

LIFE-CHANGING
SPIRITUAL POWER



DerekPrince

STRENGTHEN YOUR FAITH
AND CHANGE YOUR LIFE

LIFE-CHANGING
SPIRITUAL POWER

b y D e r e k P r i n c e

Life-Changing Spiritual Power

A compilation of six books including Personal Study Questions & Answers for each, and the updated expanded edition of Self-Study Bible Course.

Copyright © 1999, 2007, 2010 Derek Prince Ministries-International
All rights reserved.

Published by Derek Prince Ministries-UK 2012
Kingsfield, Hadrian Way,
Baldock SG7 6AN
www.dpmuk.org

Product Code: C35
ISBN 978-1-908594-72-3

Scripture quotations marked (KJV) are taken from the *King James Version* of the Bible.

Scripture marked (NASB) is taken from the *New American Standard Bible*, © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by The Lockman Foundation. Used by permission.

Scripture quotations marked (NIV) are taken from the Holy Bible, *New International Version*, © 1973, 1978, 1984 by the International Bible Society. Used by permission.

Scripture quotations marked (TLB) are from *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Illinois. Used by permission.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

Cover Design, Appendix A and Appendix B: DPM–Asia/Pacific

Derek Prince Ministries
www.derekprince.com

>> Contents

I.	THE DIVINE EXCHANGE	9
II.	HOW TO PASS FROM CURSE TO BLESSING.....	27
	Introduction	27
	Section 1: The Reality of Blessings and Curses.....	29
	1. How God Changed My Thinking	30
	2. How Blessings and Curses Operate	34
	Section 2: The Source of Curses.....	41
	3. God as a Source of Curses	42
	4. Curses from Authority Figures	51
	5. Self-Imposed Curses and Soulsh Talk	58
	6. Seven Indications of a Curse	65
	Section 3: How to be Set Free.....	69
	7. The Divine Exchange	70
	8. Seven Steps to Release	74
	9. From Shadows to Sunlight	79
III.	THE HOLY SPIRIT IN YOU.....	85
	1. Before Pentecost	86
	2. The Holy Spirit in the Life of Jesus	92
	3. What Happened at Pentecost	98
	4. Our Indwelling Helper	104
	5. Revelation of God's Word	109
	6. Lifted onto a Supernatural Plan.....	114
	7. Help in Prayer	119
	8. Life and Health for Our Bodies	125
	9. Outpouring of Divine Love	131
	10. How to Open Up to the Holy Spirit	137

IV. GOD'S MEDICINE BOTTLE.....	143
1. Take as Directed	144
2. Pay Close Attention.....	149
3. Bend Your Ear	153
4. Don't Let Them Out of Your Sight	158
5. Keep Them in Your Heart	163
V. SPIRITUAL WARFARE.....	167
Section 1 : The Nature of the War.....	168
1. Two Opposing Kingdoms	169
2. Satan's Headquarters	174
3. Battle of Angels	179
4. The Weapons and the Battleground	184
5. The Basis of Our Victory	189
Section 2 : Our Defensive Armour.....	195
6. The Full Armour of God	196
7. The Girdle of Truth	200
8. The Breastplate of Righteousness	202
9. The Shoes of the Preparation of the Gospel..	207
10. The Shield of Faith	210
11. The Helmet of Salvation	213
12. The Sword of the Spirit	219
13. The Unprotected Area	223
Section 3 : Weapons of Attack.....	225
14. Taking the Offensive	226
15. The Weapon of Prayer	232
16. The Weapon of Praise	238
17. The Weapon of Preaching	244
18. The Weapon of Testimony	251

VI. SELF STUDY BIBLE COURSE.....	257
Instructions to the Student	258
Key to the Abbreviated Names of Bible Books	262
1. The Bible: The Word of God	264
2. God’s Plan of Salvation: Part 1.....	272
3. God’s Plan of Salvation: Part 2.....	280
4. Water Baptism : How? When? Why?	288
5. The Holy Spirit	296
6. Results of the Baptism in the Holy Spirit	304
FIRST PROGRESS ASSESSMENT.....	312
7. Worship and Prayer	314
8. God’s Plan for Healing our Bodies: Part 1.....	322
9. God’s Plan for Healing our Bodies: Part 2.....	330
10. Witnessing and Winning Souls	338
11. God’s Plan for Prosperity	346
SECOND PROGRESS ASSESSMENT.....	355
12. God’s Special Plan.....	357
13. Failure and Redemption.....	366
14. Portrait of Jesus Christ: Part 1.....	373
15. Portrait of Jesus Christ: Part 2.....	382
16. A Prophet Like Moses.....	391
THIRD PROGRESS ASSESSMENT.....	398
17. The Second Coming of Christ	400
18. Signs of Christ’s Second Coming.....	408
19. Christ’s Kingdom Established on Earth	415
FINAL PROGRESS ASSESSMENT.....	424
20. Review and Personal Application.....	426
 Marks for the Course	 430
Appendix A	434
Appendix B	451
About the Author	456
Books by Derek Prince	457
Derek Prince Ministries Offices.....	460



>> The Divine Exchange

An Invitation

Jesus Christ has given an invitation that extends to the whole human race: **“Come to me, all you who are weary and burdened, and I will give you rest.”** (Matthew 11:28 NIV). No matter what may be your special burden or need or problem, God has an answer for you.

But there is only one place that you can find the answer: the cross on which Jesus died. It is through the cross – and the cross alone – that you may receive the supply of your need, the answer to your problem, the release from your burden.

Read the following pages expectantly!

>> The Divine Exchange

The entire message of the gospel revolves around one unique historical event: the sacrificial death of Jesus on the cross. Concerning this the writer of Hebrews says: ***“For by one offering [sacrifice] He [Jesus] has perfected forever those who are being sanctified”*** (Hebrews 10:14). Two powerful expressions are combined: ***“perfected”*** and ***“forever.”*** Together, they depict a sacrifice which comprehends every need of the entire human race. Furthermore, its effects extend throughout time and on into eternity.

It is on the basis of this sacrifice that Paul writes in Philippians 4:19: “And my God shall supply *all your need* according to His riches in glory by *Christ Jesus.*” *All your need* covers every area of your life – your body, your soul, your mind, your emotions, as well as your material and financial needs. Nothing is either so large or so small that it is excluded from God’s provision. By a single, sovereign act, God brought together all the need and all the suffering of humanity in one climactic moment of time.

God has not provided many different solutions for the multitudinous problems of mankind. Instead, He offers us one all-sufficient solution which is His answer to every problem. We

may come from many different backgrounds, each of us burdened with our own special need, but to receive God's solution we must all make our way to the same place: the cross of Jesus.

The most complete account of what was accomplished at the cross was given through the prophet Isaiah – 700 years before it actually took place. In Isaiah 53:10 the prophet depicts a “servant of the LORD” whose soul was to be offered to God as a sin offering. The writers of the New Testament are unanimous in identifying this unnamed “servant” as Jesus. The divine purpose accomplished by His sacrifice is summed up in Isaiah 53:6:

All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.

Here is the basic, universal problem of all humanity: we have turned, each of us, to our own way. There are various specific sins that many of us have never committed, such as murder, adultery, theft and so on. But this one thing we all have in common: we have turned to our own way. In so doing, we have turned our backs on God. The Hebrew word that sums this up is *avon*—here translated “iniquity.” Perhaps the closest equivalent in contemporary English would be “rebellion”—not against man, but against God.

However, no one English word—whether it is “iniquity” or “rebellion”—conveys the full meaning of *avon*. In its biblical use, *avon* describes not merely iniquity but also the punishment—or the evil consequences—that iniquity brings in its train.

For instance, in Genesis 4:13, after God had pronounced judgement on Cain for the murder of his brother, Cain said: “My punishment is greater than I can bear.” The word here translated “punishment” is *avon*. It covered not merely Cain’s “iniquity,” but also the “punishment” it brought upon him.

In Leviticus 16:22, concerning the scapegoat released on the Day of Atonement, the Lord said: “The goat shall bear on itself all

their iniquities to an uninhabited land. . . .” In this symbolism, the goat bore not merely the iniquities of the Israelites, but also all the consequences of their iniquities.

In Lamentations 4, *avon* occurs twice with the same meaning. In verse 6 it is translated: “The punishment of the iniquity of the daughter of my people ” Again, in verse 22: “The punishment of your iniquity ... O daughter of Zion ...” In each case, the single word *avon* is translated by a complete phrase “the punishment of iniquity.” In other words, in its fullest sense *avon* means not simply “iniquity,” but also includes all the evil consequences which God’s judgement brings upon iniquity.

This applies to the sacrifice of Jesus on the cross. Jesus Himself was not guilty of any sin. In Isaiah 53:9 the prophet says, “He had done no violence, not was any deceit in His mouth.” But in verse 6 he says, “the Lord has laid on Him the iniquity [*avon*] of us all.” Not merely was Jesus identified with our iniquity. He also endured all the evil consequences of that iniquity. Like the scapegoat that had prefigured Him, He carried them away, so that they might never return again upon us.

Here is the true meaning and purpose of the cross. On it a divinely ordained exchange took place. First, Jesus endured in our place all the evil consequences that were due by divine justice to our iniquity. Now, in exchange, God offers us all the good that was due to the sinless obedience of Jesus.

Stated more briefly, the evil due to us came upon Jesus, that, in return, the good due to Jesus might be offered to us. God is able to offer this to us without compromising His own eternal justice, because Jesus has already endured on our behalf all the just punishment due to our iniquities.

All of this proceeds solely out of the unfathomable grace

>>

***“God offers
us all the good
that was due
to the sinless
obedience of
Jesus.”***

of God, and it is received solely by faith. There is no logical explanation in terms of cause and effect. None of us has ever done anything to deserve such an offer, and none of us can ever do anything to earn it.

Scripture reveals many different aspects of the exchange, and many different areas in which it applies. In each case, however, the same principle holds good: the evil came upon Jesus that the corresponding good might be offered to us.

The first two aspects of the exchange are revealed in Isaiah 53:4–5:

**Surely He has borne our griefs [literally,
sicknesses]
And carried our sorrows [literally, pains];
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement [punishment] for our peace was
upon Him,
And by His stripes [wounds] we are healed.**

Two truths are here interwoven. The application of one is spiritual, and of the other is physical. On the spiritual plane, Jesus received the punishment due to our transgression and iniquities that we, in turn, might be forgiven and so have peace with God. (*See Romans 5:1*). On the physical plane, Jesus bore our sicknesses and pains that we through His wounds might be healed.

The physical application of the exchange is confirmed in two passages of the New Testament. Matthew 8:16–17 refers back to Isaiah 53:4 and records that Jesus “healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying:

‘He Himself took our infirmities

And bore our sicknesses.’ ”

Again, in 1 Peter 2:24, the apostle refers back to Isaiah 53:5–6 and says of Jesus:

. . . who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes [wounds] you were healed.

The twofold exchange described in the above verses may be summed up as follows:

Jesus was **punished** that we might be **forgiven**.
Jesus was **wounded** that we might be **healed**.

A third aspect of the exchange is revealed in Isaiah 53:10, which states that the Lord made the soul of Jesus “an offering for sin.” This must be understood in the light of the Mosaic ordinances for various forms of sin offering. The person who had sinned was required to bring his sacrificial offering—a sheep, a goat, a bull, or some other animal—to the priest. He would confess his sin over the offering, and the priest would symbolically transfer the sin he had confessed from the person to the animal. Then the animal would be killed, thus paying the penalty for the sin that had been transferred to it.

In the foreknowledge of God, all this was designed to foreshadow what was to be accomplished by the final, all-sufficient sacrifice of Jesus. On the cross, the sin of the whole world was transferred to the soul of Jesus. The outcome is described in Isaiah 53:12: “He poured out His soul unto death.” By His sacrificial, substitutionary death, Jesus made atonement for the sin of the whole human race.

In 2 Corinthians 5:21 Paul refers to Isaiah 53:10 and, at the

same time, he also presents the positive aspect of the exchange:

For he [God] made Him [Jesus] who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Paul does not speak here about any kind of righteousness that we can achieve by our own efforts, but about God's own righteousness—a righteousness that has never known sin. None of us can ever earn this. It is as high above our own righteousness as heaven is above earth. It can be received solely by faith.

This third aspect of the exchange may be summed up as follows:

**Jesus was made sin with our sinfulness
that we might be made
righteous with His righteousness.**

The next aspect of the exchange is a logical outworking of the previous one. The entire Bible, in both the Old Testament and the New, emphasises that the final outcome of sin is death. In Ezekiel 18:4 the Lord states, "The soul who sins shall die."

In James 1:15 the apostle says, "sin, when it is full-grown, brings forth death." When Jesus became identified with our sin, it was inevitable that He should also experience the death which is the outcome of sin.

In confirmation of this, in Hebrews 2:9, the writer says that "Jesus . . . was made a little lower than the angels, for the suffering of death . . . that He, by the grace of God, might taste death for everyone." The death that He died was the inevitable outcome of human sin which he had taken upon Himself. He bore the sin of all men, and so died the death due to all men.

In return, to all who accept His substitutionary sacrifice, Jesus now offers the gift of eternal life. In Romans 6:23 Paul sets

the two alternatives side by side: “For the wages [just reward] of sin is death, but the [unearned] gift of God is eternal life in Christ Jesus our Lord.”

Thus the fourth aspect of the exchange may be summed up as follows:

**Jesus died our death
that we might receive His life.**

A further aspect of the exchange is stated by Paul in 2 Corinthians 8:9: “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” The exchange is clear: from poverty to riches. Jesus became poor that we in return might become rich.

When did Jesus become poor? Some people picture Him as poor throughout His earthly ministry, but this is not accurate. He Himself did not carry a lot of cash, but at no time did He lack anything He needed. When He sent His disciples out on their own, they likewise lacked nothing. (*See Luke 22:35.*) So, far from being poor, He and His disciples made a regular practice of giving to the poor. (*See John 12:4–8; 13:29.*)

True, Jesus’ methods of obtaining money were sometimes unconventional, but money has the same value, whether withdrawn from a bank or the mouth of a fish! (*See Matthew 17:27.*) His methods of providing food were also at times unconventional, but a man who can provide a substantial meal for 5,000 men (plus women and children) certainly would not be considered poor by normal standards! (*See Matthew 14:15–21.*)

Actually, throughout His earthly ministry, Jesus exactly exemplified “abundance,” as defined in the Bible. He always had all that He needed to do the will of God in His own life. Over

>>

**“...the only
basis for this
exchange is
God’s grace.”**

and above this, He was continually giving out to others, and His supply was never exhausted.

So when did Jesus become poor for our sakes? The answer is: on the cross. In Deuteronomy 28:48 Moses summed up absolute poverty in four expressions: hunger, thirst, nakedness, and need of all things. Jesus experienced all this in its fullness on the cross.

He was hungry. He had not eaten for nearly 24 hours.

He was thirsty. One of His last utterances was: “I thirst!” (*John 19:28*).

He was naked. The soldiers had taken all His clothes from Him (*John 19:23*).

He was in need of all things. He no longer owned anything whatever. After His death He was buried in a borrowed robe and in a borrowed tomb (*Luke 23:50–53*). Thus, Jesus, exactly and completely, endured absolute poverty for our sakes.

In 2 Corinthians 9:8 Paul presents more fully the positive side of the exchange: “And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, have an abundance for every good work.” Paul is careful to emphasize throughout that the only basis for this exchange is God’s grace. It can never be earned. It can only be received by faith.

Very often our “abundance” will be like that of Jesus while he was on earth. We shall not carry large amounts of cash, or have large deposits in a bank. But from day to day we shall have enough for our own needs, and something over for the needs of others.

One important reason for this level of provision is indicated by the words of Jesus quoted in Acts 20:35: “It is more blessed to give than to receive.” God’s purpose is that all His children should be able to enjoy the greater blessing. Therefore, He provides us with enough to cover our own needs and also give to others.

This fifth aspect of the exchange may be summed up:

Jesus endured our **poverty**
that we might share His **abundance**.

The exchange at the cross covers also the emotional forms of suffering that follow from man's iniquity. Here again, Jesus endured the evil that we in turn might enjoy the good. Two of the cruelest wounds brought upon us by our iniquity are shame and rejection. Both these came upon Jesus on the cross.

Shame can vary in intensity from acute embarrassment to a cringing sense of unworthiness that cuts a person off from meaningful fellowship either with God or with man. One of the commonest causes—becoming more and more prevalent in our contemporary society—is some form of sexual abuse or molestation in childhood. Often this leaves scars that can only be healed by the grace of God.

Speaking of Jesus on the cross, the writer of Hebrews says that He “endured the cross, despising the shame...” (Heb.12:2). Execution on a cross was the most shameful of all forms of death, reserved for the lowest class of criminals. The person to be executed was stripped of all his clothing and exposed naked to the gaze of passers-by, who jeered and mocked. This was the degree of shame which Jesus endured as He hung on the cross (Matt.27:35–44).

In place of the shame which Jesus bore, God's purpose is to bring those who trust in Him to share His eternal glory. In Hebrews 2:10 the writer says: “For it was fitting for Him (God) . . . in bringing many sons to glory, to make the author of their salvation [that is, Jesus] perfect through sufferings.” The shame which Jesus endured on the cross has opened the way for all who trust in Him to be released from their own shame. Not only that, but He then shares with us the glory which belongs to Him by eternal right!

There is another wound which is often even more agonizing

than shame. It is rejection. Usually this stems from some form of broken relationship. In its earliest form, it is caused by parents who reject their own children. The rejection may be active, expressed in harsh, negative ways; or it may be merely a failure to show love and acceptance. If a pregnant woman entertains negative feelings toward the infant in her womb, the child will probably be born with a sense of rejection—which may continue into adulthood, and even to the grave.

The breakup of a marriage is another frequent cause of rejection. This is vividly pictured in the words of the Lord in Isaiah 54:6:

**“The LORD will call you back
as if you were a wife deserted and
distressed in spirit—
a wife who married young,
only to be rejected,” says your God.**

(NIV)

God’s provision for healing the wound of rejection is recorded in Matthew 27:46 and 50, which describe the culmination of the agony of Jesus:

**And about the ninth hour Jesus cried out with a
loud voice, saying, “Eli, Eli, lama sabachthani?”
that is, “My God, My God, why have you forsaken
Me?”**

**Jesus, when He had cried out again with a loud
voice, yielded up His spirit.**

For the first time in the history of the universe, the Son of God called out to His Father and received no response. So fully was Jesus identified with man’s iniquity that the uncompromising holiness of God caused Him to reject even His own Son. In this way Jesus endured rejection in its most agonizing form: rejection

by a father. Almost immediately after that, He died, not of the wounds of crucifixion, but of a heart broken by rejection.

The record of Matthew continues immediately: “And behold, the veil of the temple was torn in two from top to bottom. . . .” Symbolically this demonstrated that the way had been opened for sinful man to enter into direct fellowship with a holy God. The rejection of Jesus had opened the way for us to be accepted by God as His children. This is summed up by Paul in Ephesians 1:5–6: “having predestined us to adoption as sons by Jesus Christ to Himself. . . He [God] has made us accepted in the Beloved” (KJV). The rejection of Jesus resulted in our acceptance.

God’s remedy for shame and rejection has never been more desperately needed than it is today. My estimate is that at least one-quarter of the adults in the world today suffer from wounds of shame or rejection. It has given me measureless joy to point such people to the healing that flows from the cross of Jesus.

The two emotional aspects of the exchange at the cross that have been analyzed above may be summarized as follows:

Jesus bore our **shame**
that we might share His **glory**.
Jesus endured our **rejection**
that we might have His **acceptance** with the Father.

The aspects of the exchange analyzed above cover some of humanity’s most basic and urgent needs, but they are by no means exhaustive. Actually, there is no need resulting from man’s rebellion that is not covered by the same principle of exchange: the evil came upon Jesus that the good might be offered to us. Once we have learned to apply this principle in our lives, it releases God’s provision for every need.

There remains one final, climactic aspect of the exchange, described by Paul in Galatians 3:13–14:

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Paul applies to Jesus on the cross an enactment of the law of Moses, stated in Deuteronomy 21:23, according to which a person executed by hanging on a “tree” (a wooden gibbet) thereby came under the curse of God. Then he points to the resulting opposite: the blessing.

It does not require a theologian to analyze this aspect of the exchange:

Jesus became a **curse**
that we might enter into the **blessing**.

The curse that came upon Jesus is defined as “the curse of the law.” In Deuteronomy 28, Moses gives an exhaustive list of both the blessings that result from obeying the law and the curses that result from breaking it. The curses listed in Deuteronomy 28:15–68 may be summed up as follows:

Humiliation
Barrenness, unfruitfulness
Mental and physical sickness
Family breakdown
Poverty
Defeat
Oppression
Failure
God’s disfavour

Do some of these words apply to areas in your life? Are there things that rest like a dark shadow over you, shutting out the sunlight of God's blessing that you long for? If so, it may well be that the root cause of your problems is a curse, from which you need to be released.

To appreciate the full horror of the curse that came upon Jesus, try to picture Him as He hung there on the cross.

Jesus had been rejected by His own countrymen, betrayed by one of His disciples, and abandoned by the rest (though some later returned to follow His final agony). He was suspended naked between earth and heaven. His body was wracked by the pain of innumerable wounds. His soul weighed down by the guilt of all humanity. Earth had rejected Him, and heaven would not respond to His cry. As the sun withdrew its light and darkness covered Him, his lifeblood ebbed out onto the dusty, stony soil. Yet out of the darkness, just before He expired, there came one final, triumphant cry: "It is finished!"

>>

"There is one barrier that we must all deal with—the barrier of unforgiven sin."

In the Greek text that phrase, "It is finished," consists of only one word. It is the perfect tense of a verb that means "to make something complete or perfect." In English, it could be rendered: "It is completely complete" or "It is perfectly perfect."

Jesus had taken upon Himself every evil consequence that rebellion had brought upon humanity. He had exhausted every curse of God's broken law. All this, that we in turn might receive every blessing due to His obedience. Such a sacrifice is stupendous in its scope, yet marvellous in its simplicity.

Have you been able to accept with faith this account of the sacrifice of Jesus and of all that He has obtained for you? Are you now eager to enter into God's full provision?

There is one barrier that we must all deal with—the barrier

of unforgiven sin. Do you already have a clear assurance that your sins have been forgiven because of the sacrifice of Jesus? If not, that is where you must begin.

You can offer just a simple prayer:

God, I acknowledge that I am a sinner and there is unforgiven sin in my life. But I believe that Jesus was punished that I might be forgiven, and so I ask you now: Forgive all my sins, in Jesus' name.

God's Word promises that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Take God at His word! This very moment believe that He has indeed forgiven you for all your sins!

There is one simple response that you need to make—a response which is the simplest and purest expression of true faith. It is to say "Thank You!"

Do that right now! Say, "Thank you! Thank you, Lord Jesus, that you were punished that I might be forgiven. I do not fully understand, but I do believe and I am grateful!"

With the barrier of sin removed, the way is open for you to enter into all the other provisions God has made through the cross. Just like the forgiveness of sin, each must be received by simple faith in God's Word.

Each of us has special needs and each of us must come to God individually to accept His provision. Here is a general form of words that you may use to claim any of the other provisions described in this booklet.

Lord Jesus, I thank you that you were wounded that I might be healed.

Lord Jesus, I thank you that you were made sin with my sinfulness that I might be made righteous with your righteousness.

Lord Jesus, I thank you that you died my death that I might receive your life.

Lord Jesus, I thank you that you endured my poverty that I might share your abundance.

Lord Jesus, I thank you that you bore my shame that I might share your glory.

Lord Jesus, I thank you that you suffered my rejection that I might have your acceptance with the Father.

Lord Jesus, I thank you that you were made a curse that I might enter into the blessing.

Each provision you have prayed for is progressive. Your initial prayer has released God's power into your life. However, that is merely the starting point. In order to appropriate the full provision that you are seeking, you will need to do three things:

- 1. Search out these truths for yourself in the Bible.**
- 2. Continually reaffirm the particular aspect of the exchange which answers to your need.**
- 3. Continually reaffirm your faith by thanking God for what He has provided.**

The more you thank God, the more you will believe what He has done for you. And the more you believe, the more you will want to thank Him.

These two things—believing and thanking, thanking and believing—are like a spiral staircase that will take you continually higher into the fullness of God's provision.

The Exchange Made at the Cross

There is one—and only one—all-sufficient basis for every provision of God’s mercy: the exchange that took place on the cross.

Jesus was **punished** that we might be **forgiven**.

Jesus was **wounded** that we might be **healed**.

Jesus was made **sin with our sinfulness** that we might be made **righteous with His righteousness**.

Jesus died our **death** that we might receive His **life**.

Jesus endured our **poverty** that we might share His **abundance**.

Jesus bore our **shame** that we might share His **glory**.

Jesus endured our **rejection** that we might have His **acceptance** with the Father.

Jesus was made a **curse** that we might enter into the **blessing**.

This list is not complete. There are other aspects of the exchange that could be added. But all of them are different facets of the provision which God has made through the sacrifice of Jesus. The Bible sums them up in one grand, all-inclusive word: salvation. Christians often limit salvation to the experience of having one’s sins forgiven and being born again. Wonderful though this is, however, it is only the first part of the total salvation revealed in the New Testament.

Personal Study

Now, please turn to **Appendix A** (page 434) for study questions related to *The Divine Exchange*. The answers to these questions are located in Appendix B (page 451).

>> How to Pass from Curse to Blessing

Revised Edition

Introduction

As I travel and minister in many parts of the world I notice that there are two main responses to supernatural phenomena. The Western world has for so long been influenced by the rational, scientific approach that most people find it difficult to accept anything beyond what can be received through the five senses. It is an unfamiliar idea to many that there is a supernatural dimension that can influence their everyday lives for good or for evil.

On the other hand, virtually everywhere in the non-western world, whether it be in large cities or rural villages, the vast majority of people are well aware that the existence of the supernatural dimension is no theory. While such an awareness is better than

ignorance, many still live in fear of having to deal with these realities on a daily basis. In a positive sense this can also mean that such people are also very open to the power of God to bring release from bondage.

I believe that this message of how people can pass from curse to blessing can be of tremendous help to many people, wherever they live and whatever their background. I have proved this over many years. This message has the power to change lives, communities, churches, even whole nations.

I believe there are many people who are fighting something in their lives that they don't fully understand. Every time they are about to succeed, something seems to intervene and keep them from success. Something holds them back from being a complete person, from being completely free, from being able to serve the Lord victoriously as they wish to. They may have never diagnosed it or fully come to grips with it but I believe that the problem they are fighting with is that there is a curse over their life.

This book will show, from the Bible, how curses operate, where they come from, how people can be set completely free and be able to enter in and enjoy the fullness of the blessing that God has always intended for them.

Section 1:

The Reality of Blessings and Curses

Are you continually frustrated by sickness, financial pressure or strained relationships? Do accidents regularly happen to you and your family? Do you wonder why some people seem to get more than their share of success and fulfillment?

I believe there are two forces at work in every life: blessings and curses. One is beneficial, the other harmful. To enjoy the benefits of God's blessings and be protected from curses, we need to understand how these forces work.

A curse is not a superstition from the Dark Ages. I will draw on real life experiences of people who were astonished to discover that they were not the victims of blind chance or even heredity. A curse could be described as a long, evil arm that rests upon you with a dark, oppressive force that prevents the full expression of your personality. It may have its source in your lifetime or go back to a previous generation.

