reckon” Himself dead to sin and alive unto God. The word “reckon” means to count it to be a fact and act on it accordingly. He stopped yielding to sin and starts obeying the Lord. He is no longer a servant of sin but a servant of righteousness.

But if the believer had not been to the cross and died to sin the above formula will not work. The self life is a literal monster that does everything it can to avoid totally yielding to Christ. You cannot retrain it, nor, can you restrain it. There is only one solution to the problem of the self life. Self must die and that work was already furnished at the cross. Will we believe, will we receive it?

The letter to the Ephesians reveals an aspect of the crucified life found no place else. Paul said that the believer has been quickened or brought to life together with Christ. The full blessing of being crucified with Christ is to “be raised up together, and made to sit together in heavenly places” (Ephesians 2:5-6).

Certainly one of Paul’s most moving statements on the cross is the following verse from Galatians 6:17, “From henceforth let no man troubled me: for I bear in my body the marks of the Lord Jesus.”

A. B. Simpson’s explanation of this verse goes right to the heart of the meaning of the cross.

“The word marks in this text is

translated by Rotherham, ‘brand marks.’ The word describes a mark that has been branded into the flesh, and suggests the idea of the cruel practices of certain nations in branding political offenders in the face with the badge of dishonor which never could be erased. The Greek word literally means a stigma, and suggest a mark of reproach and shame. The apostle says that he bears in his body the branded scar which identifies him. Christ had his cross.” (A. B. Simpson, The Cross of Christ, Christian Publications, 1969, reprint, page 35.)

What rich insight this quote gives into the ongoing impact of the truth of the crucified life for a child of God. It is more than a crisis. It is a perpetual unfolding of Christ’s fullness in a believer’s heart. The brand of the cross marks God’s people for time and eternity. It is a badge of shame that leads to glory. The Christian life rightly lived is a crucified life lived out under the shadow of the cross with eternity in heavenly places.

The personal testimony of Watchman Nee’s entry into the crucified life speaks volumes on the subject. Nee said, “What does it mean to be crucified? I think the answer is best summed up in the words the crowd used of Jesus: ‘Away with him!’ God never allowed this matter of being crucified with Christ to remain for us a mere theory, though I confess for many years it was no more than that to me. I myself had preach the cross in these very terms without knowing it in my own experience, until one day I saw with dramatic suddenness that it had been I, Watchman Nee, that had died there with my Lord. ‘Away with him!’ They had cried, and in saying it of him they had also, unwittingly, echoed God’s verdict upon me. And the sentence of God was carried out in him. This new discovery affected me almost as greatly as did my first discovery of salvation.” (Watchman Nee, A Table in the Wilderness, Fort Washington, Pennsylvania CLC Publications 2007, page 101).

There is an old gospel song that says, “The way of the cross leads home.” It could be added that the way of the cross will determine the quality and fruitfulness of our lives on this way home.

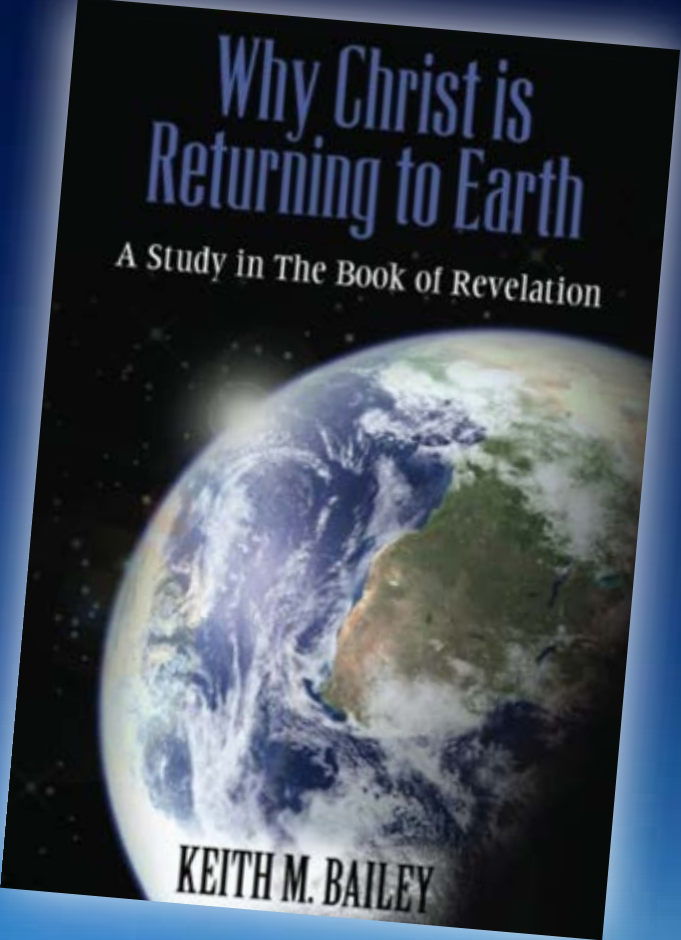
Our personal encounter with the cross opened the door to the kingdom of God. Our next dealing with the application of the cross by faith takes us to the path that leads more and more unto the perfect day. Paul in one magnificent sentence gives the full panorama of the crucified life.

“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (2 Corinthians 4:10).

Evan H. Hopkins, a leader in the Keswick movement in Great Britain said of 2 Corinthians 4:10, “The more thoroughly we are brought into oneness with that death, the more fully we shall know what it means to be cleansed from all unrighteousness.”

Why Another Book on Revelation?

\$12.00 Available around February 1, 2013



Many believers find Revelation difficult and therefore they seldom read it and never have seriously studied it. It is also neglected from the pulpit. Both laity and pastors avoid it for the same reason. it seems too mystical and symbolic for anyone but a professional to understand. Such is not the case. It was written for all believers to read and comprehend. The Holy Spirit inspired the book of Revelation and if for no other reason the Bible declares it to be profitable for doctrine, correction, and instruction in righteousness.

This book is an attempt to let Revelation tell its own story. The central theme as set forth in the first verse is the unveiling of Jesus Christ in full victory and in His glorified state. The book begins with an announcement that Jesus has won. He is stage center and in charge from the beginning of the Revelation to its conclusion.

This last book of the Bible shows how the history of the world will terminate. Jesus Christ is to personally, bodily, return to earth and set up the kingdom of heaven on earth. The fact that His church will reign with Him is of personal interest to every Christian. You cannot get this full story any place else in the Bible but the Revelation. The rapture of the church, the restoration of Israel, and the end of the times of the Gentiles show how God will close out history just as He had planned it. All these facts surround the incredible seven year tribulation period. It all makes sense when put in its context. History is laid aside and the door is opened to eternity.

This study of Revelation gives special attention to the key Christ gave John in Revelation 1:19. He told the apostle the book would be made up of three parts; the vision of the glorified Christ, the things that are an overview of the church age given in the seven letters, and the third section is comprised of the things hereafter. This third section begins with chapter four and continues to the end of the book. God is pleased to lift the veil on the future to the extent we need to be aware of it.

Other books by Keith M. Bailey may be found at www.kmbbooks.com.



The Crucified Life is taken straight from the Bible, with such verses as, “I am crucified with Christ, nevertheless I live, but it is not I who lives but Christ who lives in me.” The apostle Paul repeats this theme a dozen times or more to indicate the “holy” life which Christ has provided for everyone. The first public notable use of “The Crucified Life,” as a term lifted from the Bible, I believe was Dr. A. W. Tozer (1897-1963), a minister with the Christian & Missionary Alliance who took the biblical references and made the three words reflections of the dimensions of the present earthly life of the believer in Christ.

“The Crucified Life,” must never be used to measure oneself against the spiritual life of another: you will always exceed them and appear better than they. Thus the person who has discovered “The Crucified Life” is Motivated and Enabled to live such a life by the indwelling and empowering Holy Spirit of God. Merit, judging by outward appearance, and many other inter-relational issues are placed at rest, or removed altogether.

When Motivation and Enablement of Holy Spirit is recognized, honored, employed and allowed to do with us what we need to have in and with our lives.

The Christ Life may not be able to be defined by an on-looker, but that on-looker knows there is something different about the consecrated and holy life of a woman or a man.

A second defining conspicuous attitude and action of one living the Crucified life, will be her or his insatiable curiosity concerning the Word of God.

A general knowledge of the Holy Bible must be a continuous habit when one’s life is being lived in cruciformity. The Bible seldom, if ever, becomes a burden, it, more than most things in life, becomes for the one living The Crucified Life, a life-line of soul prescription and spiritual nourishment as one grows to know and love it more and more.

I do not know of anyone in my 40 years of ministry whose Crucified Life was not constantly fed on the Holy Scriptures. However, one fellow, writing on “devotions,” wrote that 10 minutes for a husband and wife to have together each morning is adequate for a couple to remain spiritually in touch with each other. I wondered about what could be fit in 10 minutes and then thought of the hundreds of hours my wife and I have spent in

Scripture reading and application!

The second characteristic of a Crucified Life is an unequalled time investment in The Word of God. It is a good thing to become intimate with God through his Word.

The Crucified Life, then is characterized by a grateful curiosity of the Word of God.

The third characteristic of a person living the Crucified Life is a confident sense that Jesus is present with her or with him.

There is no percentage of time or intensity of experience that serves as the baseline upon which one is measured except that the Crucified Life is lived with this somewhat conscious sense that, “I am never alone.”

That often indescribable consciousness of “presence” – a presence that understands our human condition, and yet remains with us in the experiences of life’s wearisome journey is a characteristic of the Crucified Life. “You are dead,” writes Apostle Paul, “but you now live in the power of Holy Spirit who is in you.”

I have experienced and have spoken with Christian friends who have confirmed with me that there is that time or times, when inexplicably we become aware of the confident truth that we are not alone. And we once again go to Jesus’ own words to his people, “I will never leave you nor will I forsake you.”

Regardless of mere emotionalism, the confidence of presence goes both deeper and farther than my emotions could ever take me. It is no romantic heresy to poetically say or sing: “I walked today where Jesus walked; and felt his presence there.”

A corrective grace when I am wrong characterizes the Crucified Life. A person whose conscience is not regularly operative may not yet know Christ, or is still in the infant stage, being growth-fed on the “milk of the Word.”

Knowing we have wronged another and confession is due her or him; a sense that we have “offended against God’s holy laws;” and an awareness of a need to have a strained relationship restored are all evidences that we have done wrong and must approach both the wronged person as well as the Lord is an infallible evidence that a person is living the Crucified Life.

A conscious, humble innate awareness expressed in a need for forgiveness from God and/or from another is a sign that one is liv-

ing the Crucified Life.

When we ourselves are regularly sensitive when we offend and make special efforts for forgiveness is a manifestation of our cruciformity. One who is always right is obviously often wrong. If one approaches a brother or sister in Christ and begins with the words, “If I have wronged (offended; hurt; insulted; ad infinitum) that person is qualifying their apology and therefore voiding its efficacy. Forgiving others and asking to be forgiven goes a long way in strengthening our commitment to allow Christ to so live in us that we “are dead,” and the life that we live is Christ’s life in us by the presence of Holy Spirit.

Over a half-century ago, A. W. Tozer wrote these words, “The man who is crucified is facing only one direction... He [cannot] look back. The crucified man on the cross is looking only one direction and that is the direction of God, and Christ and the Holy Ghost... The man on the cross... has no further plans of his own... Somebody else made his plans for him, and when they nailed him up there, all his plans disappeared... When you go out to die on the cross you bid goodbye—you are not going back!” That is the carrying of a daily cross, dear reader.

There is significant enough evidence in the New Testament to confidently say that God designed us in such a way, that in our salvation practice, we would live The Christ Life,

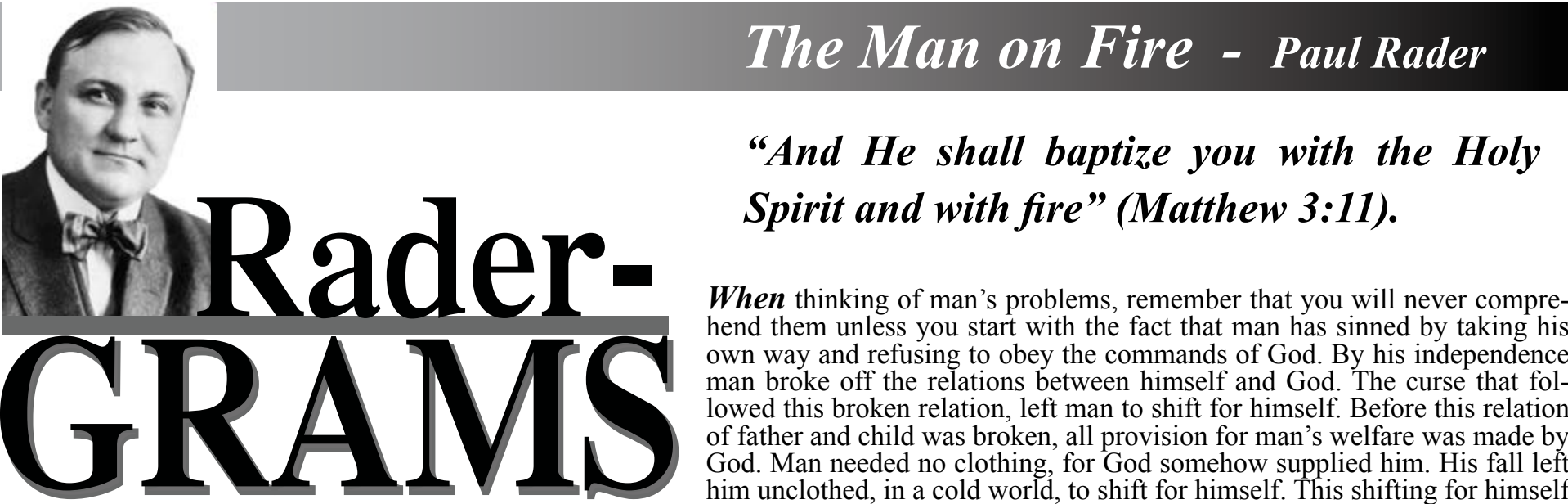
The great writer, J. Rufus Moseley, in Perfect Everything, writes:

“Jesus I want You to come into me and reign,

Be all in all, in all of me and my affairs;

Come in and be Spirit of my spirit;
Come into my mind and bring your understanding and humility;
Come into my body and bring your health and healing;

Come into my affairs and direct them;
Be will of my will—
Soul of my soul—
Brain of my brain—
Heart of my heart—
Life of my life—
Joy of my joy—
Perfect everything for all of me!
Perfect everything for the all in all.”



“And He shall baptize you with the Holy Spirit and with fire” (Matthew 3:11).

When thinking of man’s problems, remember that you will never comprehend them unless you start with the fact that man has sinned by taking his own way and refusing to obey the commands of God. By his independence man broke off the relations between himself and God. The curse that followed this broken relation, left man to shift for himself. Before this relation of father and child was broken, all provision for man’s welfare was made by God. Man needed no clothing, for God somehow supplied him. His fall left him unclothed, in a cold world, to shift for himself. This shifting for himself many men have chosen to call evolution. We grant that he had to learn to

shift for himself, and that in doing so he has come from the simple to the complex in civilization; but that this shifting went on previous to his sin the Bible denies. He was cared for by God until sin came. We know that in every step, from the simple to the complex, since the Fall, man’s progress in civilization has been marked by fire and its uses. Tell us how any tribe uses fire, and we can tell their state of civilization. It has to do with clothing, food, housing, invention, transportation, education and manufacture.

This strange thing called fire has made great changes in the conditions under which men live. Fire is a mystery. Its laws can be told, but why the phenomena attending it exist, man does not know. One might define a flame as “gas temporarily luminous because of chemical action,” but this would have to be qualified greatly, for it could easily be contradicted. There are flames which are not luminous. The “Why” of heat attending fire is also a mystery, even though its amount may be measured. Yet this mysterious phenomenon, called fire, plays a great part in the life of man. It seems strange at the first hearing, to promise fire with the Holy Spirit. One would think enough had been said when it was stated: “He shall baptize you with the Holy Spirit.” Then why fire also?

We speak of fire as combustion. We mean that one substance is uniting with another in chemical action, and that when this is going on there is heat and light attending the action. When the Holy Spirit was uniting with believers on the day of Pentecost, the symbol of this uniting, used by God, was the symbol of fire which sat in two-tongued flames on each of the men and women in the Upper Room.

There was to be a new life for these believers of power and service for God. It was not to be the life of the Holy Spirit alone, nor of the individual alone, but a combined life. When two gases are united we have fire and its phenomena. Now God is showing by the fire symbol that when the Holy Spirit unites with the believer there is to be an attending spiritual phenomenon symbolized by fire, which is light and heat. Therefore it is not only the coming of the Holy Spirit, but fire also.

This spiritual phenomenon represented

by fire is what the world will see and sense, and they will say “A combustion has taken place.” The one hundred and twenty, who were baptized with the Holy Spirit, immediately began to manifest their fire. Their hearts were warm, then hot, and then all aglow with the reality of the combination. Their hearts and tongues were loosed to tell out the wonderful things of God, so that every one around heard them talking about the marvelous things that God had done. It was a living, human and Divine flame, sparkling and crackling with the hot love-tidings of

was the bent stick about two feet long, with its end poked into a small dent, and the dent smeared with some good pitch. Then the other end was put into a dent in a board, and the board held against the breast. The bent stick was then turned very fast, as you would turn the handle of an auger, until the fire was produced by friction. I have seen people trying just that hard to produce this heavenly fire, and puzzling their brains to invent some new way of creating enthusiasm and religious success. Many churches are revolving very fast in the small dent they have made in their



God’s interest in a lost world.

Oh, what a lack of this hot love there is to-day! Oh, for a baptism of fire!

There is a great deal of man-made enthusiasm. This is good so far as it goes, but it is only painted fire, and nothing like the real thing. Man has worked bird to produce this fire, but it is not produced by works but by yielding.

Man can produce fire by friction, by flint, or by refraction of the sun’s rays. I think I have seen, in my boyhood, as many as a dozen different methods for making fire used by the Indians. The favorite method with me

community. They have lots of enthusiasm, or false fire, but not the fire of the Holy Spirit. The fire of which I speak comes only from a wholly yielded life.

Just watch the Master as the people crowd about Him! He heals, He comforts, He looses men from demons. He is always giving, giving, giving Himself. He is God. “All things were made for Him, and by Him, and without Him was not anything made that was made.” Yet with this truth about Him in your mind, see Him there, naked, like a slave, washing the disciples’ feet. No man could

CONTINUED page 13

CHINA CLIPPINGS

2013 - Project Asia Harvest

NEVER BEFORE in the history of missions has there been such an amazing response to the gospel in Asia as there is today. The difficult years of seed planting by faithful missionaries and courageous pastors and believers is finally producing an unprecedented harvest. This issue of CHINA CLIPPINGS will be devoted to encouraging our readers to earnestly get involved through prayer and giving for Project Asia Harvest.

MIAO PROGRESS



PRAY for the Miao Team reaching into interior mountainous regions of China where more than 50 minority groups of people live in isolated areas difficult to reach. Many villages are reached only by foot over rugged terrain. But waiting in these villages are people for whom Christ died, yet many of them have never heard the Good News of the Gospel that will set them free. Generations have lived and died without Christ, and just like this 105 year-old Miao woman she waits in spiritual darkness for someone to come and show her the way to Jesus. Thank God for our Team who are penetrating these regions and discovering a people responsive to the gospel. Recently a Team teacher spent time with some Miao university students and taught them the Miao script which is the first step in helping them read the Miao New Testament. At summer vacation time, one of the students returned to his isolated village and reported that he is the only one in his entire region who knows the script and is able to read the New Testament.

Most importantly, he said that he wanted to become a follower of Jesus and be able to help his people know the way to Jesus. Our Team teacher was able to



travel to his village to instruct him in understanding the gospel and how to become a Christian. Reaching the village, he was surprised to see bamboo homes built on the side of the mountain and no doubt for days there were aching muscles from continual climbing.

PRAY that these workers will continue in good health and be able to make more trips to this region to instruct the people.

PRAY for this young man who was recently married and is now a teacher in the area. He is aware that to become a follower of Jesus will mean facing many difficulties with ancient religious beliefs. In addition, his new wife heard the gospel explained for the first time.

PRAY for the harvest!



Harvesting through English Camps



ONE OF THE RICH SOIURCES for harvest comes through English Language Camps where young people attend in order to improve their English. These concentrated week-long camps give our workers unusual opportunities to interact with vibrant young people who are open to the gospel. Our Team member lives in a very large industrial area of Central China and reports a great response from young people at several camps. She has just concluded another exciting camp over the Chinese New Year vacation period. Some go on to higher levels of training pro-

vided by these camps or Cultural Centers. Many are indicating their interest in Christianity, some indicate that they want to become trainers or helpers camps or Bible study groups in order to help spread the Good News.

PRAY for the follow up to this latest New Year camp held this month. Chinese New Years was February 10th and continues for at least 4-5 days with thousands of fire work displays and lots of noise.

PRAY for the supply of financial needs to meet these challenges and to reap the harvest.

PRAY for t h e churches of the area to be blessed by these camps and transformed young people.



Charles and Diane lead a smaller school of 85 children of expatriates. Chinese students are not permitted to attend this school by government regulation, but this school serves a vital role for those working in the area. Church in China, Inc has contributed funds for two seats in the new bus at \$900 a seat. Thank you so much! Xining is in western China on the old Silk Trail and an outpost to reach many people groups. It is also a jumping off place for B2J—Back to Jerusalem. The city is modern with beautiful buildings, but also with a flare of color and activity in a typical market place.