>> One:

How God Changed My Thinking

I was not always as convinced as I am now regarding the reality of blessings and curses. I knew that they were biblical concepts but I was not fully aware of their significance. An incident that God used to change my thinking happened quite a few years ago.

I had just finished preaching in a Presbyterian church in America when I noticed a family — father, mother and teenage daughter. The Holy Spirit seemed to say to me, “There is a curse over that family.” There was no natural reason to think this so I went up to the father and said to him, “Sir, I believe God has shown me there is a curse over your family. Would you like me to revoke that curse and release you from it in the name of Jesus?” Immediately he said, “Yes.”

I said a short, simple prayer and although I had not touched any of them, there was a visible, physical reaction in each of them when I broke the curse. Then I noticed that the daughter had her left leg in a cast from above the thigh to the bottom of the foot. I asked the father, “Would you like me to pray for the healing of your daughter?” He said, “Yes, but you need to know that she has

broken it three times in the last eighteen months and the doctors say it will not heal.”

Today if I heard something like that, I would know that there was a curse over the family. I prayed a simple prayer. Shortly afterwards the mother wrote thanking me for what had happened. She said that when they went back to the clinic, the X-ray showed that it had healed and she was soon out of the cast.

As I meditated on the experience, I realized that God had shown me there was a curse over the family and led me to break the curse before He permitted me to pray for the healing of the daughter. Why?

My conclusion was that she could not have been healed until the curse was revoked. In other words the curse was an invisible barrier that kept her from the blessings that God wanted her to receive.

Then God began to deal with me about this whole matter of blessings and curses. I was amazed at how much the Bible has to say about the subject. However, generally speaking, it is seldom mentioned in sermons.

An incident in my own life further emphasized the reality of this invisible realm. In 1904 one of my grandfathers had commanded a force in the British army that was sent to China to suppress the Boxer Rebellion. He brought home some pieces of Chinese art which, over the years, became family heirlooms. After my mother died some of them passed to me.

The most interesting items were a set of four beautifully embroidered dragons which we hung on our living room wall. About this time I began to sense some opposition to my ministry but I could not identify its source. It was manifested in the form of various frustrations, financial hindrances, disappointments and communication problems.

>>

“...the curse was an invisible barrier that kept her from the blessings that God wanted her to receive.”

Eventually, after a period of intensive prayer and fasting, I began to notice a change in my attitude towards the dragons. I asked myself, who in the Bible is represented as a dragon? It was clearly Satan. I began to realize how inappropriate it was for me to have such things on the wall and so finally, as a simple act of obedience, I got rid of the dragons.

In the months that followed there was a dramatic improvement in my personal finances. As I meditated on the experience I received fresh insight into Deuteronomy 7:25–26 where Moses warned Israel against having anything to do with the idolatry of the nations of Canaan.

You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God.

Nor shall you bring an abomination into your house, lest you be doomed to destruction like it, but you shall utterly detest it and utterly abhor it, for it is an accursed thing.

In bringing this image of a false god into my house, I had unknowingly exposed myself and my family to a curse. How grateful I was to the Holy Spirit for opening my eyes to what was involved.

I began to see a principle connecting the improvement in my personal finances and the healing of the girl with the broken leg. In both cases the curse was like an invisible barrier. With the prayer of release came healing and, in my case, financial prosperity.

Let me share one other experience that vividly illustrates the reality of blessings and curses. Once when I was in South Africa I met a Jewish lady who I'll call Miriam. She is a believer in Jesus, saved and baptized in the Holy Spirit. She was a very highly qualified and well paid executive secretary. As a result of answered prayer she found herself working for a man who was the president of his own business. She soon discovered that he, along with all the company executives, were in some strange cult led by a prophetess.

After a little while, her boss said to her, “Our lady guru has pronounced blessings over us and we would like you to type them out for us.” However, Miriam soon discovered that they were anything but blessings. As a committed Christian she explained to her boss that she didn’t feel free to type them. He was very gracious and apologized for not realizing it would go against her conscience.

However, almost immediately after, Miriam’s fingers in both hands curled up and became absolutely stiff. She couldn’t bend them at all and so she couldn’t work. The pain was so agonizing she couldn’t sleep. The doctor diagnosed it as rheumatoid arthritis.

A Christian friend of Miriam’s who had heard my messages “Curses, Cause and Cure”, played her the three cassettes to the point where I lead people in a prayer of release from any curses over their lives. Suddenly, for no natural reason, the cassette completely jammed and wouldn’t even eject.

Up to this point Miriam had been quite sceptical and had only listened to please her friend. However eventually Miriam agreed to read out the printed version of the prayer of release which her friend happened to have with her. By the time she had finished reading it her fingers had completely freed up and the pain was gone.

The same doctor examined her again and confirmed that she was completely healed. Remember, there had not been any specific prayer for healing, only the prayer of release from a curse.

Whatever our background, it is vitally important for us to realize that this whole realm of blessings and curses is not some primitive superstition left over from the Dark Ages. It is very real and God wants His people to have a clear understanding of such matters so that we may live in victory, experiencing the full blessing of God.

>> Two: How Blessings and Curses Operate

The operation of blessings and curses in our lives is neither haphazard nor unpredictable. On the contrary, both of them operate according to eternal, unchanging laws. There are two kinds of forces that shape history: visible and invisible. It is the interplay between these two dimensions that determines the outcome of events. If we only focus our attention on the things that are visible and natural we will often be unable to explain why certain things happen the way they do.

We all feel at home in the natural, physical world because that is what we are familiar with on a daily basis. Many people are not aware of anything more than this. However, the Bible opens up another, invisible dimension which is not physical but spiritual.

Paul speaks of both of these dimensions in 1 Corinthians 4:18:

We do not look at the things which are seen, but at the things that are not seen. For the things that are seen are temporary, but the things which are not seen are eternal.

Natural things are not lasting; it is only in the invisible realm that we can find true and abiding reality. It is here that our destiny will be formed.

Both blessings and curses belong to the invisible, spiritual dimension. They carry supernatural, spiritual power. Blessings bring good, positive results while curses produce bad, negative results. Both are important themes in the Bible.

>>

“Both blessings and curses belong to the invisible, spiritual dimension. They carry supernatural, spiritual power.”

Two important features are common to both. Firstly, the effects of both blessings and curses can often go beyond just the individual person. Other family members, their community, tribe or even a whole nation can also be affected.

Secondly, both blessings and curses can continue on from one generation to the next until something is done to cancel their effects. This of course has important practical implications. A person who is experiencing the effects of either blessing or curses may not easily discern where it comes from, because its origin may be in the past, even hundreds of years ago.

Once when I was teaching on this in Adelaide, Australia, a lady wrote me a letter afterwards. Her ancestors were from Scotland, from a clan called Nixon. She had historical evidence that as a result of clan wars between the Scots and the English in the 16th century, the Bishop of the Church of Scotland had put a curse on the Nixon clan. She realized that four centuries later, things were happening in her family which could still be traced back to that curse.

Blessings and curses are words that are charged with supernatural power — maybe the power of God, maybe the power of the devil — but they are words which have an impact on people’s lives and can even determine their destiny. Not only that, their

effect can continue on from generation to generation.

However, I want to make it very clear that if you are experiencing the effects of a curse, God has already provided the solution for you. You do not have to continue suffering from the effects of it. But first, let me give more of an overall picture.

God as the Source of Blessings

God is the sole and supreme source of all blessings, although they may come to us through many channels. The first time we see blessings operating in the Bible is in Genesis 22 where Abraham had just been willing to offer up his son Isaac in response to the Lord's requirement. At the last moment the Lord provided a ram to be offered instead of Isaac.

Then the Angel of the Lord called to Abraham a second time out of heaven and said: "By myself I have sworn, says the LORD, because you have done this thing and have not withheld your son, your only son, in blessing I will bless you and in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

In your seed shall all the nations of the earth be blessed, because you have obeyed my voice.

Genesis 22:15–18

It is very important to notice the reason for the blessing — because Abraham obeyed God's voice. That is the basic reason for the blessing of God. Notice too that the blessing was going to be on all of Abraham's descendants.

Later on, when Isaac was an old man, Genesis 27 records how he blessed his son Jacob. But the strange thing is that Isaac thought he was blessing Esau, who was his firstborn son. Esau

had gone out hunting venison which Isaac wanted to eat before pronouncing the blessing. Isaac's wife, Rebekah, saw an opportunity to take advantage of the situation for Jacob, their younger son who was her favourite.

To deceive Isaac (who was blind) she dressed Jacob in Esau's clothes and even wrapped goatskin around his neck and arms to appear like Esau who was much hairier than Jacob. She cooked some young goat's meat just the way Isaac liked it. Jacob pretended to be Esau and took it to his father. Isaac checked his identity by asking him, "Are you really my son Esau?" Jacob said he was; he told a lie. Isaac was convinced so he ate and then pronounced the blessing,

**Surely the smell of my son
Is like the smell of a field
Which the Lord has blessed
Therefore may God give you
Of the dew of heaven
Of the fatness of the earth
And plenty of grain and wine.
Let peoples serve you
And nations bow down to you.
Be master over your brethren,
And let your mother's sons bow down to you.
Cursed be everyone who curses you,
And blessed be those who bless you!**

Genesis 27:27–29

Understand that the blessing was tremendous in its scope and it went on from generation to generation.

A little while later, in comes Esau with the venison which he tries to offer to his father. Isaac realizes that he has been deceived and has blessed Jacob instead of Esau. But note Isaac's reaction,

Then Isaac trembled exceedingly and said, “Who? Where is the one who hunted game and brought it to me? I ate all of it before you came and I have blessed him — and indeed he shall be blessed.

Genesis 27:33

Isaac thought he was blessing Esau but he knew the words didn't come from himself. It was a prophetic blessing and because it was prophetic he couldn't unsay it. So Jacob got the blessing and Esau didn't.

I want you to see the nature of blessing, that it is supernatural. It is not just wishful thought or some kind sentiment. It is something that is supernaturally empowered and determines people's destiny. This is true of blessings and curses alike.

One whole chapter of Deuteronomy 28 is devoted to showing the various forms that blessings and curses can take. The first fourteen verses deal with blessings and the remaining fifty four verses deal with curses. In verses 1 and 2 Moses deals first with the cause of blessings: “If you diligently obey the voice of the Lord your God, to observe carefully all His commandments . . . all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God.”

Under the new covenant, in John 10:27, Jesus similarly described those whom He acknowledged as “His sheep” — that is His true disciples: “My sheep hear My voice . . . and they follow Me.” The basic requirements are still the same: hearing the Lord's voice and following Him in obedience.

The cause of curses is exactly the opposite to that of blessings. Curses result from not hearing God's voice and not doing what He says. This refusal to hear and obey God's voice can be summed up in one word: rebellion — not against man, but against God.

Out of my own studies, I have attempted to make two lists that sum up the blessings and the curses in the order in which

they are mentioned in Deuteronomy 28. My suggested list of blessings is as follows:

- **Exaltation**
- **Health**
- **Reproductiveness**
- **Prosperity**
- **Victory**
- **God's favour**

In the list of curses, Moses goes into much greater detail than with the blessings. Essentially, however, the curses are the opposite of the blessings. Here is my suggested summary:

- **Humiliation**
- **Family breakdown**
- **Poverty**
- **Oppression**
- **Barrenness, unfruitfulness**
- **Mental and physical sickness**
- **Defeat, failure**
- **God's disfavour**

In verse 13, Moses concludes his list of blessings with a vivid verbal picture. Each of us would do well to consider how this picture might apply in our own lives.

He says: "The Lord will make you the head and not the tail..." I once asked the Lord to show me how this would apply in my life. I felt He gave me this answer: the head makes the decisions and the tail just gets dragged around.

Are you acting like a head, in control of each situation, making the appropriate decisions and seeing them successfully carried out? Or are you merely playing the part of the tail, being dragged around by forces and circumstances you don't understand and cannot control?



Section 2: The Source of Curses

Solomon makes it clear in Proverbs 26:2 that there is always a reason for every curse.

**Like a flitting sparrow, like a flying swallow,
So a curse without cause shall not alight.**

This principle has a double application. On one hand, a curse cannot take effect unless there is a cause for it. On the other hand, the opposite is also true. Wherever there is a curse at work, there is a cause for it. We need discernment from the Holy Spirit not only to pinpoint the cause of curses but also the source of curses. If you can discover the cause of your particular problem you will be in a much better position to deal with it effectively.

This section opens up the causes of the main curses that commonly afflict our lives. After reading it you will be better able to understand and apply God's remedy, which is unfolded in the following section.

>> Three: God as a Source of Curses

Many people are hindered by a defective understanding of the character of God. They think they see the Old Testament showing God as a God of wrath and judgment and in the New Testament as a God of love and mercy.

However both parts of the Scripture are consistent with each other and we need both to have an accurate picture of God. In Romans 11:22 Paul presents these two aspects of God's dealings side by side: "Therefore consider the goodness [or kindness] and severity of God." His blessings arise from His kindness, but His judgments proceed out of His severity. Both are equally real.

Many times God has pronounced a curse on individuals or even on whole nations. His purpose is to get people's attention, warning them of the terrible consequences of disobedience. A curse is one of God's severest forms of judgment but His desire is always for people to repent and turn back to Him.

One of the earliest examples of God being the source of a curse is found in the call of Abraham in Genesis 12. There were actually seven stages to this call and six of them are promises of God's blessing but there is also a solemn warning:

- (1) I will make you a great nation**
- (2) I will bless you**
- (3) And make your name great**
- (4) And you shall be a blessing**
- (5) I will bless those who bless you,**
- (6) And I will curse him who curses you;**
- (7) And in you all the families of the earth will be blessed.**

- Genesis 12:1-3

Anti-Semitism

Notice that the sixth part of God's call to Abram is a curse on everyone who curses Abram. That goes for Abram and his descendants. When God calls a man to a special task, that man becomes a particular target for the opposition of Satan so God builds in a protective clause for him.

Later on in Genesis 27:29 when Isaac blessed his son Jacob, he extended the same protection, "Cursed be everyone who curses you." Thus both the blessing and curse that God originally pronounced on Abraham were also extended to his descendants. It is vital to see that this directly extends to the Jewish people as a whole and the nation of Israel.

Notice that God did not make it impossible for His enemies to curse or persecute Abraham and his descendants but He did ensure that there would be terrible consequences for doing so. The whole tragic history of anti-Semitism bears sobering witness to this. Anti-Semitism brings a curse from God.

Unfortunately, throughout many centuries, the professing Christian church has often been guilty of spreading shameful anti-Semitism. Yet the Church owes every spiritual blessing she claims to those who have been her victims: the Jewish people. Without the Jews, the Church would have had no apostles, no Bible and no Saviour.

Maybe you or your ancestors have been enemies of the Jewish people. You may have criticized them or cursed them. Such actions have consequences; it will bring a curse on your life. However, you can be set free.

Disobedience

In Deuteronomy 27:11–26 God ordained that when Israel came into their promised land, they were to pronounce upon themselves twelve curses if they disobeyed God in certain respects. They couldn't enter into the promised land without being exposed to both a blessing if they were obedient and a curse if they were disobedient. Between these two there was no middle ground. No other option was open to them.

Twelve specific and detailed curses were listed which could be summarized under the following headings:

- **idolatry and worshipping false gods**
- **dishonouring parents**
- **illicit or unnatural sex**
- **injustice toward the weak and helpless**

Idolatry and worshipping false gods

In Exodus 20:3, the first of the Ten Commandments, the Lord said, “I am the Lord your God . . . you shall have no other gods besides me . . . you shall make no graven image to worship.” So we see that worshipping false gods and all forms of idolatry are direct disobedience to God. The true God, revealed first in creation and then more fully in Scripture, is holy, awesome, glorious, omnipotent. To represent Him in the likeness of any created being — whether human or animal — is to offer Him a deliberate insult. No wonder it provokes God's wrath.

Cursed is the one who makes a carved or moulded image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.

Deuteronomy 27:15

However, there is also a second, wider range of practices that are not necessarily openly idolatrous, or even religious. Because their true nature is concealed by deceptive terminology, they are appropriately described as *occult* (derived from a Latin word meaning “hidden” or “covered over”). These occult practices focus on two of the strongest cravings of human nature which are the desire for knowledge and the desire for power. Up to a certain point, man is able to satisfy these cravings from natural sources and by natural means. If he is not fully satisfied by what he obtains in this way, he will inevitably turn to supernatural sources. It is at this point that he easily becomes entrapped in the occult.

>>

“...worshipping false gods and all forms of idolatry are direct disobedience to God.”

The reason for this is that there are actually only two available sources of supernatural knowledge and power in the universe: either God or Satan. If such supernatural knowledge and power is derived from God, it is legitimate; if derived from Satan it is illegitimate. It was this craving for illegitimate knowledge from the forbidden tree of the knowledge of good and evil that motivated man’s first transgression in the Garden of Eden. By doing so, man crossed an invisible boundary into Satan’s territory. Ever since then man has been vulnerable to deception.

The variety of forms of deception that such illegitimate, occult practices can take is virtually unlimited. However, it is possible to identify three main branches: witchcraft, sorcery and divination.

Witchcraft is the *power* branch of the occult. Its root is exposed by a brief statement in 1 Samuel 15:23: “For rebellion is as the

sin of witchcraft.” Witchcraft is an expression of man’s rebellion against God. It is man’s attempt to gain his own ends without submitting to God’s law. Its driving force is a desire to control people and circumstances. To gain this end it may use either psychological pressures or psychic techniques, or a combination of both to manipulate, intimidate and dominate.

Divination is the *knowledge* branch of the occult, offering many different forms of knowledge that cannot be obtained by purely natural means. In its commonest form, as *fortune-telling*, it offers supernatural knowledge of the future. It also includes all false forms of religious revelation that claim a supernatural source.

Sorcery operates through *material objects* or through other ways of impacting the physical senses, such as *drugs* and *music*. In Revelation 9:21 the word for sorceries is directly derived from the Greek word for *drugs*. Many different kinds of physical objects can be used: religious artefacts, pagan fetishes or charms, amulets, ouija boards are just some of the more common examples. It is important to recognize that books can be channels of occult power. Christians in Ephesus (Acts 19:18,19) recognized that their many occult scrolls were a source of bondage so, despite their considerable value, they gathered them and burned them. The only appropriate way to deal with such occult materials is to destroy them completely.

Those who trespass in these occult areas are seeking from Satan the supernatural knowledge or power that God does not permit man to seek from any other source but Himself. In so doing, they are, in fact, acknowledging Satan as a god besides the one true God, and are thus breaking the first of the Ten Commandments.

In this way they are exposing themselves to the curse God has pronounced on all who break His commandments — a curse that extends as far as the fourth generation. All Israel had to invoke upon themselves a curse if they became involved in idolatry, in worshipping false gods or in what we call these days, the occult, in all its various forms. This is the primary cause of curses in people’s

lives. God says that if we do get involved in such practices, “I will require it of the three following generations. It will not only be visited on you but for three subsequent generations.”

So you may be struggling with something in your life right now which is caused by your parents, your grandparents or even your great-grandparents or some other ancestor. You see how important it is to diagnose and identify the problem so that it can be effectively dealt with.

>>

“...diagnose and identify the problem so that it can be effectively dealt with.”

Thank God He has provided a way of release from any curse that might have come from this source! His provision is available for us. In the final day of reckoning, God will not hold against us the fact that our ancestors brought a curse upon us, but He will hold us guilty if we refuse to receive the provision He has made for us to be released from such a curse.

Dishonouring parents

We have to be very careful at this point. While it may be true that some of our problems can be traced back to the actions of others, we must beware of blaming others for things that we alone are responsible for.

Particular care is needed as we view our relationship with our parents. Countless people today — including many Christians — are unaware that disrespect for parents brings God’s curse. Many people have problems in their lives because their attitude to their parents is not right. Even though no parent is perfect, this does not mean they do not deserve respect as parents. Remember that the first commandment with a blessing is expressed in a positive way, “Honour your father and your mother that your days may be long upon the land which the Lord your God is giving you.”

Throughout my whole ministry, I have never met a person

who dishonoured their parents and had life go well for them. Never. Such behaviour automatically exposes you to a curse. I don't mean you have to agree with your parents or even do everything they tell you to do — that depends on the way your parents are living — but you have to honour them as your parents. I have met so many whose lives have been straightened out when they put right their attitude toward their parents.

I think of others who never did it and who never were blessed. I think of one member of my family who died of cancer at the age of forty. He was saved, baptized in the Holy Spirit and served the Lord, but he never enjoyed the blessing of God because he never put right his relationship with his mother. She was a spiritist, so she had all the problems you can imagine. He could have escaped from these problems if he had dealt with his relationship with his mother. I am not teaching about theories — I am teaching about things I know from experience.

Illicit or unnatural sex

Any form of unnatural sex brings a curse. This includes any form of homosexuality or bestiality. Sexual relationships with members of your family outside the permitted range will also bring a curse. Sadly, today we have to acknowledge that there are millions of children who are victimized by their fathers in the area of sex.

Injustice toward the weak and helpless

Because the American government regularly broke its treaties with the various American Indian tribes, the Indians placed a curse on the White House. That is why, from 1860 until 1980, every President elected in the 20th year died in office. You can trace that back to two things. The American government's unfaithfulness to the American Indians and the fact that Abraham Lincoln, who was the President elected in 1860, permitted a spiritist seance to

be conducted in the White House by his wife. She later died in a mental institute. See how involvement in such activity doesn't just affect individuals, it can also affect whole nations.

I believe President Reagan would also have died in office — as you know, an attempt was made on his life early in his presidency. However, just before he took the oath as President, a group of us in a large meeting, combined in prayer and faith and released not just him but also the presidency from the curse. You see how close the curse came to being fulfilled; the bullet lodged within an inch of his heart. I believe that was God's vindication of the prayer that released the curse. This is no abstract theory; such things negatively affect the lives of people and nations everywhere.

Self Reliance

A completely different kind of curse is found in Jeremiah 17:5,6.

Thus says the Lord:

“Cursed is the man who trusts in man

And makes flesh his strength

Whose heart departs from the Lord

[and this is the curse]

For he shall be like a shrub in the desert,

And shall not see when good comes,

But shall inhabit the parched places in the wilderness,

In a salt land which is not inhabited.

This is typical of a person living under a curse. Everybody else is receiving the rain (the blessing, the prosperity) but in the midst of it all, he lives in a parched land and never experiences the blessing for himself. Why? Because of the curse. Cursed is the man who relies on human ability and material resources and whose heart departs from the Lord. This does not necessarily show a desire to do evil but it is evidence of a desire to be independent of God. Such people may even seek to perform righteous acts but without depending on the supernatural grace of God.

I believe that this curse rests on many Christian churches which have tasted of the grace of God but then turned away and began trusting in their own efforts, intelligence and religion. Like the Galatians, they may have "begun in the Spirit" but they have ended up operating in the flesh. The blessing of God has lifted and a curse has come upon them. I have preached in many churches that I was assured were under a curse. No matter how you preach, fight and struggle there are very few results until the curse is dealt with.

Theft and perjury

The last three prophets of the Old Testament, Haggai, Zechariah and Malachi, all deal with various areas in which Israel experienced the outworking of God's curse. In Zechariah 5:1–4, the prophet had a vision of a scroll that contained curses on both sides. One side was on the person who stole; the other was on the person who perjured and swore falsely in the name of the Lord.

A vivid picture follows of the destruction that comes in the outworking of this curse. In biblical Hebrew, the word "house" applies not just to the material structure, but to the people who live in it. The widespread breakdown of family life we see today is just one sign of the ultimate effect of such a curse.

Without repentance and restitution it could lead to the erosion of whole nations and even an entire civilization. I wonder how many people today would be under a curse if you included all those who stole and perjured themselves. How many are not honest in their tax returns? In every country this would include many people; how many of them would be church goers?

Haggai 1:4–6 paints a similar picture of people sowing much yet harvesting little and putting their wages into a bag full of holes. God had to send Israel a prophet to show them that the invisible force eroding their provisions was a curse that they had brought on themselves by putting their own selfish concerns before the needs of God's house.

>> **Four:** Curses from Authority Figures

As we have seen, both blessings and curses are part of a vast, invisible spiritual realm, which affects each of our lives. One central and decisive factor in this realm is authority. Without an understanding of the principles of authority, it is impossible to function effectively in the realm of the spirit.

Men Representing God

Throughout the universe there is one and only one, supreme source of authority: God the Creator. God does not normally exercise His authority directly, however, but delegates it to others of His choice. The authority that such a person exercises on behalf of God includes, among other things, the ability to bless and to curse.

Even though we have seen in this century a worldwide revolt against authority, the principle of authority still operates just as surely as the principle of gravity.

A few examples of men representing God will be enough to demonstrate the principle. In Joshua 6:26, when the children of Israel miraculously captured the city of Jericho, Joshua pronounced a curse on anyone who would rebuild it. That was about 1300 BC.

About five hundred years later, as we read in 1 Kings 16:34, a man named Hiel from Bethel attempted to rebuild on the same site. It cost him the lives of two of his children. For no apparent medical reason they just wasted away. No doctor could diagnose it yet here was the direct outworking of the curse pronounced by Joshua. In your own life you may be dealing with things caused by something that goes back hundreds of years.

Another example is found in David's words in his song after the death of Saul and Jonathan in 2 Samuel 1:21. David was a tremendous curser — I don't mean in the sense that many use that word today. He pronounced some horrific curses on some people; yet this is part of the ministry of a man of God.

This is what he said in this beautiful song about Saul and Jonathan:

**O mountains of Gilboa;
Let there be no dew, nor let there be rain upon you,
Nor fields of offerings.
For the shield of the mighty is cast away there!
The shield of Saul not anointed with oil.**

Even though these words were spoken more than 3000 years ago, you can go to the mountains of Gilboa today and there is still no green vegetation on them. Despite the diligent efforts of the government of Israel to replant forest, nothing would grow there! All because of words spoken by David 3000 years ago.

Remember Gehazi who was the servant of the prophet Elisha? Gehazi disobeyed Elisha and ran off to Naaman who had just been miraculously healed. He asked for money and clothing and hid these from Elisha. When he came back Elisha said, "Didn't my spirit go with you?" Then he said this, "Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous as white as snow (2 Kings 5:27). What was that the result of? A curse spoken by a man of God.

People with Relational Authority

This is another source of curses which is very important. God has so ordered human society that in certain situations one person has authority over another person or people.

The most obvious example is a father, who, according to the Word of God, has authority over his family. Whether people like it or not, whether they fight it or not, is unimportant — the fact is, he has authority over his family. If he doesn't use it that is his problem.

>>

"...a father...according to the Word of God, has authority over his family."

Another person who has authority is the husband over his wife. They are very closely related. The Bible says God is the head of Christ, Christ is the head of the husband and the husband is the head of the woman. Feminists can say what they like about it, but the fact remains that it is true. You can't change the reality of it by objecting to it.

Look at the case of Jacob and his family. Jacob had served his uncle, Laban, for more than fourteen years. He had acquired two wives, and concubines and eleven children. Then he decided to flee back to the land that God had promised him. Jacob fled secretly because he was afraid that Laban would claim his wives back — they were Laban's daughters after all.