PRAY for these two couples and their part in the harvest that reaches far beyond these schools, and changes lives.



Books about the harvest TO UNDERSTAND TODAY'S HARVEST, read these books about China by the Editor. These books will change your life and give you new vision to help reap the harvest.

For more information write to: agbollback@ChurchInChina.com

CONTINUED from Page 11

have taken His life from Him; yet because of our sins He is there on the Cross of Calvary, giving a spotless life in payment for our sins' penalty. He is giving Himself. He arose to give us life. He now sits at the right hand of God, with that wonderful body which came out of the grave, and is praying and working for us. He is still giving for us! This was not enough, He determined that we should have Him with us to work for us, and in us and through us. He is to furnish the dynamic of our activities; to be our Provider and Comforter. So He sends the Holy Spirit to abide with us, and to be in us.

But this blessed Spirit cannot operate within us until our will is utterly yielded to Him. So, like two gases, when we reach the place of yieldingness; when we are willing to say: "Not I but Christ; I want only His will"; the Holy Spirit, in a new way, in His fullness, combines with us, and the glow of a holy fire springs up within the heart.

A cold heart is an unyielded heart. We are speaking within the language of truth when we talk about ice box churches. I have been in them. I have caught the temperature of unyieldedness over the phone, some twenty degrees below zero. I have also been in hot churches, preaching to a crowd of wholly-yielded hearts, and oh, the delightful heat! What can be worse for the world than to come up against a cold Christian? It is worse than a cold pancake. Who wants to eat one of those? Think of having to see a stack of them, or in other words, a pew or a church full it is enough to give a man chills and fever. But, oh, those lovely, hot-heated ones, with butter and honey all over their souls! They make the world hungry to know Jesus, smacking their lips with joy and satisfaction in His presence. Who can describe the glow of the heavenly fire in these utterly-yielded hearts? Every church ought to be a fireplace; a cheerful fire spot.

The center of activity in Rome was the fire-spot in the temple to Vesta. When that fire went out all busi-ness in Rome stopped, for they believed that the re-lations between earth and heaven had been broken. Oh, that every soul, out of whose life the holy fire has disappeared, might believe the same thing! Stop all your business. Shut yourself up in your room. Yield, oh, yield once more to the blessed Holy Spirit, and rest not until once again you know what it is to be filled with the Holy Spirit and with fire.

The Greeks sent fire from their center with all the new colonizers that went forth from them. That is the only possible way to colonize the world for Christ. The greatest need of the home churches to-day, and also of those on the far-flung battle line in distant lands, is more fire. Who can describe the power of a hot heart? That is the only way the Early Church colonized. They were having a bonfire of blessing one day at Antioch; they were having a great prayer-meeting; Barnabas, and Simeon, Lucius, Manaen, and Saul were there. "As they ministered to the Lord and fasted, the Holy Spirit said: Separate me Barnabas and Saul for the work whereunto I have called them." So they went forth by the Holy Spirit. That is God's way to colonize. O

for more prayed-out, fire-carrying workers.

Fire has been very prominent in all God's dealings with men, and is yet to be more prominent. The Bible is very plain in its teaching of condemning and consuming sin with fire; and this is real fire. Sodom and Gomorrah perished with actual fire from the Lord.

There is a consuming fire for sin, for it is written "Our God is a consuming fire." God manifested Himself in the display of fire as a symbol of Himself, and in this way He showed His approval of men. He appeared to Moses in a burning bush. How beautiful this looks to us as we turn back to it from what we know of God to-day. He is fire to us, lighting and warming, but not consuming, unless we persist in sin, for Jesus went through the consuming fire for our sakes.

For the first two hundred years after Christ the Christians refused to use light in their worship of God. Just see how the religions that have a false fire use candles and other lights in their church services in our day. One of the old saints wrote this in the early centuries: "They kindle lights as to One who is in darkness. Can he be sane who offers lamps and candles to the 'Father of Lights'?" God's presence in the temple was designated by the Shekinah, a glorious light within the Holy of Holies. Above the tabernacle God's

presence rested every night in a pillar of fire.

We shall all have to stand the fire-test. Every man's work shall be tested by God's fire. "The fire shall try every man's work, of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." What a day to look forward to when every man's work will be revealed by fire! If your service is the outcome of an entirely yielded heart; if the holy fire burns as the result of your union with Him; your works will abide in that Day; they will be "gold, and silver, and costly stones." But that which is tainted with pride, self-will, and self-ambition, will disappear as "wood, and hay, and stubble," as the flames of God's fire touch it. He asks us a grave question in these days. "Who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire."

"Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

"O that it now from heaven might fall,
And all my dross consume;
Come, Holy Ghost, for Thee I call,
Spirit of Burning, come!"

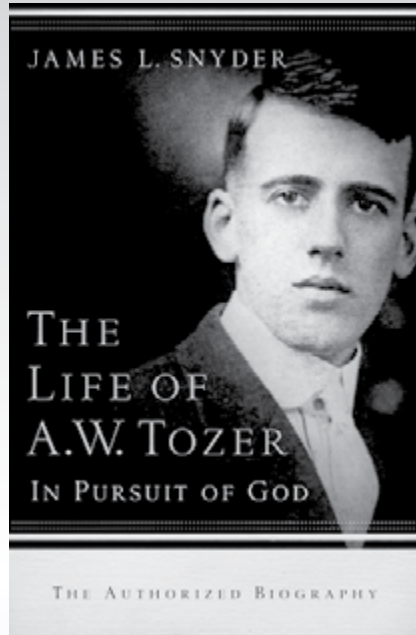
TRINITY COLLEGE OF FLORIDA

- Nationally Ranked Christian College
- 4-year Bachelor of Arts Programs
- 2-year Associate of Arts Degree
- Certificate Programs
- Honors Program
- Interactive Learning Community
- NCCAA Division II Athletics
- Located in Florida's Gulf Coast
- Nationally Accredited
- Financial Aid Available

Learn. Live. Lead.

www.trinitycollege.edu
admissions@trinitycollege.edu
1.800.388.0869

A. W. Tozer Classic Series



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.



Who Shall Stand In His Holy Place?

Leonard Ravenhill

My late spiritual mentor, the beloved Dr. A. W. Tozer, listened with patience day after day as preachers at a conference told of what they had done or how far they had traveled, or what building they had recently raised. Finally, the good Doctor rose to preach and fired a broadside at the boasters: "I am tired of coming to conferences to watch men strut!"

Men do, alas, often strut in the pulpit. They even get lost in their own eloquence. But who struts in the prayer closet? Who dares to try to impress God? Our unanointed oratory is a stammer here. Rhetoric dies. Here our organizing skill is a dry gourd. Agonizing is esteemed—but who can teach men to agonize? Physical strength does not avail in intercession; soul strength does!

In prayer, we are known only to God. We do not even know ourselves. How unflattering is our social standing here. All Christian men are not equal in the prayer life. Not even all spiritual men. Spirituality alone counts here. God cannot be threatened. He cannot be cajoled. He cannot be corrupted, nor bought, nor bargained with. The laws of prayer are His. "Shut the door!" No spectators are allowed here. No windows display the prayer closet.

Vain repetitions are obnoxious to God. The conditions for prayer are set by God himself. Duncan Campbell, used of God in the Hebrides Revival of the 1950s, was preaching one night when the heavens seemed like brass. Duncan stopped preaching and he called on a young man to pray. The "laddie" halted before he prayed to say, "Ach! What's the use of praying if we are not right with God?" He then recited the 24th Psalm. The fear of the Lord came upon many. The "fire" fell and the area knew that the Lord had visited His people.

How demanding the Lord is in this 24th Psalm! Argue as the theologians will about "the last remains of sin abiding in us," yet God says we cannot "ascend the hill of the Lord" (come into His holy presence) in an unholy state. "Who shall stand in his holy place?" God gives the answer: "He that hath clean hands and a pure heart" (Ps. 24:4). Without holiness, "no man shall see the

Lord" (Heb. 12:14).

The "hands" refer to our contact with the world. The professing Christian employer who exploits his workers, exacting the last ounce of their energy to grind his mills, sabotages his own prayers. God demands clean hands. Hands with no grime or greed upon them. Hands not fouled with grasping illegal gain. Hands not caught in other people's pockets stealing tithes and offerings for one's personal ambitions though they be covered with spiritual phrases.

Then there is the pure "heart." God demands this in approaching His holy eternal throne. Our desires must be pure, our purpose pure. Our hearts must be purified from unbelief; our sole ambition must be to see Him glorified at any cost to us.

The "effectual fervent prayer" can come only from "a righteous man" (James 5:16). Redemption means that we are cleansed, and not only accounted righteous, but made righteous. The slick phrase, "God does not see me as a sinning saint, He sees me through Christ," will not pass muster here.

Neither will the cop-out, "Christians aren't perfect, just forgiven." "But as he which hath called you is holy, so be ye holy" (1 Pet. 1:15). And hear John: "He that doeth righteousness is righteous, even as he is righteous" (1 John 3:7).

In my days in England, there was a preachers' forum in the Methodist Church on Oldham Street, Manchester. I visited it often. The preaching "greats" held court there. Sangster of Westminster Central Hall was a favorite of many. Others preferred Dr. D. Martyn Lloyd-Jones of Westminster Chapel. Dr. G. Campbell Morgan drew crowds. Dr. Black of Edinburgh, and others—each had his distinct style of presenting the Word. Yet, I remember their style in prayer, also. The men shallow in prayer were shallow in preaching—oratory notwithstanding.

I deplore the poverty of pulpit praying today. Often the preachers give this jewel of prayer to an unprepared deacon. "After this hymn, we will ask Deacon Smith to lead us in prayer." Deacon Smith should have been given a week's notice to prepare his soul for

prayer. The usual prayer is trite, unintelligent and unconvincing. It goes something like this: "Lord, bless us this day. We thank You for this church and for the pastor. Bless the choir as they sing, and may some person be saved, for Jesus' sake." This is almost unpar-donable.

Joseph Parker was a man mighty in the Scriptures. He was mighty in prayer, also. Preachers would profit from meditating on the prayers of this man of God. These are now in print through The Great Commission Prayer League, Leesburg, Florida. The book is entitled Book of Uncommon Prayer. He will lift you from the dust of earth to heavenly places in Christ Jesus. He had visions and authority in prayer. He prayed with purpose, with power, with passion, and with pleadings that are rare.

The temperature goes up or down after the pulpit prayer. The preacher who touches God in prayer touches the hearts of the people who hear the prayer.

LORD, EMANCIPATE

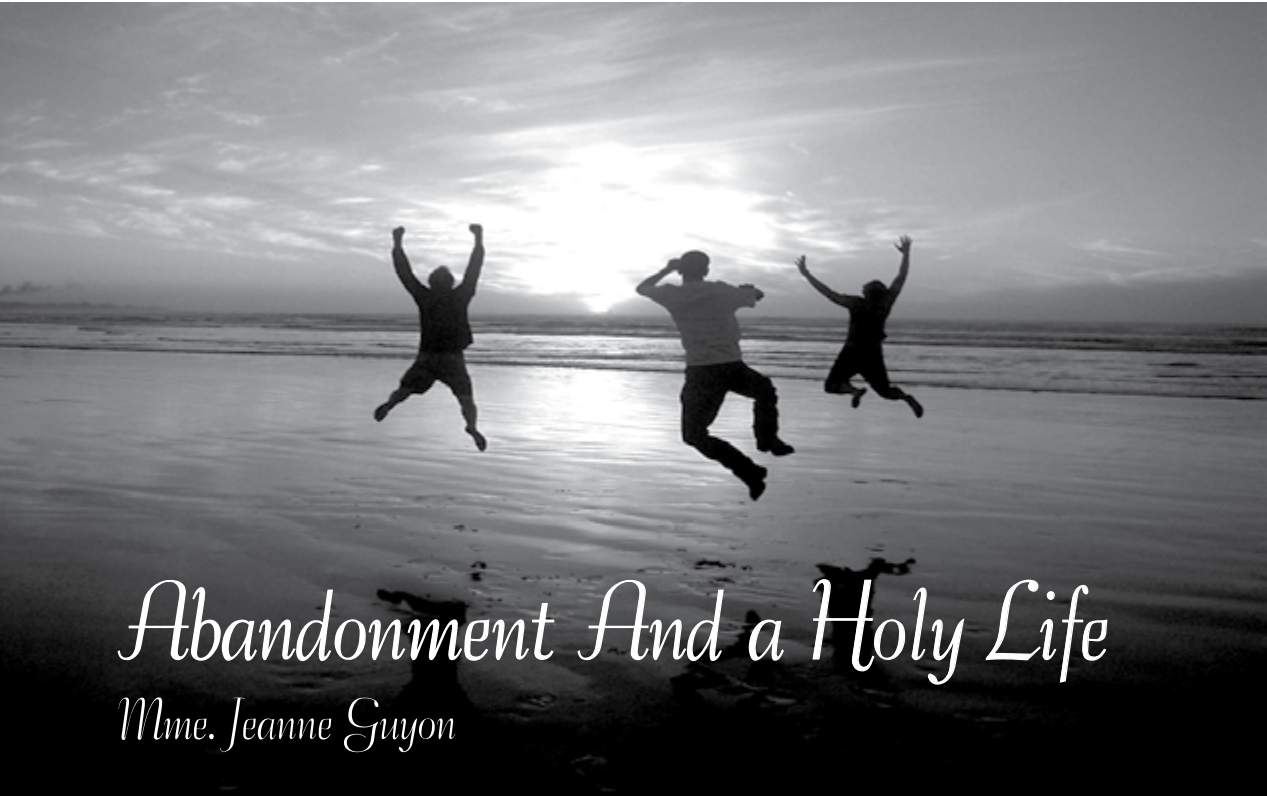
**These doubts and fears,
For many years,
Have fettered up my soul.
O blessed Lord,
Emancipate;
Come now and take control.**

**I now aspire
With strong desire
To be a channel clean.
O blessed Lord, Emancipate;
Reign o'er my life supreme.**

**Oh, take me higher,
Endue with fire,
Thy glory dwell within!
O blessed Lord,
Emancipate
And keep me free from sin!**

**Now free from sin, Endue within;
Give Thy compassion—tears.
Thou dost, my Lord, Emanci-
pate;
Restore my wasted years.**

**At any loss
I choose Thy cross.
Earth's values I deplore.
Thy blood doth now Emanci-
pate;
Thy victory I adore!
—L.R.**



Abandonment And a Holy Life

Mme. Jeanne Guyon

What is the result of walking continually before God in a state of abandonment? The ultimate result is godliness. Once you have made this relationship with God part of your life, godliness is easily within your reach.

What do we mean by godliness? Godliness is something that comes from God. If you are faithful to learn this simple way to experience your Lord, you will take possession of God. And as you possess Him, you will inherit all His traits. This is godliness : The more you possess God, the more you are made like Him (Transformation).

But it must be a godliness that has grown from within you. If godliness is not from deep within you, it is only a mask. The mere outward appearance of godliness is as changeable as a garment. But when godliness is produced in you from the Life that is deep within you—then that godliness is real, lasting, and the genuine essence of the Lord. "The King's daughter is all glorious within"(Psalm 45 :13).

How, then, is godliness achieved?

The Christian who has learned to be abandoned to Jesus Christ and who walks in a life of abandonment to Him, practices godliness in the highest degree. But you would never hear such a person claim to possess any particular spirituality at all. Why? Because that Christian has become totally united with God. It is the Lord Himself who is leading that believer into this very thorough practice of godliness.

The Lord is very jealous over any saint who is utterly abandoned to Him. He does not let that believer have any pleasures at all outside of Himself.

Is abandonment the only thing necessary to bring us into godliness? No, but if you become faithful in following everything that has been said thus far, godliness will come. But do not forget that suffering is included in the experience of abandonment. It is the fire of suffering which will bring forth the gold of godliness.

Do not be fearful that you will not wish to walk this way. In the level of experience of which I now speak there is a hungering for suffering. Such Christians burn with love for the Lord. In fact, if they were permitted to follow their own desires, they would put themselves under a great deal of discipline, even excessive self-denial. Once such love burns within the heart of a believer, he thinks of nothing but how to please his beloved Lord. He begins to neglect himself—no, far more than that—in love with the Lord, he even completely forgets about himself. As his love for the Lord grows, so does his hatred for his self-life.

May you learn this path.

Oh, if this simple way to prayer, this simple experience of Jesus Christ, could be acquired by the Lord's children, the whole church of God would easily be reformed.

This way of prayer, this simple relationship to your Lord, is so suited for everyone; it is just as suited for the dull and the ignorant as it is for the well-educated. This prayer, this experience which begins so simply, has as its end a totally abandoned love to the Lord.

Only one thing is required—love.

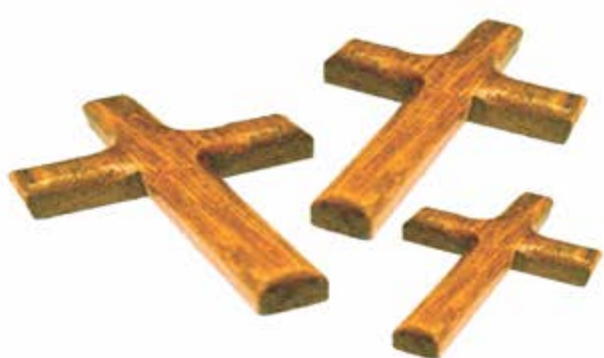
St. Augustine said, "Love, then do what you please." For when you have learned to love, you will not even desire to do those things that might offend the One you love.



God is ingenious in making us crosses. He makes them of iron and of lead, which are heavy in themselves. He makes them of straw which seems to weigh nothing, and which are no less difficult to carry. He makes them of gold and of precious stones, which dazzle the spectators, which excite the envy of the public, but which crucify no less than the crosses which are most despised. He makes them of all the things, which we like the best, and turns them to bitterness. Favor brings vexation and importunity. It gives what we do not

Crosses

Francois de Salignac de La Mothe Fenelon



want, and takes away what we should like. A poor person who lacks bread has a cross of lead in his extreme poverty. God knows how to season the greatest wealth with equal misery. We are, in this prosperity, starving for freedom and for consolation, as the pauper is for bread. At least he can, in his unhappiness, knock at every door and stir the compassion of every passer-by. But people in favor are the shame-faced poor. They dare not ask for pity, nor seek any comfort. It often pleases God to join physical weakness to this servitude of the spirit in a state of greatness. Nothing is more useful than these two crosses together. They crucify a man from head to foot. He feels his weakness, and the uselessness of all that he possesses. The world does not see your cross, because it only considers it a slight annoyance softened by authority, and a light indisposition, which it suspects of neurasthenia. At the same time, you see in your condition only bitterness, dryness, boredom, captivity, discouragement, pain, impatience. Everything that dazzles the spectators disappears in the eyes of the person who possesses it, and God really crucifies him while all the world envies his good fortune.

Thus, Providence knows how to give us all sorts of trials in all sorts of conditions. We must not decline this greatness, and without failure and calamity, we can drink the bitter cup. We drink it to the bitterest dregs in the cups of gold, which are served at the table of kings. God takes pleasure in thus confounding human power, which is only weakness disguised. Happy the man who sees these things through eyes lighted from his heart, of whom St. Paul speaks. Prestige, which you see and feel, gives no true consolation. It cannot do anything against the ordinary evils of nature. It adds plenty of new and very severe ones to those of nature itself, already miserable enough. The importunities of prestige are more painful than rheumatism or migraine. But religion profits by all the cares of greatness. It takes it only as a bondage, and it is in the love of this bondage that it finds a freedom as real as it is unknown to men.

We must not find any good in prosperity except that which the world cannot recognize there, I mean the cross. The state of favor does not spare any of the pains of nature. It adds great ones, and it makes us not able to take the comforts, which we would take if we were in disgrace. At least in disgrace, during illness, we would see whom we pleased, we would not hear any noise but in great honor, the cross must be complete. We must live for others when we need to be by ourselves. We must have no need, feel nothing, wish for nothing, be inconvenienced by nothing and be pushed to the end by the hardships of too

great good fortune. It is because God wants to make what the world most admires ridiculous and frightful. It is because he treats without pity those whom he raises without measure, to make them serve as an example. It is that he wants to make the cross complete, by placing it in the most dazzling honour, to dishonor worldly prestige. Once more, happy are they who in this state consider the hand of God, which crucifies them through pity. How beautiful it is to make our purgatory in the place where others seek their paradise without being able to hope for another after this so short and so wretched life!

In this state, there is hardly anything to be done. God does not need us to say many words to him, nor to think many thoughts. He sees our heart, and that is enough for him. He sees very well our suffering and our submission. We have only to repeat continuously to a person we love, “I love you with all my heart.” It even often happens that we go a long time without thinking that we love him, and we love him no less during this period than in those in which we make him the most tender protestations. True love rests in the depths of the heart. It is simple, peaceful and quiet. Often we deafen ourselves in multiplying conversations and reflections. This experience of love is felt only in a heated imagination.

Suffering then is only a matter of suffering and being silent before God. “I am still,” said David, “because thou hast acted.” It is God who sends the humours, the fevers, the mental torments, the weaknesses, the exhaustions, the importunities, the annoyances. It is he who sends even the grandeur with all its torments and its cursed gear. It is he who brings to birth within us the dryness, the impatience, the discouragement, to humiliate us by temptation and to show us ourselves such as we are. It is he who does all. We have only to see him and to adore him in all.

We must not be at all in a hurry to obtain an artificial presence of God and of his truths. It is enough to live simply in this disposition of heart, to wish to be crucified; most of all a simple effortless life, which we renew every time that we are turned from it within by some memory, which is a kind of awakening of the heart.