When they fled, Rachel, who was Jacob's second wife, stole her father's household gods. He shouldn't have had household gods and she shouldn't have stolen them but she did. This made Laban very angry so he pursued them and when he caught up with them, he accused Jacob of stealing his gods.

Jacob was unaware of what Rachel had done so he was indignant at being accused. In Genesis 31:32 he said, "With whomever you find your gods, do not let him live." This is actually a curse, unwittingly pronounced by Jacob over his own wife.

Tragically they were not empty words but were charged with his relational authority. He actually spoke into being the destiny of his wife; the next time she had a child, she died in childbirth. What a sobering situation.

Fathers also exercise a role that has similar influence. Second to the blessing of God, the most desirable thing in life is a father's blessing. And one of the things to be feared most is a father's curse. Many fathers have put a curse on their children without knowing it. I know this because I have dealt with so many and helped them out of it.

Imagine a father with three children. The first and the third are clever but the middle one is not so bright and the father doesn't like this one as much. (I have noticed this about parents — if there is one of their children they don't like; it is usually the one most like themselves. I think they don't like what they fear in themselves.) The father may say to this child, "You'll never succeed. Your brothers are good but you'll be a failure all your life."

Do you know what that is? A curse. Of course it is equally possible for a mother to say such equally damaging things either about or to her children. You would be amazed at how many people struggle all through their lives because of a parental curse like this pronounced over them.

Beyond the Family

Teachers are another kind of person who can pronounce curses because of the authority they have over children. It may be that a teacher in the early years has one pupil that she really can't get on with. She may say things like, "You'll never learn. You just haven't got it; you'll never succeed." Once again I have had to deal with people who needed to be delivered of such a curse spoken by a teacher.

Because of the spiritual authority he has over his congregation, a pastor is another person who has the power to speak either positive

or negative things over the lives of their people. Suppose a pastor has a clash with a member of his congregation, and that person leaves, maybe in a bad spirit. The pastor may say, “Wherever you go, you’ll never succeed until you put things right with this church.”

Once again this is a curse. Religious groups are often terrible in this way; if you break away from some groups they will automatically put a curse on you. Believe me, this is not something which is of no consequence; it is very real.

Servants of Satan

Attitudes toward Satan among Christians vary between two extremes. Some ignore Satan totally and try to act as if he is not real. Others are afraid of him and give him far more attention than he deserves. Between these extremes is a proper scriptural balance.

The name Satan means “adversary” or “opposer”. He is the unchanging, determined enemy of God Himself and of the people and purposes of God. His goal is to bring the whole human race under his control. His primary tactic is deception, of which he is a master.

Satan already exercises dominion over the great majority of mankind — all those who are in an attitude of rebellion against God. In Ephesians 2:2 he is described as “the spirit who now works in the sons of disobedience.” Most of these have no clear picture of their real condition. They are simply driven to and fro by forces they do not understand and cannot control.

There are those among them, however, who have deliberately opened themselves up to Satan, even though they may not be aware of his true identity. In pursuit of power and material gain they systematically cultivate the exercise of the supernatural forces Satan has released to them. Such servants of Satan are recognized in almost every culture and have been given a variety of titles.

>>

***“Satan already
exercises dominion
over the great
majority of
mankind...”***

Witchdoctor, medicine man and shaman are perhaps the most widely used but each culture has its own terms.

Jesus did not deny that Satan was real or that he had power. But He promised His disciples that the authority He gave them would make them victorious over Satan's power and would protect them against all his attempts to harm them.

Curses are one of the main weapons that servants of Satan use against the people of God. This is vividly illustrated by the story of Balak and Balaam in Numbers 22–24. The king of Moab knew he couldn't defeat Israel in war so he hired Balaam and asked him to pronounce a curse on them. Even today, if tribes fight each other, the witchdoctor will put a curse on their enemies before they go into battle.

However, each time Balaam tried to curse Israel, God intervened and turned the proposed curses into blessings! It is important to realize that God did not view Balaam's proposed curse against Israel as just empty words that had no power. He regarded them as a serious threat to Israel and this is why He intervened personally to frustrate Balaam's intention. Time has not changed God's viewpoint. He does not ignore or belittle curses directed against His people by servants of Satan. On the contrary, He equips His people with superior power.

When God's people avail themselves of that power and the grip of curses is broken, the difference in people's lives is amazing. Many areas of the world are dominated by the unseen spiritual power of witchdoctors. In Africa we have seen dramatic changes in people's lives after they have been released from curses by confession and prayer. People who before, would hardly smile, became some of the happiest people. The change was like from night to day.

On one occasion, one particular man came up to us after a meeting. He was well-dressed yet he rubbed himself in the dust, which was their way of showing appreciation. He said, "I've been a wretched man all my life. I've been in continual pain for years.

Now I am free. I have no more pain and I am happy.”

The only thing that had happened was that we had released him from the curse. We have become so civilized in some places that we have lost touch with some things that are very real. Even if we don't believe in them we can still be affected by them.

>> **Five:** Self-Imposed Curses and Soulish Talk

We have seen that words, whether spoken or written, can have mighty effect for both good or evil. We have all experienced times when words have been a source of encouragement that give us hope to go on. They may be words that others have spoken to us or we may have spoken them to ourselves. Unfortunately, many people do not realize that it is also very possible, by their own words, to have a strongly negative impact upon themselves and others. By doing this they are actually pronouncing curses upon themselves.

Self-Imposed Curses

Think again of the story of Rebekah and Jacob. Remember that Rebekah had persuaded Jacob to get the blessing of his father Isaac ahead of his older brother Esau, to whom it rightfully belonged. Jacob was smart and thought ahead of what could happen and so in Genesis 27:12, 13 he said,

“Perhaps my father will feel me and I shall seem to be a deceiver to him; and I shall bring a curse upon myself and not a blessing.” But his mother said to him, “Let your curse be upon me, my son.”

In so doing she pronounced the curse on herself. Later on in the chapter she complained to her husband Isaac about the wives that Esau had married and she didn't approve of.

Rebekah wasn't getting things the way she wanted them so she said to Isaac,

“I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the children of Heth, like those who are the daughters of the land, what good will my life be to me?”

Genesis 27:46

She had pronounced a double curse on herself. She said she was weary of her life and asked what the good was of living — she felt she might as well die.

I cannot tell you how many people we have dealt with who have pronounced such a curse on themselves by saying, “I wish I were dead. What's the use of living? I'm not going to make it.” You don't have to say something like that very often. This is like an open invitation to the spirit of death and you don't have to give many invitations; he will come in. We have seen scores of people delivered from the spirit of death.

At one meeting in Northern Ireland, I prayed collectively for the people that needed deliverance from the spirit of death. In an audience of about 2000 people about 50 people, most of them young, received simultaneous deliverance!

How does this attitude of hopelessness come in? By saying things like, “It's no good living. What's life got to offer me? I might as well be dead.” These are terribly dangerous things to say because

you are really pronouncing a curse on yourself. You may say “But I didn’t really mean it” but Jesus has a solemn warning against careless, idle words like this. In Matthew 12:36,37 He said,

“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified and by your words you will be condemned.”

The fact that the speaker “doesn’t really mean them” does not in any way minimize or cancel the effect of his words. Nor does it release him from his accountability. How much the devil would like to trick you into saying things like that. Often such things are said for very inadequate reasons. You may be upset or discouraged and say something like that without realizing its significance yet you could well be settling your own destiny.

A more tragic and far-reaching example of a self-imposed curse is found in Matthew 27:24,25. The scene is the trial of Jesus by Pontius Pilate. When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just person. You see to it.”

And all the people answered and said, “His blood be upon us and upon our children.”

You really cannot understand the history of the Jewish people over the last nineteen centuries until you see that one major factor in it is this self-imposed curse which goes on from generation to generation. Only God knows how much persecution and suffering of the Jews can be traced back to this source. Earlier we saw how God provided protection for Jacob and his descendants — the Jewish people — from all who would seek to put a curse on them. However there was one kind of curse from which even God could not protect His people: the curse they pronounced on themselves.

Unscriptural Covenants

In Exodus 23:32, as they were about to enter the promised land, God warned Israel against the wicked, idolatrous nations that were there, “You shall make no covenant with them, nor with their gods.”

A covenant is the most solemn and powerful form of relationship into which a person can enter. Satan is well aware of this and he therefore exploits covenant relationships of his own making in order to gain the strongest possible control over people. If you make a covenant with people who are under the power of evil forces, then you come under the influence of that same power.

This is particularly true of secret societies. The Freemasons are the clearest example of this on a worldwide scale. In order to be initiated, a person has to bind himself by the most cruel and barbarous oaths never to reveal any of Masonry’s secrets. It would be impossible to find anywhere a more frightening example of self-imposed curses than these oaths.

Masonry is a false religion because it acknowledges a false god. Many of the objects and symbols associated with Christianity — including the Bible — are used in Masonry, but this is a deliberate deception. The god whom Masonry acknowledges is not the God of the Bible.

Any involvement with such groups is a sure road to disaster for you and your descendants. Only God knows the number of crippled, retarded, unhappy children whose problems originate from a parent’s involvement with the Freemasons. You can do what you like about it, but the consequences are ordered by God and you can’t change them.

>>

“A covenant is the most solemn and powerful form of relationship into which a person can enter.”

Covenants of all sorts are powerful and binding. You are not free to make a covenant with people on the basis of anything but the covenant that is made in the blood of Jesus.

Soulsh Talk or Prayer

It should be clear by now that our words can have a powerful impact, which can be either positive or negative in its effect. Talk or even prayer that originates from a person's soul produces negative results in a similar manner to self-imposed curses. Many Christians may be surprised at this but it is important to realize that James is writing both to and about Christians when he warns:

But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. For this wisdom does not descend from above, but is earthly, sensual, demonic.

James 3:14–15

The key to understanding the downward process lies in the word 'sensual'. The Greek word is *psuchikos*, formed directly from *psuche*, meaning 'soul'. The corresponding English word would be 'soulsh'.

In 1 Thessalonians 5:23 Paul prays, "Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless." Paul here puts together the three elements that make up a complete human personality, listing them in descending order from the highest to the lowest: first spirit, then soul, then body.

At the fall, as a result of man's disobedience, his spirit was cut off from God. At the same time his soul began to express itself independently of his spirit. This new, 'disjointed' relationship was both the consequence and the expression of man's rebellion against God.

1 Corinthians 2:14–15 and Jude 16–17 help us understand what a natural or soulish person is like. While the spiritual person is functioning according to God’s will, the soulish person is out of harmony with God. He may associate with the church and even appear to be a Christian but in reality his rebellious attitude and conduct grieve the Spirit of God and cause offence in the Body of Christ.

>>

“While the spiritual person is functioning according to God’s will, the soulish person is out of harmony with God.”

This can be manifested through the words a person says in a number of ways. In Romans 1:29–30 Paul lists some of the consequences of man’s turning away from God. Here is part of the list, “They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful” (NIV). The inclusion of gossip in such a list shows how seriously God considers this sin.

In a similar way James warns us, “Do not speak evil of one another, brethren” (James 4:11). The original Greek means “to speak against”, so we are not to speak against fellow-believers — even if what we say about them is true. This does not rule out speaking the truth to one another (notice the preposition), as long as we go to the person involved first (following Matthew 18:15–17), and in an attitude of love and humility (according to Ephesians 4:15).

This same humility and purity of motive will cause us to rely on the Holy Spirit’s help in prayer so that we know not only what to pray for but how to pray for it. We are totally dependent on the Holy Spirit’s help to pray effectively. In Romans 8:26–27 Paul puts it very clearly:

Likewise the Spirit also helps our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings that cannot be uttered. Now

He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

There is much that could be said about such prayer but here I just want to make the point that while many people assume that prayer is always acceptable to God and its effects are always good, this is not the case.

If we do not submit ourselves to the Holy Spirit and seek His direction, then our prayers may well be motivated by fleshly attitudes such as envy, self-seeking, resentment, anger or criticism. The Holy Spirit will not endorse prayers that proceed from such attitudes, nor will He present them before God the Father.

Inevitably therefore, our praying degenerates into the pattern we have seen in James 3:15: earthly — soulish — demonic. The effect of such soulish prayers is like that of soulish talk; negative not positive. It releases against those for whom we are praying invisible, indefinable pressures, which do not relieve their burdens, but rather add to them.

There are some people who pray for you whose prayers you would be better off without. That may sound shocking, but some people have their own ideas what other people's ministry should be, where they should go and so on. They may try to pray that into being but it may not be the will of God at all. You may experience pressure against you every time you try to do certain things that they are praying against.

There is hardly such a thing as prayer that is not effective. The question is not whether our prayers are effective. The question is whether their effect is positive or negative. That is determined by the power that works through them. Are they really from the Holy Spirit? Or are they a soulish counterfeit? The power of soulish prayer is both real and dangerous. The result it produces is not a blessing, but a curse.

>> **Six:** Seven Indications of a Curse

Through personal observation and experience I have compiled the following list of seven problem areas indicating that a curse is at work. The presence of only one or two of these problems would not necessarily be sufficient, by itself, to establish conclusively the working of a curse. But when several of the problems are present, or when any one of them tends to occur repeatedly, the probability of a curse increases proportionately. In the last resort, however, we need the Holy Spirit's discernment for it is only He who can provide an absolutely accurate "diagnosis".

1. Mental and/or emotional breakdown

If a breakdown happens just once in a life, there could be other causes. However, if it is a thing that recurs frequently in a family, you can be sure that the family is under a curse. Confusion and depression are often associated and these almost invariably have their roots in some form of occult involvement and/or demonic activity.

2. Repeated or chronic illness

This does not necessarily indicate that every form of sickness is a direct result of a curse. It is particularly significant when there is no clear medical diagnosis. If certain types of sickness are hereditary, in other words, passed down from generation to generation, this is also a common sign of the effect of a curse.

3. Barrenness, a tendency to miscarry or related female problems

Quite often problems connected with the reproductive process can affect all the females in a family. If women come for prayer for such problems, which Ruth and I pray for frequently, we instruct them on the nature and causes of curses and then pray with them for release. We have seen many dramatically changed.

4. Breakdown of marriage and family alienation

Malachi 4:5–6 paints a grim picture of conditions in the world just before this age closes. The prophet shows an evil force at work, alienating parents from children and producing a breakdown of family relationships. Unless God intervenes, he warns, this curse that is destroying family life will be extended to the whole earth.

5. Continuing financial insufficiency

Deuteronomy 28:47–48 presents a graphic picture of the outworking of a curse:

Because you did not serve the Lord your God joyfully and gladly in the time of prosperity, therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies the Lord sends against you.

(NIV)

Taken together, these two verses point to a simple conclusion: prosperity is a blessing and poverty is a curse. God's will for His people is abundance, as Paul summed it up in 2 Corinthians 9:8,

And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, have an abundance for every good work.

Poverty is having less than you need to do all God's will for your life. Abundance, on the other hand, is having all you need to do God's will — and something over to give to others.

6. Being “accident-prone”

Some people have an unusual number of strange accidents. It almost seems that there is an unseen, malicious force working against such people. It is a condition that can be identified by statistical analysis. Some insurance companies raise the premiums of people considered unusually high risks.

7. A history of suicides and unnatural or untimely deaths

A curse that takes this form often affects not just a single individual but a larger social unit such as a family or tribe. Normally, too, it continues from one generation to the next.

The above list of seven indications of a curse is by no means exhaustive. Others could be added. You have probably read far enough by now, however, to take stock of your situation.



Section 3:

How to be Set Free

Have you come to see by now that your life may somehow have been blighted by a curse? Are you wondering if there is a way out from under the dark shadow that has been shutting out the sunlight of God's blessing? You do not have to be dominated by the effects of curses; whether they originate during your lifetime or as a result of the actions of previous generations. You can know freedom from pressures you thought you had to live with.

Very often we need to ascertain the cause or the source of the curse — not always, but very often. That is why I have outlined in previous sections the various possibilities, because I am trusting the Holy Spirit to speak to you as you read. I am not saying you have to know, but in many cases God wants us to know what we are being delivered from, and how it came upon us. If God shows you, then act on what He shows you.

Yes, there is a way out! But there is only one: through the sacrificial death of Jesus on the cross. This section will explain in simple, practical terms how you may find and follow God's way — from shadow to sunlight, from curse to blessing.

>> Seven: The Divine Exchange

The entire message of the Gospel revolves around one unique historical event: the sacrificial death of Jesus on the cross. Concerning this the writer of Hebrews says: “For by one offering [sacrifice] He [Jesus] has perfected forever those who are being sanctified” (Hebrews 10:14). Two powerful expressions are combined: “perfected” and “forever”. Together, they depict a sacrifice that comprehends every need of the entire human race. Furthermore, its effects extend throughout time and on into eternity.

This is the essential foundation to our release. At the cross a divinely ordained exchange took place. First, Jesus endured in our place all the evil consequences that we deserved because of our sin. In exchange, God offers us all the good that was due to the sinless obedience of Jesus.

Let us briefly summarize all that was accomplished on the cross so that you have an appreciation of the scope of redemption.

Jesus was punished that we might be forgiven.

Jesus was wounded that we might be healed.

These two truths are interwoven. In the spiritual dimension

Jesus received the punishment due to our sin that we, in turn, might be forgiven and have peace with God.

In the physical dimension, Jesus took our sicknesses and pains so that we, through His wounds, might be healed.

Jesus was made sin with our sinfulness that we might become righteous with His righteousness.

A third aspect of the exchange is revealed in Isaiah 53:10, which states that the Lord made the soul of Jesus “an offering for sin.” All of this was foreshadowed in the regulations given to Moses for the various forms of sin offering.

In 2 Corinthians 5:21 Paul refers to Isaiah 53:10 and at the same time he also presents the positive aspect of the exchange: “For He [God] made Him [Jesus] who knew no sin to be sin for us, that we might become the righteousness of God in Him.” We can never earn this righteousness, it can only be received by faith.

Jesus died our death that we might share His life.

The entire Bible emphasizes that the final outcome of sin is death. When Jesus became identified with our sin, it became inevitable that He should also experience the death that is the outcome of human sin.

In return, to all who accept His substitutionary sacrifice, He now offers the gift of eternal life. In Romans 6:23 Paul sets the two alternatives side by side: “For the wages [just reward] of sin is death, but the [unearned] gift of God is eternal life in Christ Jesus our Lord.”

Jesus became poor with our poverty that we might become rich with His riches.

In Deuteronomy 28:48 Moses summed up absolute poverty in four expressions: hunger, thirst, nakedness and need of all things. Jesus experienced all this on the cross so that we might experience His abundance.

Very often our “abundance” will be like that of Jesus while He was on earth. We shall not carry large sums of cash, or have large deposits in a bank. But from day to day we shall have enough for our own needs and something over for the needs of others.

Jesus bore our shame that we might share His glory. He endured our rejection that we might have His acceptance as children of God.

The exchange at the cross covers also the emotional forms of suffering that follow from man’s iniquity. Two of the cruelest wounds brought upon us by our iniquity are shame and rejection. Execution on a cross was the most shameful and degrading of all forms of death. On the cross Jesus also endured the agonizing rejection of a broken relationship with the Father. When He called out to the Father there was no response. Once again, Jesus endured the evil that we in turn might enjoy the good.

Jesus became a curse that we might receive the blessing.

Paul sums up this aspect of the exchange in Galatians 3:13–14:

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

This is the basis of our deliverance. It has to be based on faith in what Christ has done for us on the cross. Just as we are made righteous

because He was made sinful, so we can receive the blessing because He was made the curse. The Law of Moses says in Deuteronomy 21:23, anyone hung on a tree becomes a curse. Every Jew who knew the Law of Moses, when they saw Jesus hanging on the cross, knew that He had been made a curse. Thank God, the reason He was made a curse was that we might be delivered from the curse.

You need to bear in mind that after you have been delivered you still have to go on meeting the conditions, which are listening to God's voice and doing what He says. In John 10:27 Jesus said, "My sheep hear my voice, and I know them and they follow me."

So that is the prescription for blessing, but in order to live in blessing, if there is a curse over your life, you must first be redeemed from the curse — be delivered. Through the death of Jesus it is already legally ours. He has obtained it for us. What we have to do is move from the legal to the experiential; we have to get it working in our lives. I want to tell you how to do that. The legal base is already there. God doesn't have to do any more, we have to appropriate what God has done for us.

>> Eight: Seven Steps to Release

Salvation is a word that sums up the total work that God desires to do in our lives. In some ways the scope of this work is obscured by the various ways the original Greek verb *sozo* is translated in different parts of the New Testament. It is normally translated “to save” but is also used in a variety of ways that go beyond the forgiveness of sins.

It is used, for instance, in many cases of people being physically healed. It is also used of a person being delivered from demons and of a dead person being brought back to life. In the case of Lazarus, it is used of recovering from a fatal illness. In 2 Timothy 4:18 Paul uses the same verb to describe God’s on-going preservation and protection from evil, which will extend throughout his life.

The total outworking of salvation includes every part of a person’s being. It is beautifully summed up in Paul’s prayer in 1 Thessalonians 5:23: “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ.”

Salvation includes the total human personality — spirit, soul and body — and it is consummated only by the resurrection of the body at the return of Christ.

Nobody enters into all the various provisions of salvation all at once. It is normal to progress from one stage of provision to the next. Many Christians never get beyond receiving the forgiveness of their sins. They are not aware of the many other provisions that are freely available to them.

The order in which a person receives the various provisions is determined by the sovereignty of God, who deals with all of us as individuals. He knows what our greatest need is at any given time even if we ourselves are not aware of it. God sets a choice before each of us. The alternatives are clear: life and blessings, on the one hand; death and curses on the other. Like Israel, we determine our destiny by the choice we make. Our choice may also affect the destiny of our descendants.

Once we have made this choice, we can go on to claim release from any curses over our lives. What are the steps that we must take for this? There is no one set pattern that everyone must follow. In bringing people to the point of release, however, I have found it useful to lead them through the seven steps outlined below.

1. Confess your faith in Christ and His sacrifice on your behalf.

In Romans 10:9–10 Paul explains that there are two essential conditions for receiving the benefits of Christ’s sacrifice: to believe in the heart that God raised Jesus from the dead and to confess with the mouth that He is Lord. Faith in the heart is not fully effective until it has been completed by confession with the mouth.

Literally, the word confess means “to say the same as.” In the context of biblical faith, confession means saying with our mouth what God has already said in His Word. In Hebrews 3:1 Jesus is

called “the High Priest of our confession.” When we make the right scriptural confession concerning Him, it releases His priestly ministry on our behalf.

2. Repent of all your rebellion and sin.

You must accept personal responsibility for your rebellious attitude toward God and the sins that have resulted from it. Here is a suggested confession that expresses the repentance that God demands:

I give up all my rebellion and all my sin and I submit myself to You as Lord.

3. Receive forgiveness of all sins.

The great barrier that keeps God’s blessing out of our lives is unforgiven sin. God has already made provision for our sins to be forgiven, but He will not do this until we confess them. It may be that God has shown you certain sins that opened you up to a curse. If so, make a specific confession of those sins. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1John 1:9).

4. Forgive all other people who have ever harmed you or wronged you.

Another great barrier that can keep God’s blessing out of our lives is unforgiveness in our hearts toward other people. Forgiving another person is not primarily an emotion; it is a decision. Ask God to bring to mind anyone you need to forgive. The Holy Spirit will prompt you to make the right decision, but He will not make it for you. Say out loud, “*Lord, I forgive _____.*”

5. Renounce all contact with occult or satanic things.

This includes a very wide range of activities and practices. If you have been involved at any time in such activities and practices, you have crossed an invisible border into the kingdom of Satan. Since that time, whether you know it or not, Satan has regarded you as one of his subjects. He considers that he has a legal claim to you.

You need to finally and forever cut off all connection with Satan. If you are unsure about any particular activity, ask God to make it clear to you. You also need to get rid of all objects that could still link you with any of the above activities. This includes all images, charms, books etc. They should be burned or smashed or otherwise destroyed.

6. You are now ready to pray the prayer of release from any curse.

It is important that you base your faith solely upon what Jesus obtained for you through His sacrifice on the cross. You do not have to “earn” your release. You do not have to be “worthy”.

Here is a prayer that would be appropriate:

Lord Jesus Christ, I believe that You are the Son of God and the only way to God; and that You died on the cross for my sins and rose again from the dead. I give up all my rebellion and all my sin and I submit myself to You as my Lord. I confess all my sins before You and ask You for Your forgiveness — especially for any sins that have exposed me to a curse. Release me also from the consequences of my ancestors' sins. By a decision of my will, I forgive all who have harmed or wronged me — just as I want God to

*forgive me. In particular, I forgive. . .
I renounce all contact with anything occult or
satanic — if I have any “contact objects”, I commit
myself to destroy them. I cancel all Satan’s claims
against me.
Lord Jesus, I believe that on the cross You took on
Yourself every curse that could ever come upon me.
So I ask You now to release me from every curse
over my life — in Your name, Lord Jesus Christ!
By faith I now receive my release and I thank You for it.*

7. Now believe that you have received and go on in God’s blessing!

Do not try at this stage to analyze what form the blessing will take or how God will impart it to you. Leave that in God’s hands. Let Him do it just how and when He will. You do not have to concern yourself with that. Your part is simply to open yourself, without reservation, to all that God wants to do in you and for you through His blessing. It will be exciting to see just how God will respond!

>> **Nine:** From Shadows to Sunlight

If you followed the instructions in the previous chapter, you have crossed an invisible boundary. Behind you now is a territory overshadowed by curses of many different kinds and from many different sources. Before you lies a territory made bright by the sunshine of God's blessings.

You have an inheritance in Christ that is waiting to be explored and claimed. Look again at the summary of the blessings Moses gave in Deuteronomy 28:2–13:

- **exaltation**
- **health**
- **reproductiveness**
- **prosperity**
- **victory**
- **God's favour**

As you repeat these words, ask God to make this inheritance real and vivid to you. Giving thanks to God for each part is the purest and simplest expression of faith. If you have had a long struggle with a curse over your life, there may be areas of your mind from which the darkness is not immediately dispelled. Repeating these positive words that describe the blessings will be like seeing

the first rays of the sun shining into a dark valley, then spreading to illuminate the whole valley.

The transition from the dark to the sunlit territory may take many different forms. There is no single pattern that is standard for everyone. Some people experience almost instantaneous release and seem to enter immediately into the blessings that Scripture promises. For others, who are equally sincere, there may be a long hard struggle, especially if they have been deeply involved with the occult.

God's perspective is different from ours. In His sovereignty He takes into account factors in a situation about which we know nothing. He always keeps His promises, but in most cases there are two things He does not reveal in advance: the precise way that He will work in each life, and the precise time He will take.

We need to look once more at the positive side of the exchange described by Paul in Galatians 3:13–14:

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Paul points out three important facts concerning the promised blessing. First, it is not something vague or undefined. It is quite specific: the blessings of Abraham in Genesis 24:1. Its extent is defined: “The Lord had blessed Abraham in all things”.

Second, the blessing comes only in Christ Jesus. It cannot be earned on our own merits. It is offered solely on the basis of relationship to God through Jesus Christ.

Third, the blessing is further defined as “the promise of the [Holy] Spirit.” All three persons of the Godhead — Father, Son and Holy Spirit — are united in their purpose to share with us

all that has been purchased for us by the sacrifice of Jesus. Because this is far greater than the natural mind can comprehend, we must depend on the Holy Spirit to guide us into our full inheritance and to show us how to appropriate what God has provided for us.