Thus the difficulties of “being the rage,” the pains of sickness, even the imperfections within, if they are endured peacefully and with littleness, are an antidote to a state which is in itself so dangerous. In apparent prosperity, there is nothing good except the hidden cross. O cross! O good cross! I embrace thee. I adore in thee the dying Jesus, with whom I must die.

Philistines’ Cows

William T. MacArthur

SPACE is very valuable in God’s Book, but He has assigned a good deal of space to this story of the Philistines’ Cows, and as the apostle says, it was “written for our learning, that we through patience and comfort of the Scriptures might have hope.” I trust you will find both comfort and hope as we meditate on these cows.

My text is found in Paul’s letter to the Philippians, chapter 3, verse 14: “I press toward the goal unto the prize of the high calling of God in Christ Jesus.” The context reads, “Brethren, I count not myself to have apprehended (to have laid hold): but this one thing I do. forgetting those things which are behind,”—all failures and sins of the past, because he had his own experiences just the same as other folks—“stretching forward to the things which are before, I press toward the goal for the prize.”

This text deals with the prize of the upward calling. The apostle is not talking here about the gift of eternal life; that was settled for him once for all on the road to Damascus. He testified to that, but he was not satisfied to stay there. That was where he entered the race, but now he is speaking of the finish. I am afraid that many of us are occupied too much with beginnings. We say, “Thank God I started,” we continually look back, and consequently we do not get very far. But the Apostle Paul says, “Forgetting the things which are behind, I press toward the goal for the prize.”

What was this prize for which he was striving? It was just the experience of the Philistines’ cows. Many are not familiar with that story but Paul was, and he describes this experience in Philippians 3:10, “That I may know him . . . and the fellowship of his sufferings, being made conformable unto his death.” Molten metal is conformed to a mold. The mold to which the apostle wished to be conformed was the death of the Lord Jesus Christ. He said he wished to be as dead to sin as the Lord Jesus was when Pilate summoned the centurion and asked, “Is that man dead?” It was through the Eternal Spirit that Jesus Christ offered Himself without spot to God, and probably most of us profess to have received the Spirit of God. If you have received Him, it is for that purpose that you, like Paul, may surrender your life, and be conformed unto the death of Christ, and be just as dead as He was, to the world, the flesh, all pride and ambitions; and be alive unto God. This is the experience that all other Christian experiences lead up to, and if yours has not brought you up to this grand and glorious experience it has failed to be of any value to you.

I read a remarkable statement in one of Philip Mauro’s books. He said in substance, “If we expect to be translated as Enoch was, that we ‘should not see death,’ we must have an experience that is in some measure comparable to the experience our loved ones have passed through, who have fallen asleep in Jesus.” Do you get the thought? If you ex-

pect to escape death by translation, you must die, not physically, but just as real a death, by conformity to the death of the Lord Jesus Christ. The first act of crucifixion was the piercing of the hands and feet, which represents our works and our ways. We are to be dead absolutely to all the works of the flesh and the ways of the world; but the last act was the piercing of the heart, the slaughtering of our affections; this is the supreme test.

The Cows

What wonderful lessons I learned while watching the cows when I was a boy. Cows are not as intelligent as many other domestic animals, but they are very fond of their own.



Perhaps that is the reason God has seen fit to use them to illustrate this wonderful truth of conformity to the death of Jesus Christ. You will read the story in First Samuel 4, 5, and 6. It is in connection with the account of the godless sons of Eli, who were drunken and licentious and yet officiated as priests in the house of the Lord. Decent women could not come to the house of God for those evil sons and yet their father allowed them to remain and officiate in the priests’ office. These two sons thought they would use the ark as a fetish, or charm, so they carried it in front of the army to scare the Philistines.

If you want a man to hurt you, make him afraid of you. The Philistines said, “It is now or never; they have brought their gods, and we are ruined if we do not capture them.” So they took the ark away from the Israelites, and took it down to their god, Dagon. In the morning they found Dagon had fallen to the floor, his head and hands broken off. The plague broke out, and the people got tumors; besides, thousands of mice destroyed their crops. Then they suspected the cause of their trouble. The priests said to the lords of the Philistines, “It is the ark of the God of the Hebrews that is making all this trouble.” But the lords would not believe it, and thought it was “chance.” They were like people today who do not believe in anything supernatural. They reject it in this Book, and in your ex-

perience and try to account for everything on scientific principles. The lords of the Philistines felt that way, but the priests prevailed on them to make a test of the matter.

They said, “We will get a new cart, put the ark into it, and take two cows out of the field that have never been broken to the yoke, hitch them to the cart, take their calves and shut them up in the barn; then turn the cows loose, and see where they go. If they turn ’round to the barn door and begin to bellow for their calves, we will know it was just a ‘happen-so,’ that the God of the Hebrews had nothing to do with it. Or if they go out into the green fields, and eat their stomachs full of grain and lie down and chew their cud, we shall know it was

just a ‘happen-so.’ But if they go out on to that turnpike road, and go straight in the way to Beth-shemesh, turning their backs on their calves, then we shall know there is something in this, for nothing but supernatural power will make a cow do that.”

They could not have chosen a severer test. If you had been brought up on a farm, you would know that you cannot get a cow away from her calf. Can you imagine two mulch cows being hitched to a cart, never having been broken to a yoke? They would turn around, stare at each other, start a rumpus, each blaming the other for their predicament, upset the cart, dump out the ark with its contents, the pot of manna, Aaron’s rod and the tables of the law, and everything would be scattered over the road. The lords of the Philistines must have expected such a performance, but the cows took the straight road to Beth-shemesh. They went along the highway, lowing as they went. I am glad that they bellowed after their calves; it showed that they were normal cows, and not devoid of natural cow affection.

What made those cows go straight along that road? Cows do not like to walk on hard ground, and the Hebrew word here means “turnpike.” The only answer to the question is that God was driving that cart. They saw bunches of beautiful grass and grain on the right hand and on the left, but they turned not

Choose Life
plates have raised over \$17 million.

Get these great products & more at www.chooselifestore.org

Replica Plate (not a real Choose Life Plate)

Window Decal, Choose Life Kids

Cup Choose Life

Script Pin, Choose Life

Choose Life America, Inc.
Russ & Jill Amerling
National Publicity Coordinators
PO Box 830152
Ocala, FL 34483-0152

Phone (352)624-2854
Fax (866) 850-8572

www.chooselifestore.org

aside because God was behind them. They heard their calves bellow, and if they could have shed tears they would have done so, but they kept going. And the lords of the Philistines said, “We will watch this performance. We never saw anything like this before. A religion like this is unknown to us.”

How have you made out? I confess that I have seen a clump of grass here and there, and have stopped to taste it, but God has always brought me back onto the road again, and has kept me going toward Beth-shemesh. Our affections must be nailed to the cross. “They who are Christ’s have crucified the flesh with its affections and lusts.” This was the big thing those cows had to do; nail their affections to the cross, and drive another nail every step they took. The cry of their calves was ringing in their ears, but the cows kept going. The lords of the Philistines watched them, and the lords of the Philistines are watching the people of God today. If they do not see something supernatural in our lives, they will not take much stock in our profession. What a glorious salvation! God has arranged it so that He can come and live in us and keep our cart going straight.

What is the finish to this? That is always the kernel of a story. “And they of Beth-

shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they split the wood of the cart, and offered the kine a burnt-offering unto Jehovah.”

I remember a meeting some years ago in a Free Methodist Church, at which I was invited to speak. They told of a man who was kneeling at the altar seeking salvation. He had gone as far as he could, and his wife, knowing what was the matter, thought she would help him. She said, “Give it up, John; God will give it back to you.” He turned around and said, “Woman, I know better.” He did know better, and that was the reason he could not give it up. If that woman had been in the country of the Philistines she would have said, “Poor Bossie! You go right up to Beth-shemesh and you will find your calf there. You will get it back.” But there were no calves at Beth-shemesh. She would probably have said, “You will have a fine time at Beth-shemesh, a nice bran mash, and you can chew your cud for a whole week.” There was nothing awaiting them but a groat rock, and there they were slaughtered. There the smoke went up to God, and when it was all over, there was nothing left but ashes.

The Levites brushed the ashes away and set the ark of God on the rock. The cart was gone, the cows were gone; God was all and in all. That is the end of every crucified life. When we reach the goal, when we have really experienced what we long for, we will be lost in God and God will be everything.

Does the prize look inviting? If you have had as much trouble with your old self-life as I have had with mine, you will be glad to get rid of it. That is about all the trouble I have ever had: my selfish self, my worldly self, my ungodly self, my carnal self and my religious self. And if there is anything a child of God should desire it should be to be absolutely delivered from self—from sensiteness, touchiness and that hereditary tendency that has cursed him at every turn of the road. What is the cure? The rock of Bethsh-

emesh! The cross of Calvary!

“Do you not know that your ‘old man’ was crucified that the body of sin might be destroyed, that henceforth you should not serve sin?” That is the fact of the gospel, but is it the fact of your experience? All that there is in our Christian life is the appropriating of what Jesus purchased on Calvary’s cross. He took our sins, suffered the extreme penalty, tasted death for every man, and every one who believes it will be delivered from his sins. But more than that. Our “old man” was crucified. We no more have to be put to death, to have our hands and feet nailed; that was accomplished when our Substitute was nailed on Calvary’s cross.

carnal nature was crucified? You have read about it, and have heard the preacher preach it, but do you know it experimentally? “Oh,” you say, “I wish I could be like those cows.” You may be if you will believe the Word of God, “Ye are dead, and your life is hid with Christ in God.” You will wish forever unless you do some believing. It is what you believe that becomes actual truth in your experience. What you struggle for, and strain after, you will never get, but that which you believe for will be made real. Jesus said, “It is finished.” Even our bodily healing was achieved on Calvary: “By his stripes we are healed.” Scholars tell us that term is never used in any other sense than for physical healing. It literally reads, “And by his stroke there is physical healing for us.”

Everything was accomplished. He left nothing undone when He said, “It is finished,” and that blessed experience is illustrated by this Old Testament picture, that stopped the mouths of the Philistines and made them to know the supernatural power of the God of the Israelites. He could make even the cows go against their nature, and so He can make anybody go against his old nature.

Like those Philistines’ cows, go against your self. God will help you to do it. You can get God in you, and you will go the very opposite way you have ever gone, and everybody will say, “That man is headed for Beth-shemesh. He is headed for the rock.” What makes him go that way? Everything calls for him to come back; he is a stranger, a sojourner and is being alienated from his children. But God is in the cart, that is the reason.

What will happen when God gets into the cart? Nobody will seem to understand you; you go along the road and you hear the calves bawling; you will drop a tear, but keep going in the other direction. “He is a good man, but his religion went to his head,” they say.