In Romans 8:14 Paul emphasizes the unique role of the Holy Spirit: “For as many as are led by the Spirit of God, these are sons of God.” To be “led by the Holy Spirit” is not a single, once-for-all experience. It is something we must depend on moment by moment as we grow into maturity.

>>

“The transition from the dark to the sunlit territory may take many different forms.”

The Holy Spirit gives discernment of the causes of spiritual blockages and obedience to subsequent guidance is always a vital factor in moving effectively in the spiritual dimension. In the East Malaysian state of Sarawak, the Iban people are the majority ethnic group of the region and their culture is strongly influenced by animistic practices, including curses and the use of ancestral charms for protection and working spells. The message of freedom from bondage to such things is currently having a dramatic impact among them. In a number of villages, as the message has been preached, there has been a lot of confession and repentance and many have been delivered from evil spirits as they have been prayed for. In each place a large sack of jimats (ancestral charms) was collected which were all burnt.

In one place however, even after doing that, it was felt that there was still a stronghold in the longhouse which had not been properly dealt with. The Holy Spirit prompted them to have what they called a Jericho march around the longhouse where they were. Exactly on the seventh time round the leader shouted, “Stop!” Immediately a charm which they had overlooked, crashed to the floor and this turned out to be the most powerful charm in the village. After they burnt this as well, there was tremendous peace and joy that came over the people.

This same peace and joy can be yours as you learn to walk in obedience to the Holy Spirit and learn to speak out the promises of God's Word with confidence. In the prayer of release in chapter 8, the initial focus is on the truth revealed in Hebrews 3:1: Jesus is "the High Priest of our confession." This principle should also govern our on-going relationship with the Lord. In every situation we encounter, we must respond with an appropriate scriptural confession in order to invoke the continuing ministry of Jesus as our High Priest.

In most situations we have three possible ways to respond: to make a positive, scriptural confession; to make no confession; to make a negative, unscriptural confession. If we make a positive confession, we release the ministry of Jesus to help us and to meet our need. If we make no confession, we are left at the mercy of our circumstances. If we make a negative confession, we expose ourselves to evil, demonic forces.

It is important to distinguish between the scriptural confession of genuine faith and such things as wishful thinking. Firstly, "confession" in the biblical sense is limited to the statements and promises of the Bible. Beyond this we cannot go. Secondly, confession is only valid if we fulfill the appropriate conditions attached to the promise. It is never a substitute for obedience.

Thirdly, confession cannot be reduced to a convenient "system" or "formula", operated by human will or mental faith. We cannot manipulate God. Genuine faith in the heart is produced only by the Holy Spirit, and it produces words charged with power to accomplish what is confessed. Hebrews 10:23 encourages us to persevere in our confession: "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

To give full, victorious expression to faith, however, there is one further biblical concept that takes us beyond confession. It is "proclamation". This suggests a strong, confident assertion of faith, which cannot be silenced by any form of opposition or discouragement. It implies a transition from a defensive posture

to one of attack.

In ministry Ruth and I are often asked how we protect ourselves on a daily basis. We make a regular practice of proclaiming God's Word out loud, alone or together. At the end of this book is a declaration that we make every night before we go to sleep. We would like to recommend that you do this too, so that you may also pass from shadows to sunlight, from curse into the fullness of God's blessing.

Personal Study

Now, please turn to **Appendix A** (page 436) for study questions related to *How to Pass From Curse to Blessing*. The answers to these questions are located in Appendix B (page 451).



>> The Holy Spirit in You

>> One: Before Pentecost

Through the Scriptures we receive knowledge we could receive in no other way. One of the supremely important revelations of the Bible is the nature of God. The Bible unfolds a mystery that we could know through no other source. The mystery is that God is both one and yet more than one; three persons, yet one God. The three persons revealed in Scripture are the Father, the Son, and the Holy Spirit. This book will deal with the Holy Spirit. One of the most profound and distinctive revelations of the whole Bible is that of the person and the work of the Holy Spirit. The first thing we must understand is that the Holy Spirit is Himself a person, just as much as the Father and the Son. Because of human parallels, it is comparatively easy for us to realize that God the Father is a person and God the Son is a person, but it is not as easy to realize that the Holy Spirit is a person. Through the Holy Spirit, God knows everything, there is nothing hidden from God; and through the Holy Spirit, God is present everywhere at the same time. These two characteristics are represented by the theological terms omniscient and omnipresent, respectively. This is unfolded in various passages of Scripture. For instance, in Jeremiah 23:23–24, the Lord says:

**23 “Am I only a God nearby,” declares the LORD,
“and not a God far away?”**

**24 Can anyone hide in secret places so that I
cannot see him?” declares the LORD.**

**“Do not I fill heaven and earth?” declares the
LORD.**

(NIV)

God fills heaven and earth. There is no place where God is not. There is no place where things happen that God does not know about them. This is very beautifully unfolded in the opening verses of Psalm 139:

**1 O LORD, you have searched me
and you know me.**

**2 You know when I sit and when I rise; You
perceive my thoughts from afar.**

**3 You discern my going out and my lying down;
you are familiar with all my ways.**

**4 Before a word is on my tongue you know it
completely, O LORD.**

**5 You hem me in – behind and before; you have
laid your hand upon me.**

**6 Such knowledge is too wonderful for me,
too lofty for me to attain.**

**7 Where can I go from your spirit? Where can
I flee from your presence?**

**8 If I go up to the heavens, you are there; if I
make my bed in the depths, you are there.**

**9 If I rise on the wings of the dawn, if I settle
on the far side of the sea,**

**10 even there your hand will guide me,
your right hand will hold me fast.**

11 If I say, “Surely the darkness will hide me and

**the light become night around me,”
12 even the darkness will not be dark to you; the
night will shine like the day, for darkness is
as light to you.**

(NIV)

What beautiful language! What a wonderful unfolding of the greatness of the wisdom of God. God’s presence permeates the entire universe. There is nowhere that you can go and be hidden from God. No distance can separate you from Him. No darkness can hide you from Him. God is everywhere, throughout the entire universe. He knows all that is happening in every place.

The key that unlocks the secret is in the seventh verse, where the psalmist says: “*Where can I go from your Spirit? Where can I flee from your presence?*” This is a typical example of Hebrew poetry, where the two halves of the verse say essentially the same thing. God’s presence throughout the universe is His Holy Spirit. Through the Holy Spirit, God is present everywhere; and through the Holy Spirit, God knows all that is going on in the universe at any time.

The Holy Spirit has been active in the universe from creation onwards. The psalmist tells us about the actual process of creation:

**6 By the word of the LORD the heavens were
made, And by the breath of His mouth all their
host.**

(Psalm 33:6 NAS)

Where the English translation says “*breath*,” the Hebrew says, literally, “spirit.” That would change the reading to: “By the word of the LORD the heavens were made, and by the ‘spirit’ of His mouth all their host.” In other words, the two great agents of creation which brought the whole universe into being were the Word of the Lord and the Spirit of the Lord, or the Holy Spirit. If we turn back to the verses at the beginning of the Bible which describe creation, we see this unfolded in greater detail. Genesis

1:2–3 reads:

² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, “Let there be light,” and there was light.

(NIV)

The presence of the Spirit of God was there in the formless darkness, in the void, in the waste. The word “*hovering*” suggests a bird. Many times in Scripture, the Holy Spirit is identified as being the heavenly dove. Here we have heaven’s dove, the Holy Spirit, hovering over the dark, formless waste of waters.

Verse three says, “*And God said, ‘Let there be light,’ and there was light.*” Here again are the two agents of creation: the Spirit of God and the Word of God. When they are united, creation takes place. When the Spirit of God and the Word of God are there, then a new thing—in this case, light—is created. Light comes into being, formed by the Spirit and by the Word of God. You can see that the Holy Spirit has been at work in the universe from creation onwards and has always been present everywhere in the universe. In a sense, the Holy Spirit is the active, effective agent of the Godhead.

The Holy Spirit inspired and empowered all the men of God in the Old Testament. The list is too long to give all the names, but we will consider several examples.

The first one is Bezalel, the man who designed and created the ark and all the furniture for the tabernacle of Moses. The Lord is speaking in Exodus 31:2–3:

² “See, I have chosen Bezalel son of Uri, the son of

>>

“... the Holy Spirit has been at work in the universe from creation onwards ...”

**Hur, of the tribe of Judah,
and I have filled him with the Spirit of God,
with skill, ability and knowledge in all kinds
of crafts...”**

(NIV)

It was the Spirit of God filling Bezalel that gave him the ability to produce such outstanding creative workmanship. It always impresses me that he is the first man in Scripture of whom it was said that he was filled with the Spirit of God. The result, in his case, was craftsmanship. That gives a very high value to craftsmanship.

In Deuteronomy 34:9, we read about Joshua:

Now Joshua son of Nun was filled with the spirit of wisdom [that’s another way of saying the Spirit of God] because Moses had laid his hands on him. So the Israelites listened to (Joshua) and did what the LORD had commanded Moses.

(NIV)

Joshua was the great military leader who conquered the Promised Land, and he did it because he was filled with the Spirit of God. In Judges 6:34, we read about Gideon:

Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him.

(NIV)

The Spirit of the Lord came upon Gideon and made him the mighty leader that he was. Before that, he was a timid young man, cowering at the winepress, unable to do anything effective. But he was changed by the Spirit of God coming upon him.

Then we read about David, the great king and psalmist, in 2 Samuel 23:1–2. This is what David says:

**¹ Now these are the last words of David. David the son of Jesse declares, And the man who was raised on high declared, The anointed of the God of Jacob, And the sweet psalmist of Israel,
² "The Spirit of the LORD spoke by me, And His word was on my tongue."**

(NAS)

David gave us those beautiful psalms because, "*The Spirit of Lord spoke by me ...His word was on my tongue.*" Notice again, it is the Spirit of God and the Word of God.

In 2 Peter 1:21, Peter sums up the ministry of all the Old Testament prophets when he says:

²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

(NIV)

Every prophet who brought a true message from God never spoke out of his own initiative or from his own thinking, reasoning, or understanding; but he was inspired (prompted or carried along) by the Holy Spirit. That made his message more than human; it became a message from God Himself.

As we look at the examples of these and many other men, we come to the conclusion that all the Old Testament men who served God acceptably and effectively did so solely through the power and inspiration of the Holy Spirit. Surely, this is a lesson for us. If they were unable to effectively serve God without the Holy Spirit, neither can we.

>>Two:

The Holy Spirit in the Life of Jesus

We will now look at the Holy Spirit in the ministry and teaching of Jesus Himself. First, we need to see that John the Baptist, who came specifically to introduce Jesus and prepare the way for His ministry, introduced Him under one particular title, “the Baptizer in the Holy Spirit.”

¹¹ “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.”

(Mathew 3:11 NIV)

Notice the distinction between Jesus and all the men that had come before Him: “He will baptize you with the Holy Spirit and with fire.” This ministry of Jesus as baptizer in the Holy Spirit is mentioned in all four gospels. The Bible attaches particular importance to it.

We find, too, that the Holy Spirit was the sole source of power for the entire ministry of Jesus. Until the Holy Spirit came upon Jesus at the Jordan River after John’s baptism, He never preached or performed a miracle. He waited for the Holy Spirit to come upon Him.

In Acts 10:38, Peter, speaking to the crowd of people gathered in the house of Cornelius, described the ministry of Jesus:

³⁸...God anointed Jesus of Nazareth with the Holy Spirit and power, and...he went around doing good and healing all who were under the power of the devil, because God was with him.

(NIV)

The source and power of the ministry of Jesus on earth was the Holy Spirit. We have pointed out already that God is revealed as a triune God—three persons in one God—Father, Son, and Spirit. In this one verse, all three persons are identified. God the Father anointed Jesus the Son with the Holy Spirit. The result of the total God in action on the level of humanity was healing: “...*he went around doing good and healing all who were under the power of the devil.*” This is the secret and the source of the ministry of Jesus.

Even after the resurrection, Jesus still depended on the Holy Spirit. This is a remarkable fact. In Acts 1:1–2, Luke starts with these words:

**¹ In my former book [the gospel of Luke],
Theophilus, I wrote about all that Jesus began to
do and to teach**

**² until the day he was taken up to heaven, after
giving instructions through the Holy Spirit to the
apostles he had chosen.**

(NIV)

Luke is speaking about the ministry of Jesus during the forty days between His resurrection and ascension. It says that Jesus gave instructions to His apostles through the Holy Spirit. Jesus is our pattern of total dependence upon the Holy Spirit. He relied on the Holy Spirit for the power for His miracles and for His teaching; He did nothing apart from the Holy Spirit. The

challenge of the ministry of Jesus is a challenge to us to depend on the Holy Spirit just as He did.

Jesus not only moved in the power of the Holy Spirit throughout His ministry, He also promised that His disciples would receive the same Holy Spirit that had empowered and inspired Him. In John 7:37–39, we read:

³⁷ On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If a man is thirsty, let him come to me and drink.

³⁸ Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.”

³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

(NIV)

Here is a tremendously dramatic contrast. We are first presented with a thirsty man: *“If any man thirst.”* Then, through the incoming and indwelling of the Holy Spirit, this same man who had been thirsty and without sufficiency for himself becomes a channel for *“streams of living water.”* He is no longer in need, but a source of supply through the Holy Spirit. For every believer, the Holy Spirit is to be a limitless resource.

The writer of the gospel then goes on to make it clear that, though the promise was given during the earthly ministry of Jesus, it would not be fulfilled until after Jesus had been glorified. He says, *“Up to that time the Spirit had not been given, since Jesus had not yet been glorified.”*

In John 14:15–18, Jesus says to His disciples:

¹⁵ “If you love me, you will obey what I command.

¹⁶ And I will ask the Father, and he will give you another Counselor to be with you forever—

¹⁷ **the Spirit of truth [this is one of the titles of the Holy Spirit]. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.**

¹⁸ **I will not leave you as orphans; I will come to, you.”**

(NIV)

There are some important points we need to notice here. First, Jesus says, “*the Father. . . will give you another Counselor.*” What is the meaning of the word “*another*” in that context? It means that Jesus, as a person, had been with His disciples for three and one-half years. He says, in effect, “Now, as a person I’m going to leave you. But when I go, another person, the Holy Spirit, will come in my place.”

Second, He uses a particular word to describe the Holy Spirit which is translated “*Counselor*” in the New International Version. The Greek word is *parakletos*, and the Catholic versions translate it “*Paraclete.*” A *paraclete* is “somebody called in alongside to help.” Other translations are “*Comforter*” and “*Helper.*” Here we have the three related concepts: counselor, comforter, and helper.

>>

“... the Holy Spirit is now the personal, resident representative of the Godhead on earth.”

Third, Jesus goes on to point out that the Holy Spirit will remain with the disciples forever. Again, there is a contrast with His own relationship to the disciples. He is basically saying, “I’ve been with you a brief three and one-half years. I’m leaving now, and your hearts are broken. You feel you’re going to be left without help. But I’m going to send you another helper, the Holy Spirit, and when He comes, He’ll never leave you. He’ll be with you forever.” Then He says, “I will not leave you as orphans, but I’ll come to you.” The implication there is that without the Holy Spirit, they would have been left as orphans with no one to care

for them, help them, or instruct them. But through the Holy Spirit, full provision has been made for them.

A little further on in the same discourse, Jesus returns to this theme:

⁷"But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you."

(John 16:7 NIV)

Jesus is going, but another person is coming in His place. In John 16:12–15, Jesus returns once more to this vital message:

¹²"I have much more to say to you, more than you can now bear.

¹³But when he, the Spirit of truth, comes, he will guide you into all truth. [Jesus emphasizes the personality of the Holy Spirit by using the personal pronoun "He."] He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

¹⁴He will bring glory to me by taking from what is mine and making it known to you.

¹⁵All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

(NIV)

Since that promise was fulfilled, the Holy Spirit is now the personal, resident representative of the Godhead on earth. He is the interpreter, the revelator, and the administrator for the Father and the Son. Jesus says, "He will take from what is Mine and impart it to you." But He adds, "*What is Mine,*" because "*all that belongs*

to the Father is Mine.” The Holy Spirit, then, is the interpreter, the revelator, and the administrator of all that the Father and the Son have—all is revealed, interpreted, and administrated by the Holy Spirit.

>> Three: What Happened at Pentecost

Recall that John the Baptist introduced Jesus as the Baptizer in the Holy Spirit. It was his distinctive introduction to Israel. Second, the Holy Spirit was the source of power for the whole ministry and teaching of Jesus; Jesus depended totally on the Holy Spirit. Third, Jesus promised His disciples that when He Himself went back to heaven, He would send the Holy Spirit in His place as His personal representative to be their paraclete—counselor, comforter, or helper—“the one called in alongside to help them.”

We now want to consider the fulfillment of this promise that Jesus made. In particular, we will examine the wonderful new thing that happened when the Holy Spirit descended on the day of Pentecost. As with many of the promises of the Bible, this promise of the Holy Spirit was not completely realized in a single event; rather, it was fulfilled in phases. The first phase took place on what we call Easter Sunday, which was the day of Jesus’ resurrection. In John 20:19–22, we find:

¹⁹ On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you!”

²⁰ After he said this, he showed them his hands and his side. [He demonstrated He was the same one they had seen crucified.] The disciples were overjoyed when they saw the Lord.

²¹ Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”

²² And with that he breathed on them and said, “Receive the Holy Spirit.” (NIV)

The twenty-second verse makes an important statement. The Greek word for Spirit, *pneuma*, also means “breath” or “wind.” This act of breathing on them was related to the words Jesus spoke, “. . . he breathed on them and said, ‘Receive the Holy breath’ [Holy Spirit, the breath of God].”

I believe this was one of the most critical and decisive phases in the entire working out of God’s purpose of redemption. What happened at this dramatic moment? First, at that moment, those first disciples entered into what I would call New Testament salvation. In Romans 10:9, Paul laid down the basic requirements for salvation:

⁹ . . . that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.

(NAS)

John 20:19–22 was the first moment at which the disciples really believed God raised Jesus from the dead. Up to that time, they could not enter into salvation as it is presented in the New Testament. At that moment, when they confessed Jesus as their Lord and believed that God had raised Him from the dead, they were saved with New Testament salvation.

The second thing that took place was that the disciples were regenerated, or born again. They became new creations. Each passed out of the old creation into the new creation through the inbreathed breath of God. To understand this, we must look back at the description of the original creation of man in Genesis 2:7:

⁷And the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being [or a living soul].

(NIV)

The first creation of man took place as God breathed the Spirit of Life (the Breath of life or the Holy Spirit) into that figure of clay that was on the ground. The inbreathed breath of God, the Holy Spirit, transformed that figure of clay into a living soul. The passage in John, however, speaks of the new creation described by Paul in 2 Corinthians 5:17, *“If any man be in Christ, he is a new creation.”* There is a direct parallel between the first creation and the new creation.

In the new creation, Jesus is the resurrected Lord and Savior who has conquered sin, death, hell, and Satan. Having done this, He appeared to His disciples and breathed into them the breath of resurrection life. This was a new kind of life, one that had triumphed over all the forces of evil, death, and sin. Through that experience, the disciples passed out of the old order and entered into New Testament salvation, into the new creation in Christ, through the resurrection breath of life received from Jesus.

However, it is important to understand that even after this Easter Sunday experience, the total fulfillment of the promise of the Holy Spirit had not yet come. After the resurrection Jesus said to the disciples in Luke 24:49:

⁴⁹“ . . . behold, I am sending forth the promise of My Father upon you; but you are to stay in the city [Jerusalem] until you are clothed with power from on high.” *(NAS)*

Even more explicitly, shortly before His ascension into heaven and nearly forty days after Resurrection Sunday, Jesus said to them:

⁵“For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

(Acts 1:5 NIV)

By this we see that Resurrection Sunday was not the total fulfillment of the promise. Almost all theologians and commentators on Scripture agree that the final and complete fulfillment took place on the day of Pentecost which is described in Acts 2:1–4:

¹When the day of Pentecost came, they were all together in one place.

²Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

³They saw what seemed to be tongues of fire that separated and came to rest on each of them.

⁴All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

(NIV)

Pentecost was the actual manifestation and fulfillment of the promise. The Holy Spirit descended from heaven, in person, in the form of a mighty wind, filled each one of them individually, and gave each one a new and supernatural utterance in a language they had never learned.

At the end of this second chapter of Acts, Peter gives a theological explanation of what had taken place:

³²“God has raised this Jesus to life, and we are all witnesses of the fact.

³³Exalted to the right hand of God, he has received

from the Father the promised Holy Spirit and has poured out what you now see and hear.”

(Acts 2:32–33 NIV)

Again, all three persons of the Godhead are in this verse. Jesus the Son receives the Holy Spirit from the Father and pours out the Holy Spirit on the waiting disciples in the Upper Room in Jerusalem. At that point, the final fulfillment of the promise of the coming of the Holy Spirit took place. The Holy Spirit Himself was released from heaven by the Father and the Son together and descended upon the waiting disciples in the Upper Room in Jerusalem.

Notice that at this point, Jesus was not merely resurrected, but He was also exalted and glorified. Remember, too, that in John 7:39, the writer of the gospel had pointed out that the promise of the Holy Spirit could not be fulfilled until Jesus had been glorified.

We are confronted with two dramatic, wonderful Sundays. The first is Easter Sunday, where we have the resurrected Christ and the inbreathed Spirit. The second is Pentecost Sunday, where we have the glorified Christ and the outpoured Spirit. Remember, each are patterns for all believers, even today.

Easter Sunday	The Resurrected Christ	The Inbreathed Spirit
Pentecost Sunday	The Glorified Christ	The Outpoured Spirit

We will now summarize the permanent significance of the events we have just examined. On the day of Pentecost, the Holy Spirit came down to earth as a person. He is now the resident, personal representative of the Godhead on earth. It seems to be a law (which I cannot explain) that only one person of the Godhead can be resident on earth at any one given time. For some years, it

was Jesus the Son. But when Jesus was leaving to return to heaven, He promised that another person would come in His place who would stay with us forever, not just for a few brief years. That promise was fulfilled on the day of Pentecost. Jesus the Son, as a person, had gone back to the Father in heaven. Then, from the Father and the Son together, the Holy Spirit came to take the place of Jesus.

>>

“He lives in the church, the corporate body of Christ.”

Where does the Holy Spirit now live? There are two answers. First, He lives in the church, the corporate body of Christ. Paul asks the Corinthian believers:

¹⁶ Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

(1 Corinthians 3:16 NIV)

Paul is talking here about the corporate temple of the Holy Spirit.

Second, in 1 Corinthians 6:19, Paul says something even more dramatic. He reveals that not only is the corporate body of Christ the dwelling place of the Holy Spirit, but it is God's purpose that the body of each believer also be the dwelling place of the Holy Spirit.

¹⁹ Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?

(NIV)

That is one of the most breathtaking statements found anywhere in the Bible! If we are believers in Jesus Christ, our physical bodies are to be the dwelling place of God the Holy Spirit.

>> Four: Our Indwelling Helper

What does it mean for us, practically, that the Holy Spirit has come to be our *paraclete*? We will begin by looking again at the passage in John 14:16–18 where Jesus gave this specific promise:

¹⁶“And I will ask the Father, and he will give you another Counselor [Paraclete] to be with you forever—

¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. [You can see that this is a promise only for believers, not for the world.]

¹⁸ I will not leave you as orphans; I will come to you.”
(NIV)

The word *paraclete*, derived from a Greek source, was simply transliterated into English. It literally means “someone who is called in alongside to help.” A *paraclete* is someone who can do something for you that you cannot do for yourself. The same Greek word is used in 1 John 2:1:

¹ My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

(NAS)

The word translated here as “*Advocate*” is the source word for *paraclete*. Our English word “advocate” is derived from Latin: *ad*, “to”; and *vocata*, “called”—“somebody called to or in.” In almost all languages derived from Latin, the word “advocate” is the word for a lawyer. It means someone who speaks in our defense. We all know the role of an advocate, attorney, or lawyer in contemporary culture.

Scripture unfolds the beautiful truth that we have two advocates. On earth, the Holy Spirit pleads our cause. The things we cannot say right, He says for us; the things we do not understand, He interprets for us. In heaven, Jesus is our advocate with the Father; He pleads our cause. Just think, we have the two greatest advocates in the universe. We have Jesus Christ, the Son, at the Father’s right hand, and we have the Holy Spirit on earth. With two such advocates or attorneys, how could we ever lose the case?

Let me go on and amplify what Jesus said about this advocate, who is our *paraclete*—our attorney, comforter, counselor, and helper. I will comment on some of the things that Jesus said in John 14:16–18, cited earlier.

“*The Father will give you another Counselor.*” You must understand the importance of that word “*another*,” as it indicates a person. Jesus said, “I’m a person. I’m going away. When I go, another person will come to be your helper. I’ve been your helper while I was here, but now I’m leaving. You’re not going to be left without a helper, though. There’ll be another helper that will come.”

“*He will stay with you forever.*” Jesus says, “I’ve been with you three and one-half years. I’m leaving you, but don’t be heartbroken because there is someone else coming in My place,

and He'll never leave you. He'll be with you forever."

"He lives with you and will be in you." There is importance in the phrase *"in you."* This advocate or comforter is going to live in us. We will be His resident address.

"I will not leave you orphans." By implication, if He had gone away and made no provision for them, the disciples would have been left like orphans, without anybody to care for them, help them, or explain things to them.

"I will come to you." This is very important. Christ comes back to His disciples in the Holy Spirit. While He was on earth in His body, Jesus could only be in one place at one time. He could only talk to Peter, John, or Mary Magdalene one at a time, but He could not talk to all three of them, in different conversations, at the same time. He was limited by time and space. Now, when He comes back to His people in the Holy Spirit, He is free from the limitations of time and space. He can be in Australia, talking to a child of God in need there; He can be in the United States anointing a preacher; He can be somewhere in the deserts or the jungles of Africa, strengthening or healing a missionary. He is not limited. He has come back, but no longer subject to the limitations of time or space.

I want to dwell just a little further on this theme of the exchange of persons—one person going, another person coming. In John 16:5–7, Jesus says:

⁵"Now I am going to him who sent me [the Father], yet none of you asks me, 'Where are you going?'"

⁶Because I have said these things, you are filled with grief.

⁷But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you [the Comforter]; but if I go, I will send him to you."

(NIV)

This is very clear language. "As long as I'm with you, in

person, on earth,” Jesus says, “the Holy Spirit has to stay in heaven, as a person. But if I go away as a person, then in My place I’ll send another person, the Holy Spirit.” It is an exchange of divine persons. For a while the Son as a person was on earth, then He went back to heaven with His ministry complete. In His place the Holy Spirit (another divine person) came to complete the ministry that Jesus had begun.

>>

“.. we have the two greatest advocates in the universe.”

Jesus said it is for our good that He was going away. The King James Version says, *“It is expedient for you.”* This is an amazing statement. We are better off with Jesus in heaven and the Holy Spirit on earth than we would be with Jesus on earth and the Holy Spirit in heaven. Few people realize that. Christians are always saying, “If only I could have lived in the days when Jesus was on earth.” But Jesus says, “You’re better off now. When I’m in heaven and the Holy Spirit is on earth, you will have more than you have now.”

Let me interpret this in the light of the experience of the first disciples themselves. Notice what happened immediately after the Holy Spirit came. There were three immediate results:

First, they understood the plan of God and the ministry of Jesus far better than they had ever understood it while Jesus was on earth. It is a remarkable fact they had been very slow and limited in their understanding, but the moment the Holy Spirit came, they had a totally different comprehension of the ministry and the message of Jesus.

Second, they became extremely bold. Even after the resurrection, they still hid away behind locked doors for fear of the Jews. They were not willing to stand up to preach and proclaim the truth, nor were they equipped. The moment the Holy Spirit came, however, that changed. Peter boldly and straightforwardly

told the Jewish people in Jerusalem the whole story of Jesus and laid at their door the guilt of His crucifixion.

Third, they had supernatural confirmations. The moment the Holy Spirit came, miracles began to take place. It was just like Jesus being back with them in person, for Jesus said, “When the Holy Spirit comes, I’ll come back in Him. I will be with you. I will not leave you as orphans.”

>> Five: Revelation of God's Word

The Holy Spirit helps us, comforts us, and meets our needs in very specific ways. The first way we will consider is the revelation of God's Word. The Holy Spirit is the revelator and interpreter of the Word of God. In John 14:25–26, Jesus says to His disciples:

²⁵ **"All this I have spoken while still with you.**

²⁶ **But the Counselor [the paraclete], the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."**

(NIV)

Two functions of the Holy Spirit which are mentioned in verse 26 are important: He is to remind, and He is to teach. He was to remind the disciples of all that Jesus had already taught them. I understand this to mean that the record of the apostles in the New Testament is not subject to the weaknesses of human memory, but it is inspired by the Holy Spirit. The disciples might not accurately have recalled some things, but whatever they needed to remember, the Holy Spirit Himself brought to their remembrance.

However, He did not merely take care of the past, He also took care of the future. He taught them everything they needed to learn. That is also true for us today. He is our present teacher here on earth. Jesus was the great teacher while He was on earth, but now He has handed over the task to the Holy Spirit, His personal representative. Whatever we need to know about the Word of God, the Holy Spirit is here to instruct us.

This placed the disciples on a level with the Old Testament prophets. Concerning the prophets, Peter wrote in 2 Peter 1:21:

²¹For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

(NIV)

The accuracy and the authority of the Old Testament prophets was that of the Holy Spirit Himself. He was responsible for what they said as He rested upon them. He inspired them and carried them along. But this is also true of the writings of the New Testament. Jesus made sure that the Holy Spirit would remind the disciples of all that He said and would teach them all that they still needed to know. The Holy Spirit is the true author of all Scripture, both Old and New Testaments. Paul states this very clearly in 2 Timothy 3:16:

¹⁶All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.

(NIV)

Another translation uses the word “*inspired*,” but either “*inspired*” or “*God-breathed*” both indicate the activity of the Holy Spirit. The Holy Spirit is the one who breathed all Scripture through the human channels by which Scripture came.

God’s perfect provision for us causes my heart to rejoice.

The Holy Spirit was the author of Scripture, and He is also our personal teacher of Scripture. Thus, the author Himself becomes the interpreter of the Book. Who could ever interpret a book better for you than the one who wrote it? I have written over twenty books myself. Sometimes I hear other people interpret my books, and often they do a good job, but I always think, “Well, you missed that,” or, “You didn’t get that quite right.” In this situation, the Holy Spirit, who is the author of Scripture, is also the interpreter. He misses nothing; He has it all right. If we can listen to Him and receive from Him, we will know what the Scripture really has to say.

>>

“The Holy Spirit was the author of Scripture, and He is also our personal teacher of Scripture.”

The revealing of the Scripture was an immediate result on the day of Pentecost. When the Holy Spirit fell, the unbelieving crowd said, “They’re drunk!” But Peter stood up and said:

¹⁵“These men are not drunk, as you suppose. It’s only nine in the morning!

¹⁶No, this is what was spoken by the prophet Joel...”

(Acts 2:15–16 NIV)

Up to that time, Peter had no understanding of the prophecy of Joel. In fact, he had a very limited understanding even of the teaching of Jesus. But the moment the Holy Spirit came, the Bible made sense for him in a totally new way because the author was there to interpret.

It is the same with the apostle Paul. He had been persecuting the church and rejecting the claims of Jesus. Acts 9:17 reads:

¹⁷Then Ananias went to the house [where Paul was] and entered it. Placing his hands on Saul [who later became Paul], he said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as

you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.”

(Acts 9:17 NIV)

Immediately after that, Paul began to preach in the synagogues that Jesus was the Son of God, the very thing he had been denying. But the moment the Holy Spirit came in, he had a totally different understanding. It was like the transition from darkness to light. It was not something gradual, but almost an instant transformation because the Holy Spirit, the teacher and author of Scripture, was in Paul.

When speaking about the Holy Spirit as the interpreter and the revelator of the Word of God, we need to bear in mind that not only is the Bible the Word of God, but Jesus Himself is called the Word of God. In John 1:1, we read of Jesus:

¹In the beginning was the Word, and the Word was with God, and the Word was God.

(NIV)

Three times in that verse He is called “the Word.” John 1:14 states:

¹⁴The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, whom came from the Father, full of grace and truth.

(NIV)

The Bible, the Scripture, is the written Word of God, and Jesus is the personal Word of God. Of course, the marvelous thing is they are in total agreement.

Not only does the Holy Spirit reveal and interpret the written Word of God, but He also reveals and interprets the personal Word of God, Jesus. This is what Jesus says about the Holy Spirit:

¹²“I have much more to say to you, more than you can now bear.

¹³But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

¹⁴He will bring glory to me by taking from what is mine and making it known to you.

¹⁵All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

(John 16:12–15 NIV)

Verse twelve tells us Jesus did not try to say it all because He trusted the Holy Spirit, and He knew the Holy Spirit was coming. Then He explained what the Holy Spirit would do when He came.

The Holy Spirit takes what belongs to Jesus and makes it known to us. He glorifies Jesus for us. He reveals Jesus in His glory, in His totality. Every aspect of the nature, character, and ministry of Jesus is unfolded to us by the Holy Spirit.

It is very interesting to note that once the Holy Spirit descended on the apostles and the disciples on the day of Pentecost in Jerusalem, they never had any further doubts where Jesus was. They knew that He had arrived in glory at the Father’s right hand. The Holy Spirit had glorified Jesus to the disciples. He had taken the things of Christ—in the Scripture, out of their memories, and out of their contacts with Jesus—and He had revealed them to the disciples.

The Holy Spirit reveals and glorifies Jesus. He also administers the total wealth of the Father and the Son because all that the Father has, is given to the Son and all the Son has, the Holy Spirit administers. In other words, the total wealth of the Godhead is administered by the Holy Spirit. It is no wonder we need not be orphans when He is our administrator and all the wealth of God is at His disposal.

>> Six: Lifted onto a Supernatural Plane

The next main result of the coming of the Holy Spirit is that we are lifted onto a supernatural plane of living. Two very interesting verses in Hebrews describe Christians by a New Testament standard:

4. . . those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, ⁵ who have tasted the goodness of the word of God and the powers of the coming age.

- Hebrews 6:4-5 *NIV*

Here, five things are listed about the New Testament believers:

First, they have been “*enlightened*.”

Second, they have “*tasted the heavenly gift*”—which I believe is the gift of eternal life in Jesus.

Third, they have “*shared in the Holy Spirit*,” or been made partakers of the Holy Spirit.

Fourth, they have “*tasted the goodness of the Word of God*”—that is, God’s Word has become living and real to them.

Fifth, they have “*tasted the powers of the coming age*.”

All Christians believe that in the next age we will function in a totally different way. We will be set free of many of the limitations of our physical bodies, because we will have a different kind of body and a totally different lifestyle. But many Christians do not realize that through the Holy Spirit we can taste a little of this lifestyle right now in this life. We can “*taste. . .the powers of the coming age.*” We can only taste them, not appropriate them in their fullness; but we can come to know a little bit of what the next life is going to be like even during this life.

Paul used a very interesting phrase in this connection. In Ephesians 1:13–14 he is writing to believers:

¹³And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession —to the praise of his glory.

(NIV)

The word “*deposit*” is a fascinating word. The Holy Spirit is God’s deposit in us, right now, for the next age. I have made a study of the word used here. In Greek, it is *arrabon*, which is really a Hebrew word.

Years ago, probably about 1946, when I was living in Jerusalem, I had a very interesting experience which beautifully illustrated for me the meaning of that word *arrabon* or “*deposit.*” My first wife and I went to the Old City to buy some material to make drapes for our new home. We saw the material that we wanted, inquired about the price (let us say it was \$1.00 a yard), and informed the merchant we needed fifty yards. So I told the man, “That’s what we want,” and he told me the price, \$50.00. “Well,” I said to him, “I don’t have fifty dollars with me right now. Here’s ten dollars,

that's my deposit. Now the material is mine. You put it to one side. You're not free to sell it to anybody else. I'll come back with the rest of the money, and I'll collect the drapes." Well, that is the word *arrabon*.

The Holy Spirit is the Lord's deposit in us. He makes a down payment of the life of the next age in us right now by giving the Holy Spirit. When we receive that down payment, we are like that drapery fabric. We are set aside, not to be sold to anybody else. It is the guarantee that He is coming back with the rest to complete the purchase. That is why Paul speaks about having a deposit "*until the redemption of those who are God's possession.*" We already belong to Him but we have only received the down payment —the full payment is yet to come.

<<
***"The Holy Spirit
is the Lord's
deposit in us."***

The Holy Spirit is the down payment of our life in God in the next age. This supernatural life extends to every area of our experience.

I want to quote a passage from my book *Purposes of Pentecost* which emphasizes this. In this book I wrote as follows:

If we study the New Testament with an open mind, we are compelled to acknowledge that the whole life and experience of the early Christians was permeated in every part by the supernatural. Supernatural experiences were not something incidental, or additional; they were an integral part of their whole lives as Christians. Their praying was supernatural; their preaching was supernatural; they were supernaturally guided, supernaturally empowered, supernaturally transported, super-naturally protected.

Remove the supernatural from the book of Acts, and you are left with something that has no meaning or coherence. From the descent of the Holy Spirit in Acts 2, and onwards, it is impossible to find a single chapter in which the record of the supernatural does not play an essential part.

In the account of Paul's ministry in Ephesus, in Acts 19:11, we find a most arresting and thought-provoking expression:

Now God worked extraordinary miracles by the hands of Paul.

(Acts 9:11, NAS)

Consider the implications of that phrase “unusual miracles.” The Greek could be translated, somewhat freely, “miracles of a kind that do not happen every day.” Miracles were an everyday occurrence in the early church. Normally they would have caused no special surprise or comment. But the miracles granted here in Ephesus through the ministry of Paul were such that even the early church found them worthy of special record.

In how many churches today would we find occasion to use the phrase—“miracles of a kind that do not happen every day”? In how many churches today do miracles ever happen—let alone, happen every day?

One area in which the supernatural was particularly manifested in the lives of the early Christians was in the supernatural direction that they received from the Holy Spirit. In Acts 16, we read about Paul and his companions on his second missionary journey. They were in what we call Asia Minor today, and Scripture says they were:

6. . . kept by the Holy Spirit from preaching the word in the province of Asia.

7. . . they tried to enter Bithynia, but the Spirit of Jesus [or Jesus, through the Holy Spirit] would not allow them to [enter Bithynia].

(Acts 16:6–7 NIV)

So they tried to go west, and the Holy Spirit would not let them. Then they tried to go northeast, and the Holy Spirit said, “No.” Acts 16:8–10 continues:

8 So they passed by Mysia and went down to Troas

[that was northwest].

⁹During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.”

¹⁰After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them [in Macedonia].

(NIV)

That is a very significant incident, and it is our example of the supernatural intervention and overruling of the Holy Spirit. It would have been natural for them in that geographical situation to go either west into Asia or northeast into Bithynia. It was unnatural to pass those two areas, go northwest, and then cross over into the continent of Europe.

However, if we look back over the subsequent history of the church, we see that the continent of Europe played a unique role—first, in preserving the gospel through the Dark Ages; and second, in becoming the main continent for many years to send forth the Word of God to other nations. God had a sovereign purpose that included many centuries ahead. Paul and his companions could never have discovered it by natural reasoning, but through the supernatural direction of the Holy Spirit they walked right into the full purpose of God. All history has been affected by that supernatural guidance of the Holy Spirit in their lives.

That is just a single example out of many of the supernatural interventions of the Holy Spirit in the lives of the early Christians.

>> Seven: Help in Prayer

The third vitally important way in which the Holy Spirit helps us is in our prayers. In Romans 8:14 Paul describes our need of the Holy Spirit's guidance to lead the Christian life:

¹⁴For all who are being led by the Spirit of God, these are sons of God.

(NAS)

In order to become a Christian, you must be born of the Spirit of God. But in order to live like a Christian and come to maturity after you have been born again, you must be led continually by the Spirit of God. The form of the verb that Paul uses there is the continuing present. *“For all who are being [continually] led by the Spirit of God, these are sons of God.”* They are no longer little babies, but mature sons and daughters.

Further on in Romans, Paul applies this principle of being led by the Holy Spirit particularly to our prayer life. He emphasizes the necessity of the guidance of the Holy Spirit to pray aright.

**²⁶And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself [the personality of the Holy Spirit is emphasized] intercedes for us with groanings too deep for words;
²⁷and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.**

(Romans 8:26–27 NAS)

Paul speaks here about a weakness that we all have. It is not a physical weakness, but a weakness of the mind and understanding. We do not know what to pray for, and we do not know how to pray.

I have often challenged congregations by asking people to raise their hands if they **always** knew what to pray for and how to pray for it. Never once has anybody dared to raise his hand on that challenge. I think we are all honest enough to acknowledge that when we want to pray, we often do not know what to pray for. Sometimes, even if we think we know what to pray for, we do not know how to pray for it. Paul calls that “*our weakness.*” But he tells us that God sends the Holy Spirit to help us in that weakness, to know what to pray for and to know how to pray for it. In a certain sense, Paul’s language suggests that the Holy Spirit moves in and does the praying through us.

The key to effective praying is learning how to be so related to the Holy Spirit that we can submit to Him. Then we can let Him guide, direct, inspire, and strengthen, and many times actually pray through us.

The New Testament reveals many ways in which the Holy

Spirit can help us, a few of which I will now outline.

The first way is referred to in those verses in Romans 8:26–27. Paul says, “. . .*the Spirit Himself intercedes for us with groanings too deep for words.*” I would call that **intercession**, which is one of the high points of the Christian life. Then he speaks about “*groanings too deep for words.*” Our finite, limited minds do not have the words to pray what needs to be prayed. So one of the ways the Holy Spirit comes to our help is to pray through us with groanings that cannot be expressed in words.

This is a very sacred experience, a spiritual travail that leads to spiritual birth. Isaiah 66:8 refers to this:

⁸ “As soon as Zion travailed, she also brought forth her sons.”

(NAS)

No real spiritual reproduction in the church can occur without spiritual travail in prayer. It is when Zion travails that she brings forth her sons.

Paul confirms this in Galatians 4:19:

¹⁹My dear children, for whom I am again in the pains of childbirth until Christ is formed in you. . .

(NIV)

Paul had preached to those people and they had been converted. But for them to become what they needed to be, Paul recognized that it took more than preaching, it took intercessory prayer. He describes that intercessory prayer as being “*in the pains of child birth,*” or “*groanings too deep for words.*”

A second way in which the Holy Spirit helps us in prayer is that **He illuminates our minds**. He does not actually pray through us in this way, but He shows us in our minds what we need to pray for and how we need to pray for it. There are two

passages from the epistles that speak about the work of the Holy Spirit in our minds. In Romans 12:2, we read:

²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

(NAS)

Only a renewed mind can find out God's will, even in the matter of prayer. Ephesians 4:23 says:

²³ . . .that you be renewed in the spirit of your mind.

(NAS)

The renewing of our minds is done by the Holy Spirit. When the Holy Spirit moves in and renews our minds, then we begin to understand the will of God, and we begin to know how to pray according to the will of God. This second way the Holy Spirit helps us is by renewing our minds, illuminating them, and revealing to us how to pray.

The third way in which the Holy Spirit helps us is that **He puts the right words in our mouths**, often unexpectedly. Whenever I refer to this, I always think of an incident with my first wife. We were in Denmark, which was her native country, at the end of October. We were leaving the next day to spend the whole month of November in Britain. I am British, so I know that November in Britain is a cold, gloomy, misty, foggy month. As we prayed on the day before we were to leave for Britain, I heard Lydia say, "Give us fine weather all the time we're in Britain!" I almost fell out of the bed where we were sitting and praying.

Afterwards, when I asked her if she knew what she had prayed, Lydia replied, "No, I don't remember!" That was sure proof to me it was the Holy Spirit.

“Well,” I said, “you prayed for God to give us fine weather all the time we’re in Britain, and you know what Britain is like in November.” She just shrugged her shoulders. We spent the whole month of November in Britain, and we had not one cold, miserable, wet day! It was like a good spring.

When we left at the end of November, I said to the people who saw us off at the airport, “Look out, because when we leave the weather’s going to change!” Sure enough, it did! That was a prayer that the Holy Spirit put in Lydia’s mouth. It was what the Lord wanted her to pray for at that time.

A fourth way the Holy Spirit helps us in prayer is one which is mentioned many times in the New Testament. **He gives us a new, unknown language**, one that the natural mind does not know. Some people today speak about this as a prayer language. Paul says in 1 Corinthians 14:2:

²For anyone who speaks in a tongue [an unknown language] does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

(NIV)

And in verse 4 of that same chapter, Paul says:

⁴He who speaks in a tongue edifies himself. . .

(1 Corinthians 14:4 NIV)

This kind of prayer serves three basic functions:

First, when we pray in an unknown tongue, we are not speaking to men, but to God. To me, that is a tremendous privilege in itself.

Second, we are speaking things our minds do not understand. We are speaking mysteries or sharing God’s secrets.

Third, as we do this, we are edifying ourselves, or building ourselves up.

Further on in 1 Corinthians 14:14, Paul says:

¹⁴For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

(NIV)

Here is a situation where the Holy Spirit does not illuminate the mind, but He simply gives us a new language and prays through us in that language. We must not use one form of prayer to the exclusion of the other. Paul says very clearly, *“I will pray with my spirit, but I will also pray with my mind”* (verse 15). Both kinds of prayer are possible.

When we let the Holy Spirit in, yield to Him, and let Him work in us according to Scripture, there is a tremendous richness and variety in our prayer life. This is what God wants for each one of us.

>> Eight: Life and Health for Our Bodies

The fourth function of the Holy Spirit as *paraclete* is His impartation of supernatural life and health to our physical bodies. Jesus came to give us life, as He declares in John 10:10:

¹⁰The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

(NIV)

Two persons are set before us here, and we need to distinguish very clearly between them: the Life-giver, Jesus, and the life-taker, Satan. The devil only comes into our lives to take life. He comes to steal the blessings and the provisions of God; he comes to kill us physically and destroy us eternally. Every one of us needs to realize that if we permit the devil to have any place in our lives, that is what he is going to do—steal, kill, and destroy to the extent we permit him to do so.

On the other hand, Jesus came to do the exact opposite: He came that we may have life and that we might have it to the full.

It is important for us to realize that this life Jesus came to give us is administered by the Holy Spirit. We only have His life in the proportion that we allow the Holy Spirit to do His work in us. If we resist or refuse the work of the Holy Spirit, then we cannot experience the fullness of divine life which Jesus came to bring us. We need to understand that it was the Holy Spirit who raised the dead body of Jesus from the tomb. Paul says this in Romans 1:4 about Jesus:

4. . . [Jesus] through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead...

(NIV)

“The Spirit of holiness” is a Greek translation of the Hebrew phrase for the Holy Spirit. Though Paul was writing in Greek, he was thinking in Hebrew. So when Paul says, *“through the Spirit of holiness,”* it is the same as saying, “through the Holy Spirit, Jesus was manifested or declared to be the Son of God by the power that raised Him from the dead [that is, the power of the Holy Spirit].”

In previous sections I pointed out that, in a certain sense, this was the climax of the redemptive process of God in this age: that God Himself, in the Person of the Holy Spirit, should indwell our physical bodies and make them His temple or His dwelling place. In Romans 8:10–11, Paul says this:

¹⁰But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.

¹¹And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

(NIV)

The implication of the tenth verse is that when Christ comes

in, when we are converted and regenerated, an old life ends, and a new life begins. The old, carnal life is terminated, and our spirits come alive with the life of God. Then Paul goes on to say, in verse eleven, what it means for our physical bodies. Very clearly, the same Person, the same power, that raised the body of Jesus from the tomb is now dwelling in the body of each yielded believer and is imparting to each mortal body the same kind of life that He imparted to the mortal body of Jesus and the same kind of power that raised Him with an eternal body.

This process of imparting divine life to our bodies will not be consummated until the general resurrection from the dead. It is important to understand that we do not now have resurrection bodies, but what we do have is resurrection life in our mortal bodies. Paul further continues, in several different passages, that resurrection life in our mortal bodies can take care of all the physical needs of our bodies until the time that God separates spirit from body and calls us home.

We must understand how our bodies were formed in the first place because it all relates together. Genesis 2:7 states:

⁷And the LORD God formed man from the dust of the ground and breathed into his nostrils the breath [or the Spirit] of life, and man became a living being [or a living soul].

(NIV)

What was it that produced man's physical body? It was the inbreathed Spirit of God that transformed a clay form into a living human being with all the miracles and marvels of a functioning human body. The Holy Spirit originally brought the physical

>>

"... the same power, that raised the body of Jesus from the tomb is now dwelling in the body of each yielded believer ..."

body into being. Logically it follows that He's the one to sustain it. This is so logical, if only Christians can see it. Divine healing and divine health are logical in the light of Scripture.

For instance, if your watch goes wrong, you do not take your watch to the boot-maker; you take your watch to the watch-maker. Now, apply that same reasoning: if your body goes wrong, where do you take your body? In my opinion, the logical thing to do is to take it to the body-maker, and that is the Holy Spirit.

Here in the United States, we are familiar with the little phrase, "Body by Fisher" on the chassis or body of many of our most common cars. When I look at a fellow Christian, I say, "Body by the Holy Spirit." This is who gave him his body, who sustains his body, and who gives power to his body.

Paul's testimony is impressive. In 2 Corinthians 11:23–25 he says:

²³I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.

²⁴Five times I received from the Jews the forty lashes minus one.

²⁵Three times I was beaten with rods, once I was stoned, three times I was ship-wrecked, I spent a night and a day in the open sea. . .

(1 Corinthians 11:23–25 NIV)

It is almost incredible that a man could go through all that and be so active, so healthy, and so courageous. What was the power that sustained Paul in all that? The power of the Holy Spirit. This is the account of the stoning of Paul in Lystra:

¹⁹Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead. [And it takes a lot of stones to make a

man even appear dead.]

²⁰But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe.

(Acts 14:19–20 NIV)

What a man! I have heard some people suggest that Paul was a walking invalid who went around sick most of the time. My comment on that is, “If Paul was an invalid, God give us a lot more invalids like Paul!”

We have looked briefly at the remarkable record of the physical endurance and resilience of the apostle Paul. We will now look at his secret. What does he say about this? In 2 Corinthians 4:7–12, Paul relates:

⁷But we have this treasure in jars of clay [“this treasure” is the indwelling Spirit of God] **to show that this all-surpassing power is from God and not from us.**

⁸We are hard pressed on every side, but not crushed; perplexed, but not in despair;

⁹persecuted, but not abandoned; struck down, but not destroyed.

¹⁰ We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

¹¹For we who are alive are always being given over to death for Jesus’ sake, so that his life may be revealed in our mortal body.

¹²So then, death is at work in us, but life is at work in you.

(NIV)

Verses seven and eight tell us we are not different kinds of

persons in ourselves, but we have a different kind of power in us. Things that would crush other men need not crush us because we have a power in us that makes us resilient.

We find a beautiful contrast in verse ten. We are to reckon ourselves dead with Jesus. As we do, then His life is manifested in our physical bodies. It is very clear that it is not in the next age, but in this age that the supernatural, indwelling, resurrection life of Jesus in the Holy Spirit is to be manifested in our physical bodies.

The last words of verse eleven are significant: “. . .so that his life may be revealed in our mortal body.” This is not just a secret, indwelling presence that no one can see; it is a presence that works such results in our physical bodies that it is evident to everybody. The resurrection life of Jesus is revealed in our mortal bodies.

Verse twelve tells us that when we receive the sentence of death in ourselves and come to the end of our own physical strength and abilities, then a new kind of life works through us to others.

¹⁶Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.

(2 Corinthians 4:16 NAS)

The outward man decays, but there is a life in the inner man that is renewed day by day. The inner, supernatural, miraculous life of God takes care of the needs of the outer man for each of us.

>> **Nine:** Outpouring of Divine Love

The greatest and most wonderful of all the blessings the Holy Spirit offers us is the outpouring of God's divine love in our hearts. Romans 5:1–5 says:

¹Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ²through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

³Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴perseverance, character; and character, hope.

⁵And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

(NIV)

The climax comes in the fifth verse: *“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”*

Paul outlines some stages of spiritual progression in those five verses, which I would like to go through very briefly:

The first stage is that we have peace with God.

Second, we have access into God's grace through faith.

Third, we rejoice in hope of God's glory, the hope of something in the future.

Fourth, we rejoice also in sufferings (because of the results sufferings produce in us when we rightly receive them).

<< Paul then lists three successive results of suffering, rightly endured: the first, perseverance; the second, proven character; and the third, hope.

“God’s love is poured out in our hearts by the Holy Spirit.”

Then we come to the climax: God's love is poured out in our hearts by the Holy Spirit. Here, the word for “love” is the Greek word *agape*, which in the New Testament is normally, but not invariably, restricted to God's own love. Usually, *agape* love is not humanly achievable except by the Holy Spirit. In most cases, we can never produce *agape* in our natural man.

Further in the fifth chapter, Paul defines the nature of *agape*. He explains how it was manifested in God and in Christ:

⁶You see, at just the right time, when we were still powerless, Christ died for the ungodly.

⁷Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die.

⁸But God demonstrates his own [agape] love for us in this: While we were still sinners, Christ died for us.

(Romans 5:6–8 NIV)

When Christ died for us, according to Paul, there were three

words that described us: “powerless,” “ungodly,” and “sinners.” It is *agape* love which is self-giving and does not lay down any prior conditions. It is not a love that says you must be good, or do this or that. It is freely given out, even to the most undeserving, the most helpless, and the most unworthy.

Now we will trace in the New Testament the various phases in which *agape* love is produced in us. First, it is the product of the new birth. In 1 Peter 1:22–23 we read:

²²Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.

²³For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

(NIV)

The possibility of loving with *agape* love originates with the new birth—the new birth of the eternal, incorruptible seed of God’s Word which produces in us a new kind of life. *Agape* love is the very nature of that new life. 1 John 4:7–8 says:

⁷Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.

⁸Whoever does not love does not know God, because God is love.

(NIV)

You can see that this kind of love is the mark of the new birth. A person who has been born again has it; the person who has not been born again cannot have it.

Paul describes the next phase of this process of imparting divine love to us:

⁵And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

(Romans 5:5 NIV)

After the new birth, in that new nature that is produced by the new birth, the Holy Spirit pours out the totality of God's love into our hearts. We are immersed in love. We are brought in contact with an inexhaustible supply—the total love of God has been poured out into our hearts by the Holy Spirit. I want to emphasize that it is something divine, inexhaustible, and supernatural—something that only the Holy Spirit can do.