The Philistines watched that performance and walked all the way back to Ekron, eighteen miles, that night. They never stopped; they were so full of it they wanted to get back and tell the others. What reward did those cows get? Oh, they just went up in smoke! That is all. They went up to God, the most wonderful cows that ever lived in the world. The most wonderful man in the world is the man who brings God on the scene, and then effaces himself.



My home is far away upon a golden strand; Ambassador to be of realms beyond the sea, I’m here on business for my King.

Not many Christians consider themselves strangers “within a foreign land.” But that is exactly what we are if we are Christians. If we have begun the journey and are living the crucified life, this world certainly is not our home. That is why we should never get too comfortable in this life.

Some people have been misinformed about the Christian life and living the crucified life. For some reason, they think that it is an easy path. They believe that God will take away all of their problems and difficulties and that they will be able to live their lives without any kind of distraction or disturbance. As everybody who has traveled this journey knows, such is not the case. If your journey is not cluttered with difficulties and hardships and burdens, you just might be on the wrong path.

It is impossible to read the Bible and not see that every man and woman of God faced some extreme difficulties and troubles. Church history is also filled with stories of the struggles that believers have had, even beyond what the martyrs of the Church faced. If the Christian life is as easy as some people believe, then why all this history of struggle and difficulty and martyrdom?

Types of Difficulties

Difficulties can fall into several categories. First, difficulties can be a distraction. By “distraction,” I mean that they can knock us off our main course. Back on the farm in Pennsylvania, we plowed using a horse. In order for that horse not to be distracted, we had to put blinders on it. It was that easy for a horse to get distracted.

The difficulties that come our way can distract us from our true purpose before God. We can become so immersed in our difficulties that we see nothing else. We can forget the direction we are going. If you study the history of Israel, you will find that their whole journey was filled with distraction after distraction. They would get going in one direction and then something would happen to distract them and pull them either to the left or to the right.

Of course, the difficulties that come our way can make us feel discouraged. Many people have a hard time believing that a Christian could ever get discouraged. When a Christian has difficulties that bring

him to a point of discouragement he is tempted to believe that he hasn’t really been born again. The truth of the matter is that the various difficulties that he faces has the potential of shrouding his good sense and clouding him with good dose of discouragement.

It is quite sad to read or hear of a person who has started out well but somehow got distracted, and that this distraction caused him to stop dead in their tracks. The apostle Paul dealt with this among the Galatian Christians:

“Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Gal. 3:3).

The Galatians had started out well, but something along the way had distracted them from their original purpose and brought them to a state of discouragement. They began to feel as though they had to fight their own battles. That is where we also get into trouble. Difficulties are a common aspect of life. But we should be encouraged by what Paul wrote to the Corinthians:

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13).

I think in this same regard that the worth of a person can always be measured by what happens when he is really facing trouble. It is a given that we will face difficulties and troubles. The pathway to living the crucified life has many obsta-

The Everlasting Rewards of Living the Crucified Life

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1)

The worth of any journey can always be measured by the difficulties encountered along the way. The more difficult the journey, the more satisfying the destination. I have been thinking of the crucified life as a journey. It has a beginning, of course, but the end is never this side of glory. I am reminded of this thought in a hymn called “The King’s Business”:

I am a stranger here within a foreign land;

cles, hindrances and dangers. So it is not that we have these difficulties; rather, it is how we handle those difficulties that really determines the quality of our relationship to God. If we give up, what does that say about our trust in God?

The Example of King David

Nobody had more difficulties and troubles than King David, as recorded in the Old Testament. I am sure that in some instances, he brought some difficulties and problems on himself. But for the most part, his difficulties and burdens were because of God’s call on his life.

David recounts these difficulties in Psalm 57. This is a most extraordinary psalm because it gives us a glimpse into the very heart of this man. The quality of David’s life is seen in how he faced his difficulty.

In the Psalm 57, David confesses the overwhelming nature of his difficulties. In verse 1 he calls them “calamities.” It is always good to recognize the problem that is facing you. How many times do people ignore a problem or don’t really see the problem in front of them? Nothing is more dangerous than being faced with a problem or difficulty and ignoring it.

David did not ignore his “calamities.” He recognized them for what they were. He did not try to explain them away, ignore them or blame someone else for them. That is often what we do when we experience calamities. For some reason, we believe that if we can blame someone else for

LIFE

LIFE

LIFE

LIFE

LIFE

LIFE

LIFE

LIFE

LIFE

LIFE

Preparing for LIFE 2013

Attention Youth Pastors!

LIFE 2013 Countdown

LIFE 2013

St. Louis, MO

July 9-13

2250 Industrial Hwy. / York, PA 17402

P. 717. 747. 3217 / F. 717. 747.3227

www.lifeimpactcma.org

ENHANCE YOUR OUTREACH MINISTRY

with Publications from

Christian Literature International

Publishers of the NEW LIFE™ Bible

- Unparalleled in Readability
- Uncompromising in Accuracy
- Appreciated by Millions Worldwide since 1969

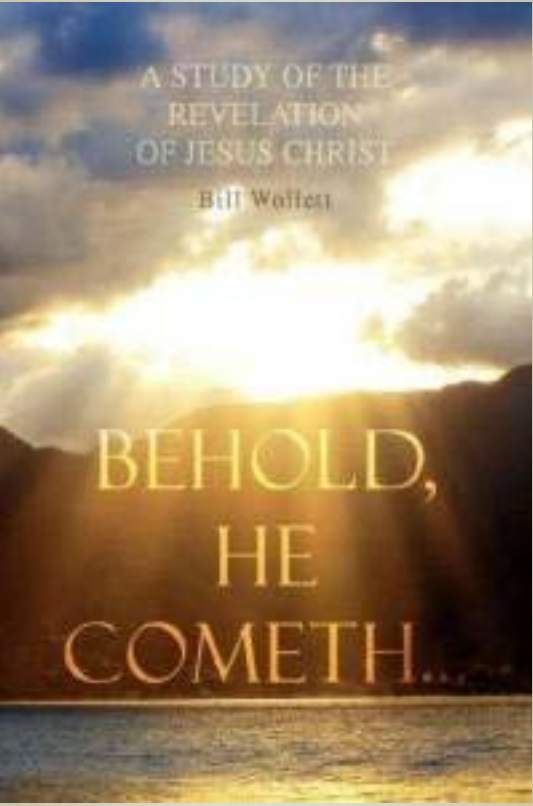
www.christianliteratureinternational.org

To view our online catalog, visit us at

www.newlifebible.org

1-800-324-9734

Without controversy, the Book of the Revelation is the most neglected book of the Bible. However, this first-century vision of St. John takes the reader into the 21st century and beyond! Written in down-to-earth language, this work enables even the reader with limited Bible knowledge to understand God’s message for these last days. “Behold, He Cometh...” provides a valuable guide for Bible Study groups, especially teens, by answering many questions and generating thought-provoking discussions, Also, those who are looking for a practical way to present the Gospel to friends and loved ones will find this book to be a gift that will speak to the heart.



YOU CAN UNDERSTAND
THE BOOK OF THE REVELATION
Learn the significance of current
events, the effects of The Rapture,
the purpose of The Great Tribulation,
the future of Israel -- how it all will
end and begin again -- by reading
the timely book:
"BEHOLD, HE COMETH..."
by Bill Wollett

Hardcover \$26 Softcover \$17 (in-
cludes shipping and handling)
Mail your order to:
Bill Wollett
25 East Garber Street Mount Union,
PA 17066
Also available at www.Xlibris.com
and Christian book stores

our problems, the problems will go away. That just doesn’t happen.

I do not think there was a cowardly bone in David’s body. From the time he faced Goliath until his deathbed, David feared nothing but God. Imagine a teenage boy standing with five smooth stones, facing one of the greatest soldiers of his time. Goliath was a giant in many regards. He was not just big, but he was also a fighting machine. I think it is safe to say that Goliath never lost a battle. His fighting record was tremendous. That is why the Philistines sent Goliath up in front of the whole Israeli army. They knew what he could do.

However, Goliath had never met David before. Goliath accused David of not knowing what he was doing. He accused him of not understanding what was really at stake. But David told Goliath that he was not coming against him in his own stead but in the name of Jehovah, the God of Israel. As long as David was on God’s side, he had nothing whatsoever to fear. David’s encounter with Goliath set a standard for David for the rest of his life.

The Positive Side of Difficulties

There is a positive side to these severe problems and difficulties: Much can be learned by facing them. But we must remember that the enemy facing us, the one attacking us, can discern where we are spiritually and use that against us. Here is the strategy of the enemy. He knows our weak points and attacks them with all the viciousness of hell’s fire. But here is what the devil does not know. The apostle Paul points it out for us:

I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong (2 Cor. 12:10).

Those on the journey of living the crucified life know the spiritual dynamic of this statement. It is in our weakness that God manifests Himself so mightily. King David knew that his strength was not in himself but in God.

False Solutions for Our Difficulties

Just as there are many difficulties and problems we face in our journey, there are many solutions. Books by the truckload offer us solutions to one or another of our difficulties and problems. For the most part, however, these books miss the mark.

One solution offered these days is to engage the enemy. When we feel the enemy attacking us, we need to dig in our heels and have a face-off with him. This is a display of spiritual machismo. We want to show the troublemaker, and anybody else who might be watching us, that we’re nobody to be fooled with.

The only problem is that the devil will never face you directly. And I might as well say it: The devil does not fight fair. The devil uses rules that he makes up as he goes along. For a Christian to think that he can outguess the devil is probably the most dangerous thought he can harbor.

The devil loves us to engage him in battle. This is what he lives for. He knows that he cannot win, but he also knows that he can do some damage in the process. The entire agenda of the enemy can be boiled down to one objective: embarrass God through some of His children. The devil thought he could do that with Job in the Old Testament. But what the devil did not know was that God was in absolute control every step of the way.

Another solution that some Christians try is using Scripture to defy the enemy. But what these Christians do not realize is that the devil knows Scripture better than some theologians. The devil’s heart is not filled with doubt but with hatred and jealousy. His hatred of God and jealousy of God blind him to the reality of God’s Lordship.

For any Christian to use Scripture without the Spirit is like engaging in a battle with a paper sword. It is not the Word only that will turn back the devil; rather, it is the Word and the power. The devil can quote Scripture better than any seminary professor, but when the Word is under the direction of the Holy Spirit, it will always find its deadly mark.

The Two-Part Solution for Our Difficulties

When Daniel was thrown into the lions’ den, he did nothing to defend himself. He did not try to engage the enemy. He did not try to defy his enemies by quoting Scripture. He simply left his situation in God’s hands. This brings me to David’s solution to his problems. In Psalm 57, David reveals the only solution to difficulties and problems and calamities. There are two parts to this solution.

Part One: Take Refuge in God. In Psalm 57:1, David says, “In the shadow of thy `wings will I make my refuge, until these calamities be overpass.” Instead of going out to fight his own battles, David took refuge in God. How tempting it might have been for him to go for and show the enemy his strength and might. To show his enemy that he was not somebody to be messed with must have been a great temptation for a man like David. Instead of engaging the enemy, however, David took refuge in the shadow of [God’s] wings.