Compare what Jesus says in John 7:37–39:

³⁷ On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If a man is thirsty, let him come to me and drink.

³⁸ Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.”

³⁹ By this he meant the Spirit, whom those who believed in him were later to receive.

(John 7:37–39 NIV)

You can see the contrast. First, we have a thirsty man who does not have enough for himself. But when the Holy Spirit comes in, that thirsty man becomes a channel for streams of living water. That is the love of God poured out into our hearts. It is not human love; it is not just a portion of God's love. It is the totality of God's love, and we are simply immersed in it. The whole, endless, infinite love of God has a channel to flow through our lives by the Holy Spirit. A thirsty man becomes a channel of streams of living water.

We will now look at the famous love chapter written by Paul

and found in 1 Corinthians. At the end of chapter twelve, he says: “. . . *I show you a still more excellent way.*” That “*still more excellent way*” is unfolded in the opening verses of chapter thirteen:

¹ If I speak with the tongues of men and of angels, but do not have love [agape], I have become a noisy gong or a clanging cymbal.

² And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

³ And if I give all my possessions to feed the poor, and if deliver my body to be burned, but do not have love, it profits me nothing.

(1 Corinthians 13:1–3 NAS)

It is important to see that all the gifts and manifestations of the Holy Spirit are intended to be channels or instruments of divine love. If we do not use those gifts and make them available to the love of God, we frustrate God’s purposes. We may have all the other gifts, but we are simply left like a noisy gong or a clanging cymbal. We are nothing, and we have nothing without divine love.

In verse one Paul says: “*If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.*” When the Holy Spirit comes in, He comes into a heart that has been purified by faith and is turned toward God. Later on, it is possible to dry up, miss God’s purpose, or misuse what God has made available to us. In that case, it happens as Paul said, “*I have become a noisy gong or a clanging cymbal.*” In effect, he says, “I wasn’t that way when I received, but through missing the purpose, I have become like that, and I frustrated God’s purpose.”

Compare that with what Paul says in 1 Timothy 1:5–6:

⁵ The goal of this command is love, which comes from a pure heart and a good conscience and a

sincere faith.

⁶Some have wandered away from these. . .

(NIV)

The goal of all Christian ministry is love. The purpose of God for the Christian is the consistent expression of divine love. I will sum up the three phases in this process of imparting God's love to us:

The first phase is the new birth. When we are born again, we become capable of that kind of love.

The second is the outpouring of the totality of God's love into our hearts by the Holy Spirit who is given to us. The inexhaustible resources of God are made available to us.

Third, the expression of that love is worked out in daily living through discipline and character training. This is when the love that comes from God is made available to our fellow human beings through us.

<<
***“The goal of
all Christian
ministry is
love.”***

The first time I saw Niagara Falls, I equated that tremendous quantity of water to the love of God being poured out. Then I thought to myself, “Nevertheless, its real purpose is not fulfilled merely in the outpouring. Only when that power is channeled and used to bring light, heat, and power to the inhabitants of many of the major cities of the North American continent is the purpose achieved.”

That is how it is with us. We receive God's love when we are born again; it is poured out over us by the Holy Spirit; but it only becomes available to our fellow human beings as it is channeled through our lives in discipline and training.

>> Ten:

How to Open Up to the Holy Spirit

How can we open up to the Holy Spirit and receive Him in His fullness, and through Him receive all the blessings promised? We will look at a number of Scriptures which state the conditions we need to satisfy in order to receive the fullness of the Holy Spirit. God does require us to fulfil a number of specific essentials.

Repent and be Baptized

Acts 2:37–38 is the end of Peter’s talk on the day of Pentecost, and it gives the response of the people to his message:

³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?” [That was a specific question, and God’s Word gives a specific answer.]

³⁸ Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit.”

(NIV)

There we have the promise: “*You will receive the gift of the Holy Spirit.*” We also have two conditions clearly stated: “*Repent and be baptized.*” To repent means to turn sincerely from all sinfulness and rebellion and submit ourselves without reservation to God and to His requirements. To be baptized is to go through an ordinance or a sacrament by which each of us is personally and visibly identified with Jesus Christ to the world in His death, burial and resurrection. So there are two basic, primary requirements for receiving the gift of the Holy Spirit: we must repent, and we must be baptized.

Ask God

In Luke 11:9–13, Jesus says:

⁹“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

¹⁰ For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

¹¹ Which of you fathers, if your son asks for a fish, will give him a snake instead?

¹² Or if he asks for an egg, will give him a scorpion?

¹³ If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

(NIV)

Here is a simple condition but a very important one. Jesus says the Father will give the Holy Spirit to His children if we ask Him for the Holy Spirit. I have heard Christians say, “I don’t need to ask for the Holy Spirit.” I must tell you that is not scriptural. Jesus was speaking to His disciples and He said, “Your Father will give you the Holy Spirit *if you ask for it.*” Elsewhere Jesus said He would go to the Father to send the Holy Spirit to His disciples.

My feeling is that if Jesus had to ask the Father, it will not do us any harm to ask as well. This, then, is the third condition: to ask.

Be Thirsty

In John 7:37–39, we have more simple conditions stated:

³⁷ On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If a man is thirsty, let him come to me and drink.

³⁸ Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.”

³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

(NIV)

The author of the gospel makes it very clear that in this passage Jesus was talking about believers receiving the Holy Spirit. With that in mind, let us look at what Jesus said. “*If a man is thirsty, let him come to me and drink.*” These are three simple but practical requirements.

The first is we must be thirsty. God does not force His blessings on people who feel they do not need them. Many people never receive the fullness of the Holy Spirit because they are not really thirsty. If you think you have all you need already, why should God bother you with more? Very probably, you are not making the best use of what you already have. You would be under greater condemnation if God gave you more.

That is an essential condition—to be thirsty. To be thirsty means you have recognized you need more than you already have. As a matter of fact, thirst is one of the strongest desires in the human body. When a person is really thirsty, they do not care about eating or anything else. All they want is a drink. I spent three years in deserts in North Africa, and I have a pretty good

picture of what it means to be thirsty. When a man is thirsty, he does not bargain or talk or discuss; he just goes to where the water is. That is what Jesus was saying: you must be thirsty.

Come to Jesus

Then, if you are thirsty, He said, “. . .*come to me*. . .” So, the second condition is to come to Jesus. Jesus is the Baptizer in the Holy Spirit. If you want the baptism, you must come to the One who baptizes in the Holy Spirit. No human being baptizes in the Holy Spirit, only Jesus.

Drink

Then He said you must drink. This is so simple some people leave it out. But drinking is receiving something within you by a decision of your will and a physical response. It is also part of receiving the Holy Spirit. Thirsting, coming to Jesus, and drinking are all essential. Just being totally passive and saying, “Well, if God wants to do it, let Him do it!” is not drinking. Drinking is actively receiving within you.

Yield

We want to consider two more relevant facts concerning our physical bodies which were touched on in earlier sections. First, our bodies are destined by God to be the temples of the Holy Spirit. 1 Corinthians 6:19 says:

¹⁹ Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? (NIV)

Second, we are required to offer or yield to God the parts of our bodies as instruments for His service. This is our responsibility. Romans 6:13 states:

¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought

from death to life; and offer the parts of your body to him [God] as instruments of righteousness.

(NIV)

We have a responsibility straight from the Scripture to offer, yield, or dedicate the various members of our physical bodies to God for His service. One member particularly needs God's control: the tongue. James says very simply in his epistle:

⁸ . . .but no man can tame [or control] the tongue.”

(James 3:8 NIV)

We need help from God to control all the members of our bodies, but we need special help with our tongues. When the Holy Spirit comes in His fullness, the first member that He affects, takes control of, and utilizes for God's glory is the tongue. You will find, if you care to check, that every time the New Testament speaks of people being filled with the Holy Spirit or full of the Holy Spirit, the first immediate result is some utterance that comes out of their mouths. They speak, they prophesy, they praise, they sing, they speak in tongues—but always the mouth is engaged. When you come to Jesus and drink, the final result will be an overflow, and it will be out of your mouth. This principle is stated by Jesus very clearly in Matthew 12:34: *“For out of the overflow of the heart the mouth speaks.”*

When your heart is filled to overflowing, the overflow will take place through your mouth in speech. God wants you not to have just enough, He wants you to have an overflow. Remember, He said, *“. . .out of his inner being will flow rivers of living water.”* That is the ultimate purpose of God.

God's Requirements

The following are the seven conditions that I have found in the Bible for receiving the fullness of the Holy Spirit:

1. Repent.

2. Be baptized.
3. Ask God.
4. Be thirsty.
5. Come to Jesus; He's the baptizer.
6. Drink—receive within yourself.
7. Present your body as a temple for the Holy Spirit and your members as instruments of righteousness.

Perhaps you are left wondering how you can do all this. I want to help you by sharing a pattern prayer that includes the things I have been explaining to you. Read it over, and, if it is your prayer, pray it aloud to the Lord.

Lord Jesus I'm thirsty for the fullness of Your Holy Spirit. I present my body to You as a temple and my members as instruments of righteousness, especially my tongue, the member I cannot tame. Fill me, I pray, and let Your Holy Spirit flow through my lips in rivers of praise and worship. Amen.

If you prayed that prayer sincerely, it has been heard, and the results are on the way. You may be quite surprised at the fullness of what you will receive.

Personal Study

Now, please turn to **Appendix A** (page 440) for study questions related to *The Holy Spirit In You*. The answers to these questions are located in Appendix B (page 453).

>> God's Medicine Bottle

>> One: Take as Directed

Out of my own experience I will share how I discovered this wonderful “medicine bottle” of God.

It happened in the early years of World War II. I am British and in World War II I served for five and a half years in the British Army as a medical orderly (what Americans call a hospital attendant) with the British Medical services. For three years, I served in the deserts of North Africa; first in Egypt and later in Libya, and later still in the Sudan.

In the desert there were two things that we were exposed to more than anything else—sand and sun. I spent nearly one entire year in the desert without ever seeing a paved road. We traveled in sand, we slept in sand and very often we had the impression that we were eating sand. We were exposed to it day and night. Combined with the sun, it had a very harmful effect on the skin of certain people whose skin was not adequate for that kind of exposure, and I was one of them. It manifested itself primarily in the condition of my feet and my hands, where the skin broke down. I was in many ways incapacitated. The officer in command

of my particular unit struggled to keep me from being admitted to hospital, because he knew if I was admitted he would lose me in the unit. Consequently, I spent several months hobbling around trying to do my military duties, but in the end he had to let me go into the hospital. I went to three or four different military hospitals and I was in hospital for a year. During that time, I met soldiers there who had been two years in the Middle East and spent eighteen months in hospital with similar conditions.

I received many elaborate diagnoses of my problem and each name tended to be a little longer than the previous name. Eventually, it was diagnosed simply as chronic eczema and I received the best medical treatment available, which really did not help me. I saw many other soldiers with similar conditions who also were not helped. Those with really serious conditions, burns and so on, were usually shipped to South Africa. But my condition was not that serious and my services to the British army were not so valuable that they were going to waste a passage on a ship to South Africa for me. So I just lay there in bed, day after day, wondering what my future would be. I can tell you, when you spend a year on end in hospital, it seems a very, very long time!

I had newly come into a real, personal relationship with the Lord, had been born again and received the filling of the Holy Spirit. But I was very, very ignorant, not having any background of Bible knowledge. I had a Bible but I really had nowhere else to turn for help than to God and to the Bible. I began to search the Bible in desperation to see what it could tell me about my physical condition. I had no theories about healing, I just knew I needed it. I had the Bible and plenty of time to read it, there being very little else to do. So I searched the Bible for something that would show me if I could really trust God for the healing of my body.

>>

“I searched the Bible for something that would show me if I could really trust God for the healing of my body.”

One day I came across some verses in the book of Proverbs which I learned to call “God’s medicine bottle.” I will quote from the King James Version, which was the version that I was reading in those days and which is extremely vivid and forceful. Proverbs 4:20–22:

**My son, attend to my words; incline thine ear
unto my sayings.
Let them not depart from thine eyes; keep them
in the midst of thine heart.
For they are life unto those that find them, and
health to all their flesh.**

(KJV)

It was that last phrase that arrested me, “health to all their flesh.” I understood that “all their flesh” meant their total physical body (which is the way more modern versions translate it). And I thought, *Health! If I have health in my whole body, there’s no room there for sickness, and that’s what God is promising me.*

Then I happened to look in the margin and I saw that the alternative translation for the word “health” was “medicine.” That seemed to be even more appropriate for my condition. God was promising me something that would be medicine which would bring health to all my flesh. I thought to myself, *That’s precisely what I need.* So I went back and read those words over and over again and I saw that, in essence, God’s offer was being made to me through His words.

Verse 20 says, “Attend to my words; incline thine ear unto my sayings.” Then verse 22 says, “For they [God’s words and God’s sayings] are life to those that find them, and health to all their flesh.” So, whatever it may be, it is in the words and the sayings of God.

Then I saw the phrase, “. . . to those that find them,” and I saw it was more than just reading the Bible. It was reading the Bible in such a way as to find out how to receive what God was offering.

I had received all the medical attention that was available in those conditions and it had not helped me; so I made a decision, a very naïve decision in a way. I decided I was going to take God's Word as my medicine. That was a crucial decision in my life. When I made that decision, the Lord Himself spoke to me, not audibly, but very clearly, and said, "When the doctor gives a person medicine, the directions for taking it are on the bottle." Then He said, "This is My medicine bottle and the directions are on the bottle; you'd better study them."

God reminded me that a doctor does not promise any benefit from the medicine he recommends unless it is taken according to the directions, and being a medical orderly, that was very vivid to me.

I then decided to study the directions on the bottle and I saw very quickly that there were four specific directions for taking God's Word as medicine for the physical body. These are the directions:

1. Attend to My words
2. Incline thine ear unto My sayings
3. Let them not depart from thine eyes
4. Keep them in the midst of thine heart

I realized that if I was going to receive the benefit I needed from the medicine, those were the four directions I had to follow.

I cannot go in detail into all that followed but I began to bow my head over the Bible three times every day, after meals, because that is how people normally take medicine. I said, "God, you've said that these words of yours will be medicine to all my flesh and I'm taking them as my medicine now, in the Name of Jesus." Within a few months, God's medicine, taken that way, achieved the result God promised. I was totally healthy in every area of my body.

I recorded this experience on a tape a good many years ago. Just recently, in London, England, I met a young man from

Pakistan who told me that he had become a Christian and that he had suffered for more than twenty years from eczema. One day he heard my tape and decided to do what I had done. In his case, within two or three days he was completely healed. So that is an up-to-date testimony that the medicine still does that for which it is claimed.

I now want to share with you the lessons I learned about the directions that are on God's medicine bottle and how to apply them.

>> Two: Pay Close Attention

The first of the four directions on God's medicine bottle is, "attend to my words." We need to understand that when God speaks to us, He requires our undivided attention. If Almighty God is willing to speak to us at all, surely any sense of propriety would indicate that we need to listen to God with our full and respectful attention. But that is not really the attitude of many people today. Because of the tremendous proliferation of the media—radio, television, and so on—and because of various different factors in our contemporary culture, we have cultivated the practice of listening to two different things at one time. We suffer from a disease which could be called "divided attention." I am amazed when I go into a home and see teenagers doing their homework and watching television at the same time; they are not giving full attention to one or to the other.

In many places nowadays we have what is known as background music. We carry on a conversation but, at the same time, with one ear we are listening to the music in the background. For

me, personally, this is intensely frustrating. I am the kind of person that desires to concentrate on something and not to dissipate my attention. I think that is something God has conditioned in me and I am not going to give it up. If I am having a conversation, I want to listen to the person who is talking. If I am listening to music, then I want to listen to the music. I love music. When I listen to it, I listen to it with my full attention.

But you see, all through the Bible, the primary key to receive healing from God is hearing. Let me put that simply: *The key to healing is hearing*. Jesus said to His disciples, “Take heed what you hear.” He also said, “Take heed how you hear.” We have to put the two together—it is what we listen to and how we listen to it.

There is another passage in the Old Testament relating to healing which brings out the same emphasis. It is in Exodus 15:26 where the Lord told Israel, through Moses:

If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

(KJV)

Notice that final statement. It goes right along with the medicine bottle: “I provide the medicine bottle and I am your doctor.” In modern Hebrew that is exactly what that word would be translated: “I am the Lord, your doctor.” God is saying to His people, “I’m willing to be your doctor, the doctor of your physical body. But,” He says, “there are conditions”; He begins with an *if*.

The first condition, the basic one: “If thou wilt diligently hearken to the voice of the LORD thy God.” Again, it is what we listen to. The word that is translated “diligently hearken,” in Hebrew, is a repetition of the verb, “to listen.” It goes like this:

“If thou wilt *listen, listening* to the voice of the Lord thy God.” All the emphasis is on listening.

When I was seeking healing for myself I came across this verse in conjunction with Proverbs 4:20–22 and I asked myself, *What does it mean to listen, listening?* It was as though God gave me an answer. He said, “You’ve got two ears, a right ear and a left. To *listen, listening* means to listen to Me with both ears, with your right ear and with your left. Don’t listen to Me with your right ear and something else with your left because the result of that will be confusion.”

The emphasis is on attending, listening, giving God your undivided attention. That is the primary instruction on God’s medicine bottle. It matters *what* we hear and *how* we hear. This is not only the key to being healed, it is also the key to receiving faith and, of course, they go very closely together. It is faith that enables us to receive the healing that God has provided and to benefit from the medicine.

One of my favorite Scriptures, which was also made real to me during this long period in hospital, is Romans 10:17:

So then faith cometh by hearing, and hearing by the word of God.

(KJV)

Lying there, I was continually saying to myself, *I know if I had faith, God would heal me.* But then I would say immediately after that, *But then I don’t have faith.* When I said, *I don’t have faith* I found myself in what John Bunyan, in *Pilgrim’s Progress*, describes as the “Slough of Despond”—a dark, lonely valley of despair.

One day, as I was reading my Bible, my eyes fell on Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.” There were two words that leaped out at me:

>>

“The emphasis is on attending, listening, giving God your undivided attention.”

faith cometh. In other words, You need not despair. Maybe you have no faith, but faith *comes*. If you don't have it, you can get it.

Of course, I looked to see how faith comes and it says, "Faith comes by hearing and hearing by the word of God." Again, just as in Proverbs 4:20–22, I was directed right back to the Word of God. I began to analyze that verse and I saw that we start with the Word of God. That's the beginning. We listen to the Word of God carefully and, out of that listening, there comes what the Bible calls "hearing," the ability to hear God. And then out of hearing, there develops faith.

It is the Word of God which, when we first attend to it, produces hearing. And, as we continue hearing, out of that hearing, faith develops. In a sense, everything depends on how we approach the Word of God. Do we approach it with undivided attention? Do we listen with both ears? Are we focused on the Word of God? Do we get into a condition, spiritually and mentally, which the Bible calls hearing, where we are able to hear what God is saying?

Many people read the Bible but never hear God. They do not hear their God because their minds are taken up with other things. They are wondering how they are going to pay the rent, or what the weather is going to be like, or they are concerned with the political situation. There are other forces at work in their minds; consequently, they never develop hearing. We must develop hearing, and out of hearing develops faith. It is the attitude to God's Word that produces hearing, and out of hearing comes faith. We are always directed back to the Word of God and how we receive it. So, the first instruction on God's medicine bottle is, "attend to my words."

>> Three: Bend Your Ear

We will now look at the second direction, “incline thine ear.” The word “incline” is slightly Old English, so we need to be sure that we understand precisely what it means. “To incline” is to bend down, and “incline” is a hill that slopes. So, “inclining our ear” is bending our ear down. It is a fact of the human body that you cannot bend your ear without bending your head. In inclining your ear, you are actually inclining your head. What is that? It is an attitude indicating humility, teachability. I will illustrate it from experience.

As I was studying the Bible in the hospital, seeking desperately for the answer to my problem, I came upon many promises of healing and blessing and prosperity. But my attitude was conditioned by my background, which is probably true of all of us.

My background was in a certain section of the Christian church where Christianity was not associated with being happy; in fact, very much the opposite. I had early in life formed the conclusion that if I was going to be a Christian, I would have to

be prepared to be miserable. I also decided pretty early that I was not prepared to be miserable and therefore I wasn't going to be a Christian. It was only a sovereign intervention of God in my life that changed me. But I still carried a lot of these old concepts with me.

When I found these repeated promises in the Bible of healing, health, strength, long life, prosperity and abundance, I kept shaking my head. Not *inclining* my head, but *shaking* my head and saying, "Couldn't be! That's too good to be true! I can't

<<
**"God's Word
works in us
only insofar as
we receive it."**

believe that religion would be like that!" I was reacting this way to one of these statements in Psalm 103 where it says that God forgives all thine iniquities and heals all thy diseases and renews thy youth like the eagle. I thought, *That's impossible. God couldn't be like that. I mean, we know we have to anticipate being miserable as Christians.*

As I was responding like that inwardly, God spoke to me, not audibly, but just as clearly as someone speaking to you. He said, "Now tell me, who is the pupil and who is the teacher?" I thought it over for a moment and I said, "Lord, You're the teacher and I'm the pupil."

Then He responded, "Well, would you mind letting Me teach you?"

I saw then that I was not letting God teach me at all. I had my own preconceptions and if He said something different in His Word I really was not capable of hearing it because my mind was blocked by these set ideas. God in essence was saying, "Incline thine ear, give up your prejudices, bend that stiff neck of yours, and let Me tell you how good I am and how wonderful is the provision I've made for you. Don't measure Me by human standards because I'm God. I'm almighty and gracious; a faithful and merciful God."

This brings out a very important principle about God's Word. God's Word works in us only insofar as we receive it. If we don't receive it, it doesn't do us any good. There's a very powerful passage in James 1:18–21. In speaking of God, it says:

Of his own will begat he us with the word of truth, [Notice, our becoming Christians is due to the Word. God begat us with the word of truth.]... that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

(KJV)

God's Word can save you, it can heal you, and it can bless you in innumerable ways, but only if you receive it with meekness. And one of the things that we have to lay aside is naughtiness. We usually associate naughtiness with children. What is a naughty child? One of the marks of a naughty child is answering back when he is taught or reproved. God says, "Don't answer Me back. When I tell you something, don't argue with Me. Don't tell Me you think it can't be true or that it's impossible or that I couldn't mean that. Let Me teach you." That is the essence of the inclined ear. It means that we come to God and we say, "God, You're the teacher; I'm the pupil. I'm willing to let You teach me. I bow down my ear and I listen."

In this matter of inclining the ear, we must come face to face with the fact that most of us have mental barriers when we begin to read the Bible. They are due, in many cases, to our backgrounds. Many of us have had some kind of denominational affiliation in the past. We may still be active members of some particular

denomination. I am not opposed to denominations, but I want to suggest to you that every denomination has its weak points and its strong points. It has areas in which it has been faithful to the truth and it has areas in which it has not been faithful to the truth. If we measure God from our own denominational background, if we judge the Scriptures by what some church or some denomination teaches, we will exclude from our minds much of the truth that God wants us to receive and which can bless and help us.

For instance, some churches teach that the age of miracles is past. I have never been able to find any basis for that statement in Scripture. I can think of dozens of Scriptures which indicate the exact opposite. But if you approach it with the attitude that the age of miracles is past, then when God promises you a miracle, you probably can't hear it.

Some Christian groups suggest that in order to be holy, you have to be poor and that being anything but poor is in some way almost sinful. Well, if it is God's purpose to bless you with prosperity, and He indicates this many times in the Scripture, it *can be* His purpose. But if you have the attitude that you must be poor, you are not able to receive the blessing of prosperity which God is offering you on the basis of Scripture. There is a Scripture, 3 John 2, which I think most of us really need to lay to heart.

**Beloved, I wish above all things, that thou
mayest prosper and be in health, even as thy soul
prospereth.**

(KJV)

I remember when I started to read that verse, it knocked me over. My old prejudices and preconceptions rose up. I thought, *That's impossible. It can't mean what it says.* But, you see, God said, "Incline your ear. Don't come at Me with your arguments, your prejudices, your preconceptions. Bend that stiff neck of yours and let Me teach you."

That is an essential requirement for receiving healing through the Word of God. It is laying down preconceptions, prejudices, bending our stiff neck, opening our ears, listening carefully to what God says and not rejecting it because it doesn't agree with something we thought God ought to have said. God is a lot bigger than any denomination. He is a lot bigger than our understanding. He is a lot bigger than all of our prejudices. Don't make God so small that He is not able to help you. Incline your ear and let Him tell you how much He is willing to do for you.

>> Four: Don't Let Them Out of Your Sight

I have dealt with the first two directions on God's medicine bottle: "attend to my words" and "incline thine ear." So logically, I am moving on to the third direction: "let them not depart from thine eyes." The word "them" refers to God's words and God's sayings.

The key thought in this direction could be summed up in the word "focus." One of the marvelous things about human eyes (which is not true of certain other animals or creatures) is that we have two eyes but by focusing we can form one image (when our eyesight is healthy and operating the way God intended.) In the natural, with good eyesight, incorrect focus produces blurred vision. I believe that is the problem with many people in the spiritual realm. They have not learned to focus their spiritual eyesight, so their vision of spiritual things is blurred.

I think most people have the impression that the spiritual world is kind of misty, half-real, vague, unformed. I know that was my impression of religion before I came to know the Lord in a personal way. I thought of religion as a kind of mist that hung

around in old church buildings and if I was very good, maybe the mist would settle on my head. But it never did. So after a while I just decided that I was not interested in that, and I turned elsewhere to philosophy. But the fact remains that unless we can focus our spiritual eyes, we will always have a blurred vision of spiritual reality. Look at the words of Jesus in dealing with spiritual vision. Luke 11:34:

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

(KJV)

Here Jesus is speaking about something that affects our *whole body*. Instantly, it reminds me of the statement in Proverbs 4 about God's words being health to our whole body. But here Jesus is dealing with the way we use our eyes. "When thine eye is single . . ." —I think that means, first and foremost, that we form a single image. We are not looking in different directions with our two eyes, but they are focused to make one image. Then He says the result will be manifested in our whole body: ". . . thy whole body is full of light."

I believe a body that is full of light does not have room for sickness. I also believe light and darkness are mutually exclusive. Sickness is from darkness. Health is from light. Malachi 4:2 says:

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. . .

(KJV)

The sun, in the natural, is the source of light. The two products of light, when the sun arises, are righteousness and healing. They are the works of light. The opposite are the works of darkness. The opposite of righteousness is sin; the opposite of healing is

sickness. Sin and sickness are works of darkness, but righteousness and healing are works of light. Jesus says, “If thy eye is single, thy whole body will be filled with light, with righteousness, and with health.” It all depends on having a single eye.

Now the word that is translated “single” in Greek is a word that has various meanings (and I carefully checked on them in two Greek lexicons). One of the main meanings is “simple” or “sincere,” which I think probably brings out the point. If your eye is simple or sincere, if you just see things the way they are written, then you are not too clever or too philosophical. You do not know too many different ways of explaining the text away—you just take it as meaning what it says.

<<
“... *the barriers*
to simplicity
and sincerity are
rationalization and
sophistication.”

I pointed out that the second direction says, “incline your ear”—bow down your stiff neck, be willing to hear. There are certain normal barriers and I described two of them as *prejudice* and *preconception*. In other words, we think we already know what God ought to have said, so we are not willing to listen.

This third direction speaks about simplicity or sincerity. I would suggest that the barriers to simplicity and sincerity are *rationalization* and *sophistication*. I begin to fear when I hear preachers quoting too many worldly experts, especially if they are trying to authenticate the Bible. I do not believe that the Bible needs to be authenticated by worldly experts. In the end, that does not build people’s faith. Sooner or later, as I have said earlier, faith comes by hearing the Word of God and anything that distracts our attention too long from the Word of God is not ultimately going to build our faith. We have to read the Bible with that single eye of simplicity and sincerity which says, “This is what God says, this is what He means, and I believe it the way it is written.”

I think back to my own experience in the hospital. There

I was, a professor of philosophy, with a knowledge of Latin and Greek and able to quote many long and learned books. I was sick and I was offered, through God's Word, a very simple, unsophisticated way of getting healed, which was taking God's Word as my medicine. Now, to a philosophic mind, that is pure nonsense! It is just ridiculous! You dismiss it. But, you see, I was sick and philosophy had not healed me. So I was really faced with two clear alternatives: I could be clever and stay sick, or I could be simple and get healed. One thing I have always been glad about ever since—I was simple enough to get healed.

That brings out the point: if your eye is simple, if you are sincere, if you are not too profound, if you do not know too many arguments, if you cannot quote all the theologians, you have a much better chance to reach God. I am sorry to say it, but experience over many years has convinced me of that. Theology normally does not help people's faith.

Let me quote two passages from the writings of Paul to conclude this thought. Note that we are talking about a kind of simplicity which, in the eyes of the world, is foolish. Paul says in 1 Corinthians 1:25:

The foolishness of God is wiser than men; and the weakness of God is stronger than men.

(KJV)

He is speaking primarily about the cross. The cross was the weakest and most foolish thing that you could conceive of in the culture of that time, but out of the weakness of the cross comes the almightiness of God. Out of the foolishness of the cross comes the unsearchable wisdom of God. So we have to go to something very weak and very foolish to receive God's wisdom and God's strength.

A little further on, in 1 Corinthians 3:18, Paul says something very interesting. (Because I realize that he was speaking to people

with a philosophic background just like I acquired through my studies, I can appreciate it so well.)

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

(KJV)

You see, between us and God's wisdom is a valley, a place of humility. We have to lay aside worldly wisdom. We have to become fools in the eyes of the world that we may really enter into God's wisdom.

At that point, I was confronted with an alternative. I could go on being wise in the world's eyes and stay sick, or I could do something that was foolish in the eyes of the world and get healed. I actually have to say, I was much wiser to be foolish and get healed than I would have been to be clever and stay sick. That may sound complicated but it is exactly what Paul is saying: "If you are wise in this world, you need to become a fool in order that you may be wise, because God's foolishness is much wiser than man's."

The application is: "Don't let them out of your sight." Have a single, simple eye. Read the Bible the way it was written and take it as meaning what it says.

>> Five: Keep Them in Your Heart

We have already looked at the first three directions; now we are coming to the fourth and final direction concerning how to receive God's words and sayings: "keep them in the midst of thine heart."

This is very real to me: first of all, on the basis of my own experience of being healed through this passage; second, because for five years I was principal of a college in East Africa for training African teachers for African schools. Therefore, of course, I had to familiarize myself with some of the principles of teaching. One of the simple principles that we used to try to inculcate into our students was the principle of what we call the "ear gate" and the "eye gate." When you want to get a child's personality, you need to use every available gate. It is not enough for the child just to hear it; the child also needs to see it. In fact, we also taught them that a child not merely needs to hear it and to see it, but must also become practically involved: hear, see, and do. It blesses me to see that, in this passage in Proverbs, God anticipated the psychology of modern teaching by about 3,000 years. He said, "Incline thine ear; let them not depart from thine eyes, then they will get into your heart." You see, the purpose of going through

the ear gate and the eye gate is to reach that vital, central area of human personality which the Bible calls the heart, and when they get to the heart, they will do what is promised. But if they do not get to the heart, they will not produce the results.

<<
***“God’s medicine
is only effective
when it is released
in the heart.”***

Some kinds of medicine which you take, in order to be effective, must be released into the bloodstream. You can take the medicine, but if it does not get to the bloodstream, it is not going to do what it is supposed to do. Well, God’s medicine is only effective when it is released in the heart. The previous three directions are all concerned with the medicine getting where it will do what is promised, which is the heart. Then it says, “keep them in the midst of thine heart.”

We need to look at the very next verse of Proverbs which is one of the most profound verses in the Bible. Proverbs 4:23:

Keep thy heart with all diligence; for out of it are the issues of life. (KJV)

How profound that is: “. . . out of [the heart] are the issues of life.” My mind goes back again to East Africa. One of my students wrote this verse in her own vernacular language which was called Loralagoli. I knew just enough to be able to read what she had written on the dormitory wall. It said, “Guard your heart with all of your strength; for all the things in life come out of it.” It is so simple, more simple in a sense than the King James Version.

That conviction never left me: “All the things in life come out of your heart.” In other words, what you have in your heart will determine all that you experience in your life. If you have the right thing in your heart, your life will go right. If you have the wrong thing in your heart, your life will go wrong. But it is what is in your heart that determines the course of your life. So God says, “If My medicine and My words and My sayings are

going to do what I have promised, they must get into your heart, and you must keep them there. ‘Keep them in the midst of thine heart’—not just on the periphery of thine heart, but in the midst. Keep them in the central place of your whole life and personality. They are going to affect the whole way that you live.”

To conclude this teaching about God’s Word being our medicine, I would like to turn to a parallel statement in the New Testament. Hebrews 4:12 speaks about the nature of God’s Word and how it acts within us. In order to make it vivid, I am going to quote two different translations of that verse; first of all, in the King James Version, and then in the New American Standard, so we can pick out certain differences.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (KJV)

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (NAS)

If I were to choose one word than sums this up, I think it would be the word “penetrating.” God’s Word penetrates. In fact, it penetrates where nothing else can penetrate. We are used to the concept of the surgeon’s knife with its sharp, pointed blade that can penetrate so delicately into human tissue. But the Word of God penetrates into another realm. It divides between soul and spirit, the very innermost area of our personality. Things within ourselves that we cannot fully understand about ourselves, the Word of God reveals to us. It separates between joint and marrow. It touches the spiritual area of us and it touches the physical area.

There is no area that is out of its reach.

If you have a disease of the marrow or a disease of the joints, this Scripture says, maybe there's no human medicine or human instrument that can deal with it, but the Word of God can get there. If you have inner personality problems for which the psychiatrist does not have a solution, the Word of God will get there. God's Word penetrates. What is important is that we take it the way God Himself requires that we take it. We must take it with our undivided attention and with a humble, teachable attitude. We must lay down our barriers of prejudice and preconception and look at it with a single, sincere, whole-hearted eye. We do not want to quibble, we do not want to theorize too much. We must take it as meaning what it says. We must lay down the barriers of rationalization and sophistication and then we can let it enter and do its work.

I would like to pray for you as I close this study:

Father,

I thank you for those who have been reading this book who have spiritual and physical needs that can only be solved by the Word of God and I pray that this word will enter in and do what is necessary in them: create faith, bring healing, bring deliverance, bring peace and joy and harmony. I pray in the name of Jesus, Amen.

Personal Study

Now, please turn to **Appendix A** (page 444) for study questions related to *God's Medicine Bottle*. The answers to these questions are located in Appendix B (page 454).

>> **Spiritual Warfare**

Section 1:

The Nature of the War

>> One: Two Opposing Kingdoms

There are many pictures of God’s people in the New Testament. In Ephesians, for instance, God’s people are presented through the following pictures: a legislative assembly, a family, a temple, and as the bride of Christ. However, the final picture of God’s people in Ephesians is that of an army.

This army is committed to fight a war that is global in its proportions, which affects and includes every portion of this globe on which we live. In fact, even the word “global” does not do justice to the scope of this conflict. It embraces not only the earth, but extends beyond the earth into the very heavens. In fact, the adjective which correctly describes this conflict is not “global” but “universal.” It includes the entire created universe.

The Scripture which most clearly introduces this conflict and describes its nature is Ephesians 6:10–12. I will cite first the New International Version, then I will compare some other versions.

¹⁰Finally, be strong in the Lord and in his mighty power.

¹¹Put on the full armour of God so that you can take your stand against the devil’s schemes.

(NIV)

Paul takes it for granted that, as Christians, we are involved in a war for which we need the appropriate armor, and that our adversary is the devil himself. He then goes on in verse 12 to explain more fully the nature of this war:

¹²For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

(NIV)

In the New American Standard version, this verse reads:

¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

(NAS)

The Living Bible, which is not exactly a literal translation but a paraphrase, reads:

¹²For we are not fighting against people made of flesh and blood, but against persons without bodies—the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world, and against huge numbers of wicked spirits in the spirit world.

(TLB)

Whichever version you wish to follow, it is clear that as Christians we are engaged in a titanic conflict which staggers the mind to consider.

I have meditated so often and so long on Ephesians 6:12 in the original Greek that I have come up with my own paraphrase. You might call this “the Prince version.”

For our wrestling match is not against flesh and blood, not against persons with bodies, but against rulers with various areas and descending orders of authority, against the world-dominators of this present darkness, against spiritual forces of wickedness in the heavenlies.

Let me explain why I chose some of those words. I say, “rulers with various areas and descending orders of authority,” because that pictures a very highly structured and well-organized kingdom with descending orders of authority and different rulers and sub-rulers responsible for different areas of their territory. I used the word “dominators” in “the world dominators of this present darkness,” because the term “dominate” so vividly describes the way Satan treats the human race.

>>

***“... as Christians
we are engaged in
a titanic conflict
which staggers the
mind to consider.”***

Notice that all translations except The Living Bible emphasize that the headquarters of this highly-organized kingdom is in the heavenlies.

Here are some points that emerge from Ephesians 6:12. First, the conflict involves all Christians—not some special group like missionaries, pastors or evangelists—but all of us. Many Christians have not seen it that way.

The King James Version of verse 12 states, “For we wrestle not against flesh and blood. . . .” I once heard someone comment that most Christians punctuate that verse wrong. They read, “We wrestle not — period.” In other words, all we need do is sit in the church pew and sing hymns. However, Paul says, “We’re in a wrestling match but it’s not against flesh and blood.” Consider also the import of the word “wrestling match.” Wrestling is the most intense of all forms of conflict between two persons. Every part of the body, every skill, and every trick must be used for success. It is a total conflict.

Satan has a highly-organized kingdom. In that kingdom there are various areas and levels of authority. The headquarters of this kingdom are in the heavenly regions. That is a staggering fact, but it is quite clear.

The fact that Satan heads a highly-organized kingdom astonishes some people, yet there are many clear indications of this in the Scriptures. In Matthew 12:22–28, this incident in the ministry of Jesus is recorded. Jesus had brought healing to a demon-possessed man who was blind and mute by driving out the evil spirit.

²³All the people were astonished and said, “Could this be the Son of David?”

²⁴But when the Pharisees heard this, they said, “It is only by Beelzebub, the prince of demons, that this fellow drives out demons.”

(NIV)

Beelzebub means, literally, “lord of flies.” It is the title of Satan particularly as the ruler over demons because the demons are compared to the whole insect domain. Jesus responds to the Pharisees in verse 25:

²⁵Jesus knew their thoughts and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.”

²⁶“If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?”

(NIV)

There is a clear implication that, first, Satan **has** a kingdom. Second, it is not divided but highly organized. Third, it stands and has not yet been overthrown. Jesus continues:

²⁷“And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges.”

²⁸“But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.”

(NIV)

Jesus here mentions another kingdom, the kingdom of God. In particular, He describes one point where the conflict between these two kingdoms is brought out into the open. He says, “When I drive out demons by the Spirit of God, then you know the kingdom of God has come.” The implication is that the ministry of driving out demons brings the forces of Satan’s kingdom out into the open and also demonstrates the superiority of the kingdom of God because the demons are driven out under the authority of the kingdom of God. In the final analysis, there are two kingdoms in opposition: the kingdom of God and the kingdom of Satan.

Again, in Colossians 1:12–14, Paul says:

¹² . . . giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.

¹³For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

¹⁴in whom we have redemption, the forgiveness of sins.

(NIV)

Notice again, there are two domains or kingdoms. There is the kingdom of light, in which our inheritance lies, but there is also the dominion of darkness. The word translated “dominion” is the Greek word *exusia*, which means “authority.” In other words, whether we like it or not, Satan has authority. He is the ruler of a kingdom which the Bible recognizes. So these two kingdoms are engaged in mortal warfare and the war is coming to its climax in our day as this age comes to a close.

>> Two: Satan's Headquarters

In Ephesians 6:12, Paul makes it very clear that, as Christians, we are involved in a life and death struggle with a highly-organized kingdom peopled by evil, rebellious spirit-beings and that the headquarters of this kingdom is in the heavenly realm.

The phrase, “the heavenly realm,” raises a particular problem in the minds of Christians. If Satan was cast out of heaven long ago, how then can he still occupy a place in the heavenly realm?

Let me answer this question by pointing out some passages that describe events that took place long after the initial rebellion and casting down of Satan by God. These passages indicate that Satan still had access to the presence of God in heaven at that time. Job 1:6–7:

“One day the angels came to present themselves before the Lord, and Satan also came with them.

“The Lord said to Satan, “Where have you come from?” Satan answered the Lord, “From roaming through the earth and going back and forth in it.”

(NIV)

Almost exactly the same incident is recorded again in Job 2:1–2:

¹On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before him.

²And the Lord said to Satan, “Where have you come from?” Satan answered the Lord, “From roaming through the earth and going back and forth in it.”

(NIV)

So at that time, which was in the days of Job, we see that Satan still had direct access to the presence of the Lord. When God’s angels came to present themselves and report to the Lord, Satan was there among them. The passage seems to indicate that the other angels did not identify Satan. I can understand this because in 2 Corinthians 11:14, Paul says that Satan is transformed as “an angel of light.” The passage creates in my mind the impression that the only one who could identify Satan was the Lord. Apparently, he could appear in the presence of God mingling with the other angels and not be detected.

The Lord said, “Where have you come from, Satan?” In other words, “What are you doing here?” The Lord did not immediately banish Satan from His presence, but actually had a conversation with him. Therefore, we know that in the time of Job, Satan still had access to the presence of God in heaven.

¹⁰Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.”

(Revelation 12:10 NIV)

The “accuser of our brothers” is Satan. Notice that at this time he is still accusing God’s people before God day and night.

Revelation 12:11–12 continues:

¹¹“They overcame him [Satan] by the blood of the lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

¹²“Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short.”

(NIV)

That passage indicates that Satan still has access to the presence of God, and he uses his access to accuse God’s people in the presence of God. Clearly, all the above passages that I have quoted refer to periods long after the original rebellion of Satan. So what is the answer? There is more than one heaven. I believe this is clearly indicated all through Scripture. For instance, in the first verse of the Bible, Genesis 1:1, it says, “In the beginning God created the heavens and the earth.” The Hebrew word for heavens is *shamayim*. “Im” is the plural ending. The first time heaven is introduced, it is introduced in the plural.

In 2 Chronicles 2:6, we have this utterance of Solomon in his prayer to the Lord at the dedication of the temple: “But who is able to build a temple for him [the Lord], since the heavens, even the highest heavens, cannot contain him?” (NIV)

Where the translation says, “the highest heavens,” the Hebrew says, literally, “the heaven of heavens.” Either translation clearly indicates there is more than one heaven. The word “heaven” of the phrase “heaven of heavens” suggests a heaven that is as high above heaven as heaven is above earth.

In 2 Corinthians 12:2–4, Paul is even more specific:

²I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows. ³And I know that this man—whether in the body or apart from the body I do not know, but God knows— ⁴was caught up to Paradise. He heard inexpressible things, things that a man is not permitted to tell.

(NIV)

Before I became a preacher, I was a logician and sometimes I cannot get away from logic. Logic convinces me that if there is a third heaven, there must be a first and a second. So there are at least three heavens. Apparently, the third heaven is where Paradise, the place of rest of the departed righteous, is now located. It is also where God Himself dwells.

Ephesians 4:10 speaks about the death and resurrection of Jesus:

¹⁰He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.

(NIV)

Notice that phrase “all the heavens.” The word “all” can only be correctly used of at least three. When I was teaching English to African students in Kenya, a student once said to me, “**All** my parents have come to see me.” I said, “You can’t say ‘**All** my parents,’ because no one has more than two parents. If you only have two you can’t say ‘**All**.’” The same applies to the phrase “all the heavens.” There must be at least three. I think that is clearly indicated by the whole tenor of Scripture. That leads us to the answer of the problem of how Satan’s kingdom is still in the heavenly realm.

In colloquial speech, we sometimes use the phrase “seventh heaven” to describe a condition of great happiness. I suggest that

is not scriptural. Actually, that phrase is taken from the Koran, the sacred book of Islam, and is probably not appropriate for Christians. Instead, if you are feeling particularly happy, let me suggest that you say you are “on cloud nine.” There are plenty of clouds in heaven and that expression is more in line with Scripture. Jesus is coming in the clouds.

<<
“Sometimes we pray a prayer that is in the will of God, we believe God hears, and yet the answer tarries.”

That there are three heavens is my opinion and not an established doctrine. However, I believe it to be a reasonable opinion which fits all the known facts of Scripture and experience. What are the three heavens? The first heaven is the visible and natural heaven with the sun, the moon, and the stars which we see with our eyes.

The third heaven, we know from 2 Corinthians 12, is God’s dwelling place. It is Paradise, the place of rest of the departed righteous. It is the place to which the man was caught up and heard God speaking words that could not be uttered.

So we are left with the second heaven. Clearly, this must be between the first and the third. I understand it to be an intermediate heaven between the heaven of God’s dwelling and the visible heaven that we see here on earth. I also believe this intermediate heaven is where Satan’s headquarters are located. This would explain why we often find ourselves in an intense wrestling match when we pray.

Sometimes we do not realize how hard it is to break through to God. Sometimes we pray a prayer that is in the will of God, we believe God hears, and yet the answer tarries. There can be more than one explanation for that, but one major reason for experiences of this kind in the life of sincere committed believers is that we are involved in a warfare and that the headquarters of Satan’s kingdom is located between the visible heaven and the heaven of God’s dwelling.

>> Three: Battle of Angels

The book of Daniel has a specific example of spiritual warfare that casts further light on the location of Satan's kingdom. In fact, it describes a battle of angels. In Chapter 10, Daniel describes how he set himself to pray and seek God for a revelation concerning the future of His people Israel. For three weeks he devoted himself with special intensity to prayer and waiting on God. At the end of the three weeks an angel from heaven came to Daniel with the answer to his prayer. The angel was so glorious and powerful that all the people with Daniel were scattered and he was the only one who remained to receive the revelation. Daniel 10:2–6 states:

²In those days I, Daniel, had been mourning for three entire weeks.

³I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all, until the entire three weeks were completed.

⁴And on the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris,

⁵I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz.

⁶His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

(NAS)

As I have already mentioned, Daniel's companions could not stand this glorious apparition and just disappeared. Then the angel began to speak to Daniel and the part on which I want to focus is verses 12–13:

¹²Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.”

(NAS)

It is important to see that the first day that Daniel started praying, his prayer was heard and the angel was dispatched with an answer. However, the angel did not arrive on earth with Daniel “for three entire weeks,” or twenty-one days. What kept the angel three weeks on the journey? He was opposed by Satan's angels. Somewhere in the journey from the heaven of God to earth, the angel was required to go through Satan's kingdom in the heavenlies. There he was opposed by evil angels who tried to prevent him from getting through with a message to Daniel. Verse 13 continues:

¹³“But the prince of the kingdom of Persia was withstanding me for twenty-one days; [The angel took twenty-one days because he had resistance and

opposition in the heavenlies.] **then behold, Michael, one of the chief princes** [or archangels], **came to help me, for I had been left there with the kings of Persia.”**

(NAS)

All this took place in the heavenly realms. The leader of Satan’s angels is called “the prince of the kingdom of Persia,” the chief ruler over Persia. Related to him and apparently under him, were various “kings” or lesser angels. Then, on God’s side, the angel that came to help the original angel was the archangel Michael.

In Daniel 12:1, we read this about Michael:

1“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise.”

(NAS)

The word “great prince” we can interpret as “archangel.” This particular archangel, Michael, stands guard over the sons of Daniel’s people, the children of Israel.

Michael, in some special way, is charged by God with watching over the interests and protecting Israel. Because this whole revelation centered around the future of Israel, it was very much in the interests of Israel that the messenger should get through. So when the first angel was held up, then the archangel Michael came to help him and they battled there with the satanic angels for twenty-one days.

>>

“This particular archangel, Michael, stands guard over the sons of Daniel’s people, the children of Israel.”

The satanic angels were represented by one who was known as the prince of the kingdom of Persia (the supreme ruler) and under him various kings or subordinate rulers who had various

areas of authority. For instance, there might be one king over each major city of the Persian Empire, one over each major ethnic group, perhaps one also over each of the various religious and pagan cults of the Persian Empire. We get a picture of a highly organized, structured kingdom with various areas and descending levels of authority with headquarters in the heavenlies and which is a kingdom of rebellious, fallen spirit-beings.

The angel again speaks about this conflict in Daniel 10:20:

20 . . . “Do you understand why I came to you? But I shall now return to fight against the prince of Persia.”

(NAS)

In other words, the battle against this evil satanic angel that dominated the empire of Persia was not yet complete. There would be further war in the heavens. The angel continues:

20“ . . . I am going forth, and behold, the prince of Greece is about to come.”

(NAS)

In other words, once victory has been gained over the evil angel that rules the empire of Persia, the next empire that will arise will be the empire of Greece and that also will have its own specific evil angel that is the ruler, or prince, of Greece.

In verse 21, the angel that is speaking to Daniel says :

21“Yet there is no one who stands firmly with me against these forces except Michael your prince.”

(NAS)

So we see again that the archangel Michael is specifically associated with protecting and watching over the interests of God’s people, Israel. We also see that it took the united strength of the

first angel and Michael to overcome the satanic ruling angels in Satan's kingdom that were opposing the outworking of God's purpose for Israel.

You might wonder at the reference to Persia and Greece. Let me remind you that there were four major Gentile empires that successively dominated Israel and the city of Jerusalem from about the fifth century B.C. and onwards. They were Babylon, Persia, Greece, and Rome. Persia and Greece were significant because, at that time, they were the two dominant Gentile empires.

We see from these passages in Daniel that the battle centers around God's people and God's purposes. I believe that is still true today. Wherever God's people are and God's purposes are being worked out, that is where the spiritual battle will be most intense. In my opinion, in the days in which we now live, the center of the conflict is once again over Israel and the city of Jerusalem.

The effect of Daniel's prayers is somewhat staggering. When Daniel started to pray on earth it set all heaven in motion, both the angels of God and the angels of Satan. That gives us a terrific insight into what prayer can do.

I am also impressed by the fact that God's angels apparently needed the help of Daniel's prayers to get them through and accomplish their mission. Again, that gives us a tremendous insight into the effectiveness of prayer.

>> Four: The Weapons and the Battleground

We will now look at two related aspects of spiritual warfare. First, the weapons which we must use. Second, the battleground on which the war is fought. Both are revealed in 2 Corinthians 10:3–5. First, the American Standard Version says:

³For though we walk in the flesh, we do not war according to the flesh, ⁴for the weapons of our warfare are not of the flesh...

(NAS)

Notice, Paul says we are living in the flesh, engaged in a war, but our war is not in the fleshly realm. Therefore, the weapons we use must correspond to the nature of the war. If the nature of the war were fleshly or physical, then we could use fleshly or physical weapons, such as tanks, bombs, or bullets. Because the war is spiritual and in a spiritual realm, the weapons also must be spiritual.

⁴. . . for the weapons of our warfare are not of the

flesh, but divinely powerful for the destruction of fortresses.

⁵We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ...

(NAS)

Notice, our weapons are appropriate to the war, and we are dealing with fortresses.

The King James version reads:

³For though we walk in the flesh, we do not war after the flesh:

⁴(For the weapons of our warfare are not carnal [fleshly or physical], but mighty through God to the pulling down of strong holds;)

⁵Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ...

(KJV)

Where the New American Standard says “fortresses” the King James says “strongholds.”

The warfare is in the spiritual realm; therefore, the weapons are spiritual and appropriate to the realm of the warfare. These weapons will be my main theme in the two following sections, “Our Defensive Armour” and “Weapons of Attack.”

It is tremendously important that we understand where the battle is taking place. Speaking of the battleground and our objectives, Paul uses various words. I will choose from various different translations the following words: imaginations, reasoning, speculations, arguments, knowledge and thought. Notice that every

one of those words refers to the same particular realm, the realm of the mind. We **absolutely must understand the battleground is in the realm of the mind.** Satan is waging an all out war to captivate the minds of the human race. He is building strongholds and fortresses in their minds and it is our responsibility, as God's representatives, to use our spiritual weapons to break down these strongholds, to liberate the minds of men and women, and then to bring them into captivity to the obedience of Christ. What a staggering assignment that is!

Satan deliberately and systematically builds strongholds in people's minds. These strongholds and fortresses resist the truth of the gospel and the Word of God and prevent people from being able to receive the message of the gospel.

What kind of strongholds does the Bible indicate? I would suggest two fairly common English words that describe the type of strongholds in people's minds. These are prejudices and preconception.

Maybe you have heard this definition: "Prejudice is being down on what you are not up on." In other words, if you know nothing about it, it is sure to be wrong. If you were not the first to think of it, then it is dangerous. If ever that was true of any group of people, it is true of religious people. Almost anything about which religious people have not heard, they view with intense fear and suspicion.

There is another example of prejudice which is contained in the famous statement, "Don't confuse me with the facts, my mind is made up!" That is prejudice. When a person's mind is already made up in advance, no amount of facts, truth, evidence or reason can change it. Only spiritual weapons can break down those strongholds. People are driven and dominated by prejudices and preconceptions, often to their own destruction. One example really impressed me, maybe because I am English by background.

In the American Revolutionary War, the soldiers were fighting

the American rebels. The English idea of war was to put on full highly-colored uniforms and march in rank with the drums rolling, into battle. The American sharp-shooters just hid in the trees and swamps and simply shot these people down without ever being seen. By our standards today, that would be considered military suicide. In that time, however, people could not conceive of fighting in any other way. It was a stronghold of prejudice and preconception that caused the unnecessary death of thousands of English soldiers. This is just one example of how a mental prejudice can drive people to their own destruction.

>>

“Satan is waging an all out war to captivate the minds of the human race.”

There are other examples of prejudices that grip people’s minds, such as religious cults, political ideologies, and racial prejudices. These are found, frequently, among professing Christians.

Some little while back, I was preaching in South Africa. I was asked to preach on the theme of principalities and spiritual warfare. As I meditated on it, the Lord seemed to give me the identity of the strong man over South Africa. It is bigotry. I looked up the word “bigot” in the dictionary and this was the definition: “One who holds, irrespective of reason, and attaches disproportionate weight to some creed or view.” That is a bigot. It is also a stronghold. It is something Satan builds in people’s minds.