What a blessed truth to understand that in the middle of all of our difficulties and calamities, we have a refuge. Certainly, there is a time to go forth into battle and engage the enemy. But this should only be under the direct orders of the Captain of our salvation. Young David understood this as he faced Goliath.

“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 Sam. 17:47).

The battle is always the Lord’s.

Part Two: Exalt God The other aspect of David’s solution is found in Psalm 57:5. David took refuge in God but, at the same time, he was giving God an opportunity to exalt Himself. “Be thou exalted, O God.” This was David’s passion. The only way God could be exalted was if he, David, would find his refuge in God.

David was not an opportunist. That is, he did not look for opportunities to exalt himself above the people he was ruling or even to exalt himself above his enemies. Be sure, he had plenty of opportunities along the way to do this.

Although David was not a perfect man, he had a perfect trust in God and not himself. This is where we get into trouble. Certainly, we trust God; but for some reason, we trust ourselves above God, just in case God does not come through. David was not like that. He put himself in such a position that if God did not come through, everything would be lost.

Again, take for example when David faced Goliath. Do you appreciate the great risk David

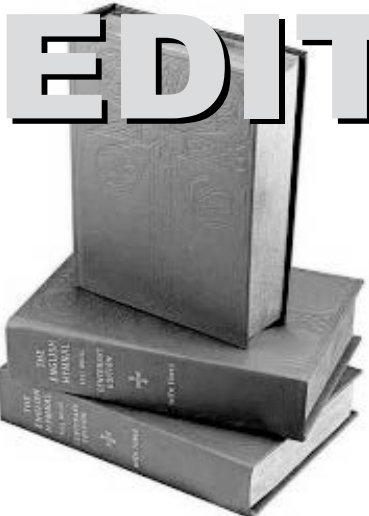
took? I have often wondered why King Saul allowed David to go out there and face Goliath like that. If David had failed, Israel would have failed. The entire situation between Israel and the Philistines boiled down to a teenage boy by the name of David and his five smooth stones and sling. It is hard to imagine David standing in front of the giant. If God did not come through, everything would have been lost for him and the Israelites.

The Language of Heaven

It boils down to this: Are you willing to say, “Oh, Lord, exalt Yourself above me and all that I am—possession, friends, comforts, pleasures, reputation, health and life—everything. Test me, Lord, and see whether I can really leave everything in Your hands. Bring my life into line so that I will not be fully myself, but fully in You, knowing the truth that I can take refuge in You.”

If you have come this far, may I suggest one further step in your prayer: “Oh, Lord, set in motion a chain of circumstances that will bring me to the place where I can sincerely say, ‘Be thou exalted above the heavens.’”

Have you ever wondered what language they speak in heaven? This is it. This is the language of heaven. They will come from the north and the south and east and the west. They will come from German, Spanish, Greek and Syrian speaking countries. They will come from all around the world and will never have to sit down and go through the process of learning a new language. In the kingdom of God, everyone will speak the same language of which the keynote will be: “Worthy is the Lamb that was slain to receive glory and power and wisdom and might and honor” (see Rev. 4:11). You will know heaven’s language when you get there without having to study it—and you will not speak with an accent. Allow yourself to be put in such a position that God is exalted is the goal of living the crucified life. When you allow God to be exalted in your difficulties, you will be in the perfect position to smell the sweet fragrance of His presence.



The Pathway to Ministry
(Isaiah 6:1-8)

All acceptable ministry to God is deeply rooted in worship that is worthy of God.

In the year, that King Uzziah died; Isaiah had an encounter with God that changed his life. In the middle of some catastrophe, God has a way of revealing Himself to the seeking heart.

One problem Isaiah dealt with was the degradation of worship. God’s people had accommodated the pagan worship around them in their worship of Jehovah. Idolatry was the rule of the day. Israel was suffering from the plague of idolatry.

Idolatry is simply giving to something else the worship that belongs solely to God. Israel at the time was not ruling God out, but was ruling paganism in, combining the elements of the world around them with their worship of God.

Music, entertainment, celebrity and politics are not elements of worship. The church today has lost this sense of sacredness and nothing is sacred anymore. We are cultivating a spirit of casualness, even among what used to be good solid Christian churches. Christianity in America is succumbing to the plague of idolatry, trying to pull into the church elements of the culture, sprinkling holy water on them and calling it worship.

The early church would not recognize what passes for worship today in many churches. Our worship of God has been degraded and mixed with idolatry with very little difference between the worldly celebration on a Saturday night and the so-called Christian Celebration Sunday morning.

Looking at this passage in Isaiah, worship is an encounter with God not an event; it is experiencing the conscious presence of God in our midst. This cannot be worked up; rather it must flow out of a heart encountering God.

The misnomer among Christians today is that music and worship are synonymous. Music does not create worship, but true worship can create music. Worship should not reflect our culture rather it should reflect God. When we gather to worship it is not to please ourselves, but to please God.

David writes in Psalm 46:10, “Be still, and know that I am God. . .”

The word “still” means to cease doing everything, to get quiet and separate yourself from all activity.

This was Elijah’s experience in 1 Kings 19:12. “And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”

Hear the word “still” means a quiet calmness. It was in that “stillness” that Elijah heard the voice of God.

Could it be that the rumbling and noise and excitement some have labeled as worship is really drowning out the “still small voice” of God? It may actually come perilously close to idolatry.

At the root of my ministry is worship that is worthy of God. The key to this is getting to know God. I must spend significant time in God’s presence getting to know Him. The more I get to know Him the more I will understand worship acceptable to Him.

If my worship is flawed in any way, it will com-

promise my ministry to the Lord. If we refuse to go along with the crowd, but quiet our hearts to such an extent that we hear the still, small, most mighty voice of God speaking to us, we will know how to respond in a way that pleases Him.

All true ministry flows out of worship. Our worship determines our ministry in so many aspects. Ministry is not something we do on our own or in our own strength. That is not ministry, it is simply works. The unsaved do this quite well. You do not have to be a Christian to feed someone who is hungry.

Isaiah’s worship led him to his moment of ministry. Worship brings to me a spirit of conviction. “Woe is me,” cried Isaiah.

Conviction initially brings us to our conversion to Jesus Christ. It is the work of the Holy Spirit and is essential if we are to become Christians. Following my conversion to Jesus Christ the Holy Spirit will continue working in my life resulting in conviction.

Conviction is when the holiness of God touches the unholiness in my life.

“Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” This was Isaiah’s experience.

This is a progressive work of the Holy Spirit in my life. Every work of conviction opens up a new room for the Holy Spirit to enter. In order for Him to enter all unholiness has to be dealt with. Every door opened in this fashion leads to some facet of ministry.

Worship brings to me a spirit of compulsion. I sometimes grow accustomed to where I am spiritually; I begin to flag spiritually and lose the edge off my spiritual walk and ministry. I find myself doing things because I have done them. The freshness of ministry seems to evaporate quite quickly and I am just going through the motions.

Fresh worship will take me through stages of conviction and bring me to a point of compulsion.

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”

The result is simply this, I will come to a point of “here am I; send me.”

My ministry is not what I do for God but what He does through me touching the world around me. I am to be used of God as He sees fit. My level of worship will determine how God can use me in ministry.

Not all that is noisy, flashy and exciting is ministry. Only what flows out of my heart that has gone through conviction to the point of compulsion.

The path to ministry is worship. The key to worship is “be still” and get to know God. Then as I engage in worship worthy of God, the Holy Spirit will begin to open up the path to ministry.

Ministry in this sense is what God is calling you to do. True ministry must have, “Here am I; send me.” This can only come about through the work of the Holy Spirit convicting me and opening up doors of ministry.

All acceptable ministry begins with worship. Nothing is more important in my life than worship, both personally and corporately.

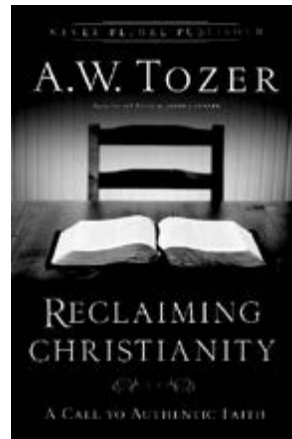
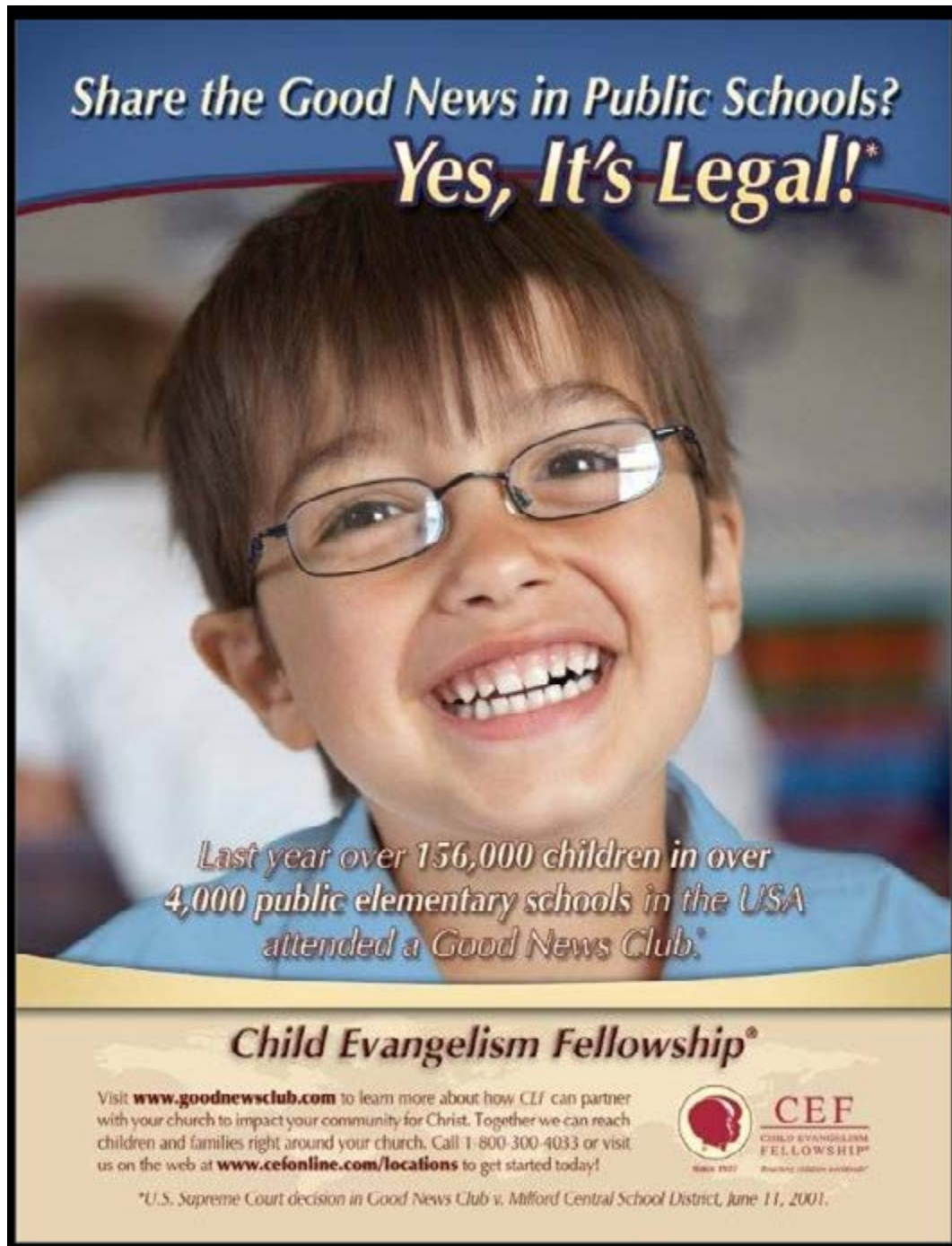
-

How do I live in Christ, when I am so filled with self? I badly want to live in Christ but seem to have such difficulty getting out of my own way. In my observations, it looks like other Christians are experiencing the same troubles. What is the answer? It is so simple but yet so hard, we have to live the crucified life. We must surrender, surrender, surrender. This is the key to living in Jesus Christ but the quandary is how to accomplish the feat. Our world encourages self, self worth, self-sufficiency, love of self, self above others, self. The Bible, the word of God tells us we need to sacrifice self and become a brand new creature in Christ.

answer in the affirmative because to deceive myself is to play with my eternal salvation. I am still the same creature, I have just prettied up a little and am hiding behind the façade of Christianity; but peel back the layers and the stain remains. Christ, through the Holy Spirit needs to be the one that orders my steps but I and each true Christian needs to release the reins. Surrender and live with Christ, retain control and die to Christ. We need to be willing to honestly examine ourselves because the payoff of disobedience is too horrible to face. Do not make your arrogance cost you everything, let us not follow Pharaoh and harden our hearts.

A fall, a failure, like when we have a test and we flunk. How did you feel when you got that F, how cool would have been to have the answers ahead of time and be guaranteed an A. The answers to how to pass on to eternal salvation are given freely to us all; God gave us these answers in His word, the Bible. There has been some question as to those that have not heard about the Lord and whether they will be judged

Lamentations 3:22-23
 “It is of the Lord’s mercies
 that we are consumed, be-
 cause his compassions fail
 not. They are new every
 morning great is thy faith-
 fulness”



JAMES L. SNYDER

THE
LIFE OF
A.W. TOZER
IN PURSUIT OF GOD

THE AUTHORIZED BIOGRAPHY

NEVER BEFORE PUBLISHED

A.W. TOZER

LIVING
AS A
CHRISTIAN


TRINITY BOOKS, NEW YORK, N.Y.

NEW, REFINED, REPRINTED

A.W. TOZER

EDITED AND REFINED BY JAMES L. HOGG

**THE
CRUCIFIED
LIFE**



**HOW TO LIVE OUT A DEEPER
CHRISTIAN EXPERIENCE**

*This modified and refined edition fits in our Life On Earth as we Live In Christ book series and is the ideal companion to the book, *Crucified Love*, which is also available in this series.

FIRST TIME IN PRINT


A.W. TOZER

Compiled and Edited by JAMES L. SNYDER

THE
PURPOSE
OF
MAN

DESIGNED TO WORSHIP

TOZER:
MYSTERY OF THE
HOLY SPIRIT



NEW
CD

Classic

A.W. TOZER

REPRODUCED BY PERMISSION FROM THE A.W. TOZER FOUNDATION

NEW SERIES CONTINUED


A.W. TOZER

founder of THE PURSUIT OF GOD

AND

HE DWELT
AMONG US

TEACHINGS FROM THE GOSPEL OF JOHN



THIS BOOK IS DEDICATED TO: MARY AND PAUL, CHILDREN OF A MARRIAGE OF FAITH

A.W. TOZER
Companion and edited by James E. Tooley


NEW

**EXPERIENCING THE
 PRESENCE OF
 GOD**

TEACHINGS FROM THE BOOK OF HEBREWS

NOVUS VERBUM PUBLISHED

Christian Literature



WALKING WITH GOD IN THE 21ST CENTURY

A.W. TOZER

DISRUPTIVE FAITH

A

DISRUPTIVE
FAITH

EXPECT
GOD
TO
INTERRUPT
YOUR
LIFE

THE FOURFOLD
GOSPEL

*Jesus as Savior,
Sanctifier, Healer
and Coming King*

Classic


A.B. SIMPSON

OASIS AUDIO

NEVER BEFORE PUBLISHED

A.W. TOZER
Thoughts and Words by James L. Stiles


**THE
CRUCIFIED
LIFE**



**How to Live Out a Deeper
Christian Experience**

© 1997 Oasis Audio

For more information on this and other audio books, visit our website at www.oasisaudio.com

A black and white portrait of a young man with short, dark hair, wearing a dark suit jacket, a white shirt, and a dark tie. He is looking directly at the camera with a neutral expression. The background is dark and out of focus.

The Attributes of God:
audio sermon series
(Listen to the sermons that form the book, The Knowledge of the Holy, was based upon.)
\$19.99

Item Name	Buy 1 for \$12.99 - Buy 2 for \$20.00 Buy 3 for \$25.00 (excludes A ttributed of God A udio Series)	Price
SHIPPING		FREE
Total		\$

Mail this form with check payable to:
The Fourfold Gospel
PO BOX 831313 Ocala, FL 47783

ONLINE BOOKSTORE: www.awtozerclassics.com

Website: www.awtozerclassics.com E-mail: fourfoldgospel@att.net

Edition 9
May 2013

Free
Publication

The Fourfold **Gospel Witness**



DAILY LIVE THE BLESSED HOPE

Just as in our day, people under the teaching ministry of A. W. Tozer wondered about the End Times. How should we read the book of Revelation?

What does it mean for how believers live our lives? In this never-before-published book, today's Christians can learn from one of the twentieth century Church's most profound thinkers and pastors. Tozer's teaching on Revelation offers a fresh and timely perspective on the purpose of prophecy, which the renowned writer believed was to lift our gaze from the immediate to the eternal. Preparing for Jesus' Return offers readers a panoramic view of what is to come and explores what it means for individuals, churches and the world.



A. W. Tozer

A. W. Tozer embarked upon a lifelong pursuit of God at the age of 17 after hearing a street preacher in Akron, Ohio. He was a self-taught pastor, writer and editor whose powerful messages continue to grip the hearts and stir the souls of today's believers. Follow his quotes at [@tozeraw](https://twitter.com/tozeraw).

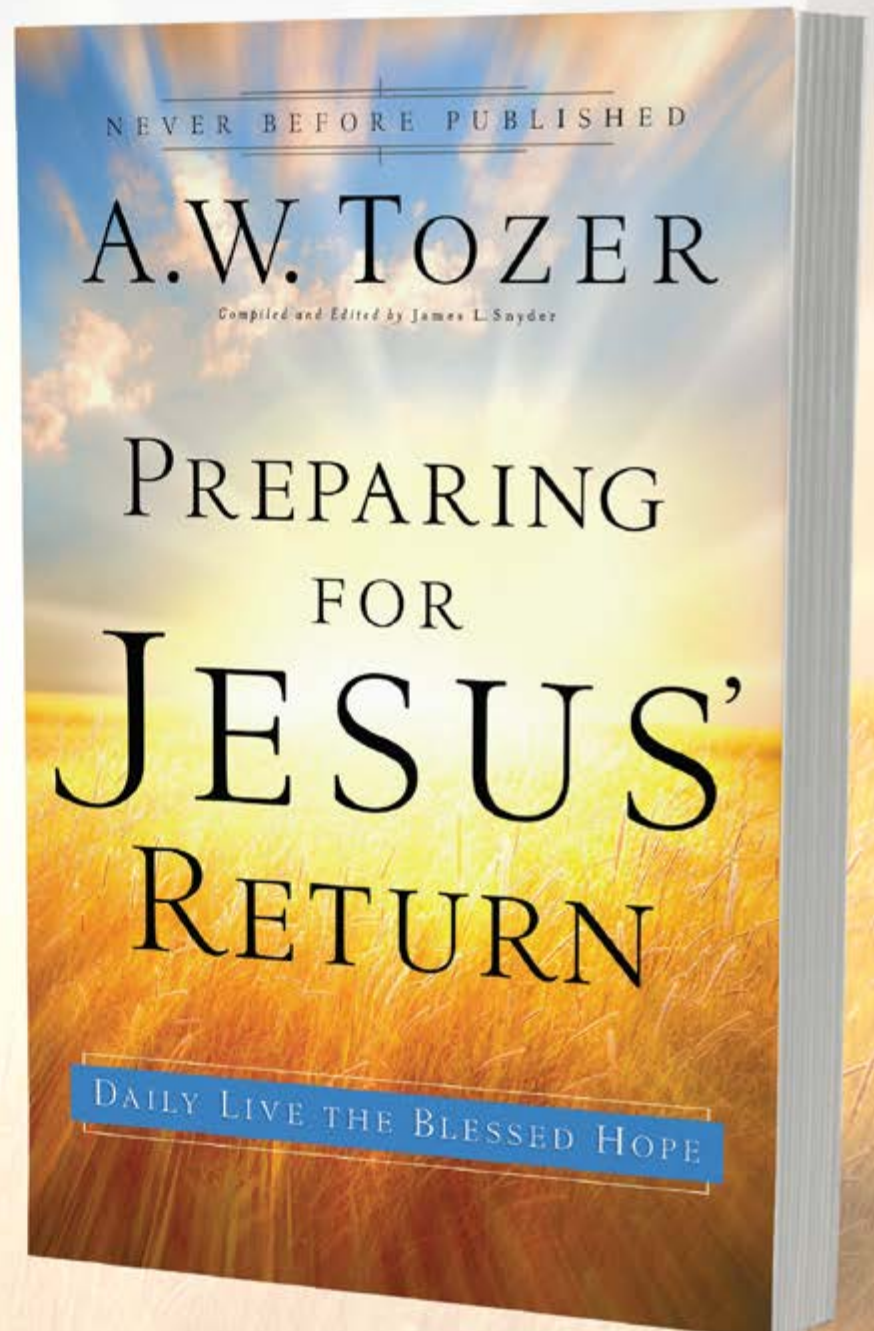
Preparing for Jesus' Return

A. W. Tozer

978.08307.63955 • \$14.99

Available at bookstores everywhere!

1-800-4-GOSPEL (1-800-446-7735) or Regalbooks.com



 **Regal**

Next Issue

The Kingdom of God