After I had given this talk, a minister who was born in South Africa and knew the country well, said to me, “You couldn’t have described the problems of South Africa any better. South Africa is riddled with bigotry; religious, racial, and denominational. The root problem of this nation is bigotry.” South Africans, individually, are a most delightful group of people, but their minds have been captivated and held by this stronghold of bigotry. I am not suggesting that South Africans are different from other people, they just have their own particular kind of stronghold. 2 Corinthians 4:4 states:

⁴The god of this age has blinded the minds of

unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

(NIV)

A stronghold is something that **blinds men's minds so that the light of the gospel cannot shine in.** When a person is in that condition, it is worse than useless to argue with him or her. The more you argue, the more they restate their error and the more firmly they are stuck in that error. The only way to deliver such people is to use our spiritual weapons and break down the strongholds in their minds.

>> Five: The Basis of Our Victory

I will now explain the most important single fact that we must know in order to be assured of victory in our spiritual warfare. In Colossians 2:13–15, Paul describes what God has done for us, as believers, through the death of Christ on the cross on our behalf.

¹³When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins,

¹⁴having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

¹⁵And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

(NIV)

Let me first warn you that Satan is extremely determined that you shall not grasp this fact. He wants to keep all Christians from understanding it, because it is the key to his defeat. The great

essential fact is this: **Christ has already defeated Satan and all his evil powers and authorities totally and forever.**

If you remember nothing else, remember that. **Christ has already defeated Satan and all his evil powers and authorities totally and forever.** He did that through His death on the cross, His shed blood, and His triumphant resurrection.

To understand how this was accomplished, we must recognize Satan's primary weapon against us, and that weapon is guilt. Revelation 12:10 states:

¹⁰Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down."

(NIV)

Who is the "accuser of the brothers?" We know that is Satan. I have already pointed out that Satan has access to the presence of God and his chief occupation is to accuse us who believe in Jesus.

Why does Satan accuse us? What is his objective? It can be stated in one simple phrase: to make us feel guilty. So long as Satan can keep us feeling guilty, we cannot defeat him. Guilt is the key to our defeat and righteousness is the key to our victory.

God, through the cross, has dealt with this problem of guilt, both in the past and in the future. He has made complete provision for both. How did God deal with the past? Colossians 2:13 says, "He forgave us all our sins . . ." *(NIV)*

Through the death of Jesus Christ on our behalf, as our representative, carrying our guilt and paying our penalty, God is now able to forgive us for all our sinful acts. Because His justice has been satisfied by the death of Christ, He can forgive every sin

we have ever committed without compromising His own justice. The first thing we must understand is that all our past sinful acts, no matter how many or how serious, have been forgiven when we put our faith in Jesus.

Then God made provision for the future, as shown in Colossians 2:14:

¹⁴...having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

(NIV)

The “written code” is the law of Moses. Jesus, on the cross, did away with the law of Moses as a requirement for obtaining righteousness with God. As long as the law of Moses was the requirement, every time we broke even one of the most minor requirements, we were guilty before God. But when the law was taken out of the way as a requirement for achieving righteousness, then provision was made for us to live free from guilt because our **faith** is reckoned to us for righteousness.

There are two related passages. One of these is Romans 10:4:

⁴For Christ is the end of the law for righteousness to everyone who believes.

(NAS)

That is an important statement. Jew or Gentile, Catholic or Protestant, it makes no difference. Christ is not the end of the law as part of God’s Word, or as a part of the history of Israel, or in any other aspect. He is the end of the law as a means to achieve righteousness with God. We are not required to keep the law in order to be righteous.

The second relevant Scripture is 2 Corinthians 5:21:

²¹God made him who had no sin [Jesus] to be sin for us, so that in him we might become the righteousness of God.

(NIV)

That is the divine exchange. Jesus was made sin with our sinfulness that we might be made righteous with His righteousness. Once we grasp the fact that we have been made righteous with the righteousness of Christ, then the devil cannot make us feel guilty any longer. Satan's main weapon will thus be taken from him. Jesus disarmed the principalities and powers by His death on the cross. He took from them their main weapon against us.

Now I want to show you the outworking of Christ's victory through us. We have already seen the statement of Christ's victory in Colossians 2:15:

¹⁵And having disarmed the powers and authorities [Satan's whole evil kingdom], he made a public spectacle of them, triumphing over them by the cross.

(NIV)

A triumph is not actually the winning of a victory, it is the celebration and demonstration of a victory that has already been won. Jesus, through His death on the cross, demonstrated to the whole universe His victory over the entire satanic kingdom. However, Jesus did not win that victory for Himself—He did not need it. He won it for us. It is God's purpose that that victory should be worked out and demonstrated through us. In 2 Corinthians 2:14 (one of my favourite verses), Paul says:

¹⁴But thanks be to God, who always leads us in His triumph in Christ and manifests through us the sweet aroma of the knowledge of Him in every place.

(NAS)

No wonder Paul says, “thanks be to God.” Thanking God could not be helped if you really grasped the message of that verse. God always causes us to share Christ’s triumph over Satan’s kingdom. There are two adverbial phrases, “always” and “in every place.” That means there is no time and no place when we cannot visibly share the triumph of Christ over Satan’s kingdom.

In Matthew 28:18–20, Jesus declares:

¹⁸Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.”

¹⁹“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”

²⁰“and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.”

(NIV)

Here Jesus says that through His death on the cross, He has wrested the authority from Satan, obtained it for Himself, and God has vested in Him all authority in heaven and earth. Then He says, “Therefore go and make disciples. . . .” What is the implication of the “therefore?” Jesus says, “I have won the authority, you go and exercise it. You go and demonstrate My victory to the whole world by fulfilling My commission.”

I would now like to make three simple statements about the victory of Jesus. First, in the wilderness temptation, Jesus defeated Satan on His own behalf. He met Satan, resisted his temptation, and defeated him. Second, on the cross, Jesus defeated Satan on our behalf, not for Himself, but for us. He did not need the victory for Himself because He already had it, but He won the victory for us and defeated our enemy. He disarmed our enemy, stripped him, and made a show of him openly on our behalf.

Third, it is now our responsibility to demonstrate and administer the victory of Jesus.

¹⁴But thanks be to God, who always leads us in His triumph in Christ and manifests through us the sweet aroma of the knowledge of Him in every place.

(2 Corinthians 2:14 NAS)

Remember that “always” and “in every place” Christ has made victory possible for us.

Section 2:

Our Defensive Armour

>> **Six:** The Full Armour of God

I have already explained that as the representatives of God's kingdom here on earth, we find ourselves involved in an all-out war with a highly-organized opposing kingdom ruled by Satan. This is a kingdom of evil spirit-beings (persons without bodies) whose headquarters are in the heavenly realms.

The battleground on which this war is being fought is the minds of humanity. Satan has built up strongholds of prejudice and unbelief in the minds of the human race to keep them from receiving the truth of the gospel. Our God-given task is to break down these mental strongholds, thus releasing men and women from Satan's deception, and then bring them into submission and obedience to Christ.

Our ability to achieve this God-given task depends mainly upon two factors. First, that we see clearly from Scripture that on the cross Jesus totally defeated Satan on our behalf and that it is now our responsibility to demonstrate and administer the victory which Jesus has already won. Second, that we make proper use of

the necessary spiritual weapons with which God has provided us. These spiritual weapons fall into two main categories: weapons of defense and weapons of attack. In this section, we will deal with the first category, weapons of defense.

Ephesians 6:10–17 is our basis:

¹⁰Finally, be strong in the Lord, and in the strength of His might.

¹¹Put on the full armour of God, that you may be able to stand firm against the schemes of the devil.

¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

¹³Therefore, take up the full armour of God, that you may be able to resist in the evil day, and having done everything, to stand firm.

¹⁴Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

¹⁵and having shod your feet with the preparation of the gospel of peace;

¹⁶in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.

¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

(NAS)

Early in that passage Paul says, “Therefore, take up the full armour of God. . . .” We are dealing with taking up the full armour of God. You may have heard me comment before that whenever you find a “therefore” in the Bible, you want to find out what it is “there for.” The “therefore” in this verse is there because of the

preceding verse where Paul says, “. . . our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenlies.” It is because

<<
***“We will not escape
“the evil day,” we
must be prepared
to go through it.”***

we are involved in this life-and-death struggle with the evil spirit forces of Satan’s kingdom that we owe it to ourselves (and God’s Word requires it of us), to put on the full armour of God. It is significant that twice in this passage (v.11 and 13) Paul says, “Put on the full armour of God.” Surely, we have been clearly warned by Scripture that we must protect ourselves with the full armour of God.

In verse 13 Paul gives a further reason, “that you may be able to resist in the evil day, and having done everything, to stand firm.”

Notice the phrase, “the evil day.” I do not believe this means the Great Tribulation or some prophetic disaster that is going to come on the world (although I do believe there may be such disasters). I believe in that context “the evil day” refers to something that every Christian will go through. This will be a time when he must confront the forces of evil, where his faith is going to be challenged, and where every kind of opposition and problem will be loosed against him.

Paul does not question our need to face the evil day. It is not an option but a certainty. I always think of the parable Jesus gave concerning the two men who built houses. The foolish man built on sand, and the wise man built on rock. The foolish man’s house collapsed, but the wise man’s house stood. The difference between those two houses was not the tests to which they were subjected because each house was subjected to the same test: the wind, the rain, the storm and the flood. The difference was the foundation on which they were built.

Nothing in the Scripture indicates that we, as Christians, will escape these tests. We will not escape “the evil day,” we must

be prepared to go through it. In the light of this, Paul says, “Put on the whole armour of God.”

Paul takes his picture from a Roman legionary of his day and lists six pieces of equipment that a legionary would normally wear. Let me list them for you:

First, the girdle of truth;

Second, the breastplate of righteousness;

Third, the shoes of the preparation of the gospel;

Fourth, the shield of faith;

Fifth, the helmet of salvation;

Sixth, the sword of the Spirit.

You will understand, as you meditate on that, that if you put on all these six pieces of equipment, you will be fully protected from the crown of your head to the soles of your feet with one exception. There is no protection for the back. I will cover that at the end of this section.

>> Seven: The Girdle of Truth

The first item of equipment is the girdle of truth. We must understand why a Roman legionary would need a girdle as part of his equipment. Remember that in those days, men's clothing (as well as women's) was usually a loose garment that came at least to the knees. In the case of the Roman legionary, it was a kind of tunic. When a Roman legionary was required to do something active, such as fight or use his weapons, he would need to take care of that loose garment. If he did not, its flaps and folds would hinder his movements and prevent him from using the rest of his equipment effectively.

The first thing he had to do was to tie his girdle tightly around his waist in such a way that the tunic no longer flapped freely and could not hinder his further movements. This was essential and it was the basis for everything else. That is why Paul mentions the girdle of truth before he speaks about anything else.

Quite often the Bible speaks about a man “girding up his loins.” This is what is meant by that phrase.

Paul says the girdle for us is truth. I believe that does not mean abstract, theological truth, but truth in daily living. It means honesty, sincerity, openness, and frankness.

As religious people, we are often encumbered with much sham and hypocrisy. Many things we say and do are not really meant, but we say them only because they sound good. We are full of religious cliches and insincerities. There are things we do, not to please God or because we really want to do them, but to please other people. Almost every religious group has its own particular cliches like, "Jesus will help you, brother." Sometimes that is nothing but a "cop-out," because it is not Jesus who needs to help your brother, it is YOU who needs to help your brother.

>>

"You must begin to show other people the kind of person you really are."

Religious talk like that is just like a loose, hanging garment. It gets in our way and prevents us from doing the kind of thing that God asks us to do. It prevents us from being active, energetic, effective Christians. It also prevents us from using the other items of equipment.

We are required, first of all, to put on the girdle of truth. We must put away sham, hypocrisy, religious clichés, and saying and doing things we do not mean.

Often truth is quite painful. You must begin to show other people the kind of person you really are. You may have been hiding away or putting on a religious front all this time and now you are confronted with the need for real truth, openness and frankness. You must put on the girdle and tie it around so that these religious insincerities and shams no longer hang around you and get in the way of things God is asking you to do.

>> Eight: The Breastplate of Righteousness

The breastplate of the Roman legionary protects, above all else, one absolutely vital organ of the human body: the heart. The Bible indicates that the heart is of supreme importance in our lives as stated by Solomon in Proverbs 4:23:

**²³Watch over your heart with all diligence,
For from it flow the springs of life.**

(NAS)

I was a teacher in Kenya, East Africa, for five years. I became acquainted with a number of the tribes and learned a little of their languages. One day, on the wall of a student's dormitory, I saw Proverbs 4:23 quoted in the Maragoli language. I translated it to myself literally and I have always remembered the translation. "Guard your heart with all your strength for all the things there are in life come out of it."

What you have in your heart must ultimately determine the course of your life, for good or for evil. It is essential that we protect

our heart from all kinds of evil. Paul speaks about the breastplate of righteousness as a protection of the heart.

We must ask ourselves what is meant by righteousness in this context. Fortunately, Paul returns to this theme of armor in another epistle. In 1 Thessalonians 5:8, he says this:

⁸But since we are of the day, let us be sober, having put on the breastplate of faith and love...

(NAS)

Here Paul describes the breastplate from another point of view. He calls it “the breastplate of faith and love.” Put these two passages together: “the breastplate of righteousness” is a “breastplate of faith and love.” This tells us the kind of righteousness that Paul has in mind. It is not the righteousness of works, or religious law, but it is the righteousness that comes only by faith.

Paul speaks about this kind of righteousness again in Philippians 3:9:

...[that I] may be found in Him [Christ], not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith...

(NAS)

Paul now puts the two kinds of righteousness side by side. First of all, he speaks about a righteousness of his own derived from the Law and says this is not sufficient. As an alternative, he speaks of the righteousness that comes from God on the basis of faith. That is the kind of righteousness which he has in mind when he speaks about the breastplate of righteousness that protects the heart. As long as we are wearing a breastplate which is simply our own righteousness, Satan can find many weak points in that type of righteousness and can often penetrate it with his attacks and

damage our heart. We must put on a breastplate which is not our own righteousness but the righteousness of Christ. 2 Corinthians 5:21 reads:

²¹[God] made Him who knew no sin [Jesus] to be sin on our behalf, that we might become the righteousness of God in Him [Christ].

(NAS)

We must be convinced out of Scripture and accept by faith that we have become the righteousness of God. That is the only kind of breastplate that can adequately protect our heart and our life.

This kind of righteousness, Paul emphasizes, comes only through faith. Therefore it is a breastplate of faith and love. There is no other way to achieve this kind of righteousness.

I am always moved by the prayer of Jesus for Peter on the night before His passion, when Jesus warned Peter that he was going to betray Him the same night. In the context of that warning, Jesus said, “Peter, I have prayed for you.” Jesus did not pray that Peter would not betray Him. In those circumstances, under the pressures that would develop and with the known weaknesses in Peter’s character, it was inevitable that Peter would betray Jesus. But Jesus prayed a different kind of prayer, the only prayer that could really help Peter. Jesus said in Luke 22:31–32:

³¹“Simon, Simon, Satan has asked to sift you as wheat.”

³²“But I have prayed for you, Simon, that your faith may not fail.”

(NIV)

Notice, “that your faith may not fail.” Even though he was going to deny the Lord and show himself very weak and cowardly, everything could still be retrieved provided his faith did not fail. This is the breastplate of faith and love. Faith is the essential

element for this breastplate.

The kind of faith that we are analyzing works only through love. Galatians 5:6 says:

“For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

(NAS)

As I understand it, what Paul is really saying is, “No kind of outward ceremony or ritual, in itself, is sufficient. The one essential thing, without which we cannot succeed in the Christian life, is faith, the kind of faith that works through love. It is not a passive or theoretical faith. It is an active faith that works only through love.”

The more I meditate upon it, the more I am impressed by the irresistible power of love. I love the passage in Song of Solomon 8:6–7:

**“Place me like a seal over your heart, like a seal over your arm; for love is as strong as death,
7Many waters cannot quench love; rivers cannot wash it away.**

(NIV)

Think of the statement “love is as strong as death.” Death is the one irresistible thing that we all must encounter. There is not one of us that can resist it. There is no way to avoid it. Scripture says that love is as strong as death.

Think about it. Love is irresistible. It always conquers. There is no way it can be defeated. Love protects us from all negative forces like resentment, unforgiveness, bitterness, discouragement, and despair which can corrupt our hearts and spoil our lives. Remember, all that there is in life comes out of the heart.

Paul describes this kind of love in 1 Corinthians 13:4–8:

⁴Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

⁵It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

⁶Love does not delight in evil but rejoices with the truth.

⁷It always protects, always trusts, always hopes, always perseveres.

⁸Love never fails.

(NIV)

That is the breastplate we need, one that never fails. A breastplate in which there are no weak points that Satan can penetrate. What Paul says there is so appropriate to the picture of the breastplate. Love always protects, always trusts, always hopes, always perseveres. When you have on that breastplate of faith that works by love, it will always protect you. It will keep your heart from every attack and attempt of Satan to penetrate that vital area of your life.

>> **Nine:** The Shoes of the Preparation of the Gospel

The shoes Roman legionaries usually wore were strong, heavy sandals with thongs to keep them in place. They usually laced at least half-way up the calf with leather thongs. They were a very important part of the legionary's equipment because they enabled him to march long distances at speed. This gave him mobility. It made him available to his commander at the time and the place where he was needed in the battle. Think of shoes as providing mobility and availability to your commander, the Lord Jesus Christ. This became very real to me in my own personal experience.

For two years during World War II, I served with a hospital unit with the British Army in the deserts of North Africa. There were times while we were working with an armored division that we were very close to the enemy lines, sometimes at night. In

the desert it is not easy to know exactly where the enemy lines are because the whole war is very mobile. In such situations, our commanding officer always gave orders that we were not to take our boots off at night. We were to sleep with our boots on. Of course, the reason is obvious. You are usually not at your best when you wake out of sound sleep. If you do not have your boots on and there is confusion all around you, you can spend several

<<
***“We can only
transmit peace to
others if we have
peace ourselves.”***

valuable minutes groping in the dark for your boots, then trying to put them on and lace them up. If, however, you have your boots on, you are instantly available. The key is availability or mobility.

This is also true of the spiritual counterpart of our equipment about which Paul speaks. The shoes, or the sandals, are called “the preparation of the gospel.” In other words, it means being ready with something. As Christians, we are obligated to have an intelligent understanding of the gospel. Many Christians claim to be saved and born again but they cannot give an intelligent account of how they were saved or how someone else can be saved. I believe “preparation” includes study of the Scripture, memorization of Scripture, and the ability to communicate intelligently the gospel message. Notice also that Paul calls it “the gospel of peace.” It is a gospel that produces peace of heart and mind in those who believe it and obey it.

There is one thing very certain about peace. We can only transmit peace to others if we have peace ourselves. We cannot transmit something that we do not experience. We can talk about it, we can theorize, but we cannot transmit it.

There is a very significant passage in Matthew 10:12–13, where Jesus gave instructions to the first disciples when He sent them out for the first time to preach the gospel. This is part of His instruction:

¹²As you enter the home, give it your greeting.

¹³If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.

(NIV)

Notice that significant phrase, if a home is deserving, “let your peace rest on it. . . .” You are to impart your peace to it. When you go into a home, do you have peace to impart? You cannot impart something that you are not enjoying yourself.

Let me give you a little example of how this might work. Suppose you are a lady doing your grocery shopping in a supermarket. As you wait in the check-out line, there is a lady who is obviously on the verge of a nervous breakdown. She is nervous and jittery and God directs you to help her. What are you going to do? Are you going to say, “Come to church on Sunday morning?” That will not meet her need. If that was all you could say, you would not have your shoes on.

Having your shoes on means you are ready to do something right then and there when God directs you. First of all, you must have peace. You must let her feel that you have something that she does not have and desperately needs. People can feel peace in other people.

When she reaches out for that peace, you must be able to tell her in simple, non-religious language just how she can find peace. You must be able to communicate the gospel to her. That is the “shoes of the preparation of the gospel of peace.”

>> Ten: The Shield of Faith

In the Greek of the New Testament, there are two different words for “shield.” One is a small, circular shield, shaped more or less like a large, round flat wicker basket. The other one is a long rectangular shield and is taken from the word for a door because it is shaped somewhat like a door. This is the kind of shield Paul speaks of when he says “the shield of faith.”

A properly trained Roman legionary could use that shield so that no part of his body could be reached by the missiles of the enemy. It protected him completely. This is the kind of faith Paul is speaking about when he refers to it as a shield.

When we go out against Satan, if we begin to cause him any trouble, you can be sure he will counterattack. First, he may counterattack our minds, our hearts, our bodies, or our finances, so we need to have a shield that covers us. He will attack any area he can reach. If he cannot attack us, he will attack those closest to us. If you are a married man, the first thing that Satan will attack is your wife. It is almost to be guaranteed. That is one of the

ways he will get back at you. You must have a shield big enough to protect everything for which God has made you responsible, including yourself, your family, and everything God has committed to you. I once learned this lesson in a very vivid way.

I was ministering once to a woman who had a demon of suicide. At a certain point, she received a very definite, dramatic deliverance, and she knew she was free. We both praised God. The next day she came back to see me and related this remarkable incident. She said that just about the time she received her deliverance, her husband was driving along the highway in his open pick-up truck and their German Shepherd dog was standing (as the dog always loved to do) in the back of the truck. For no reason, while the truck was travelling at high speed, the shepherd dog suddenly jumped out and was instantly killed.

>>

“You must have a shield big enough to protect everything for which God has made you responsible ...”

The moment she told me that, I understood that the demon of suicide which had left the woman had gone into the dog. Satan attacked the nearest thing he could reach. I learned a lesson I trust I will never need to learn again.

Whenever I minister deliverance to people, I always claim the protection of faith in the blood of Jesus over everything that is connected with them. Nothing like that has ever happened to me again. This taught me the importance of the shield of faith as a great, door-shaped shield that protects everything God has committed to us.

Faith is mentioned twice in this list of the armour. The breastplate is faith and love and the shield is the shield of faith. Each use of “faith” must be understood slightly differently. The breastplate is faith for our own personal righteousness, but the shield is faith for protection and provision for ourselves and all whom God has committed to us. It is that which covers everything.

I learned this in a vivid way at the beginning of my radio ministry. When I got launched into this ministry, it was remarkable how many things simultaneously went wrong in the office and in production. Equipment that should have functioned perfectly suddenly ceased to function. Personnel became sick, messages went astray. Confusion broke loose in our usually well-ordered organization. Then I realized I was required to stretch out the shield of faith. Satan was counterattacking and he could not reach me, personally, so he attacked something that I depended upon, those who supported my ministry. But I held out the shield of faith, rebuked that power of confusion, and peace and order were restored. Once again, I learned a lesson. We must hold out a shield of faith for full protection and provision.

>> Eleven: The Helmet of Salvation

The fifth item of equipment is the helmet of salvation. I will share some precious truths concerning this that I learned from my own conflicts.

When I look back on these conflicts, I am reminded of the words of Paul in Romans 8:37:

³⁷No, in all these things we are more than conquerors through him who loved us.

(NIV)

What does it mean to be more than conquerors? It means we not only win the battle but actually come out of it with more than we had when we went into it. I have proved this many times in my own experience.

In dealing with the breastplate, we saw that the breastplate protects the heart. Now that we are looking at the helmet, we can see that it protects the head and that the head represents the mind. In effect, we are talking about a helmet which protects our minds.

We saw previously that the battlefield on which this entire

spiritual war is being fought is the mind of humanity. Because the mind is the battlefield, it is obvious that we need to be particularly careful to protect our own minds.

As a hospital attendant in World War II, I became aware of this from experience. In the natural, a person wounded in the head can no longer make effective use of the rest of his equipment. He may be a very brave and efficient soldier and have excellent equipment, but when he is wounded in the head, it becomes very difficult for him to make effective use of his ability and his equipment.

<<
***“... we need to
be particularly
careful to protect
our own minds.”***

In the spiritual, this is true of many Christian workers. I have been privileged to be associated in ministry at different times and in different places with many wonderful servants of God, both men and women. I think particularly of missionaries, who are usually under extreme spiritual pressure. Some missionaries that I worked with were dedicated, qualified men and women of God, with great ability and a real calling. Many times, however, they allowed themselves to be wounded in the head. By this I mean that they allowed themselves to become prey to depression or to mistrust other Christian workers. This problem in their minds prevented them from being the kind of effective missionaries and servants of God that they could have been. Being wounded in the head, they could not use the rest of their equipment.

In my own experience, I had a tremendous personal struggle with depression for many years. It was like a dark gray cloud or mist that settled down over me, shut me in, shut me off, and made it difficult for me to communicate with others. It gave me a sense of hopelessness and, although in many ways I am a gifted and qualified servant of the Lord, I got the impression, “Others can, but you can’t. You’ll never make it. You’re going to have to give up.”

I struggled with this depression for a good many years. I did everything I could. I prayed, I fasted, I sought God, I read

the Bible. Then one day God gave me a revelation that solved my problem. I was reading Isaiah 61:3:

³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness...

(KJV)

When I read that phrase, “the spirit of heaviness,” something leaped within me. I said, “That’s my problem! That’s what I need to be delivered from.” I read other passages of Scripture on deliverance, I prayed a simple prayer of faith, and God supernaturally delivered me from that spirit of heaviness.

I then saw that I needed some special protection for my mind. I was familiar with the passage in Ephesians 6. I said to myself, “That must be the helmet of salvation.”

Then I said, “Does that mean I have the helmet because I’m saved? Is it automatic?” I saw that could not be so because Paul was writing to people who were Christians when he said, “put on the helmet of salvation.” I was directed to a parallel passage in 1 Thessalonians 5:8:

⁸But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

(KJV)

And when I read that phrase, “the hope of salvation,” I had an instantaneous revelation from the Holy Spirit. I saw that the protection for the mind is hope, but the protection for the heart is faith. We often get these mixed up. Biblical faith is in the heart: “With the heart man believeth unto righteousness.” Biblical faith is the breastplate that protects the heart. But the protection of the mind is hope.

We need to see the connection between faith and hope. It is stated clearly in Hebrews 11:1:

¹Now faith is the substance of things hoped for...

(KJV)

Faith is the underlying basic reality on which hope is built. When we have valid faith, then we have valid hope. When we do not have valid faith, we may not have valid hope either. Hope may be mere wishful thinking. But when we have a real foundation of faith, we can build a valid hope which is the protection of our mind.

I would like to define hope, very simply, according to Scripture. Hope is a quiet, steady expectation of good based on the promises of God's Word. In a sense, it is continuing optimism. That is the protection of the mind. Hope is an optimistic attitude that always chooses to see the best and will not give way to depression, doubt, and self-pity.

There is one sufficient basis for hope in the Word of God in Romans 8:28:

²⁸And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

(NAS)

If we really know that everything that happens in our lives is being worked together by God for our good, then there never is a reason for pessimism. Every situation is always a reason for optimism. Optimism is the helmet. While we keep it on, our minds are protected against all Satan's subtle attacks of doubt, discouragement, self-pity, mistrust, and so on.

When the Holy Spirit showed me that the helmet to protect our mind is hope, He preached a kind of sermon to me. I suddenly brought together a number of passages in the New Testament all dealing with hope. Let me share just a few of

them. Romans 8:24 reads:

²⁴For we are saved by hope...

(KJV)

What does that mean? No hope, no salvation. Hope is an essential part of our salvation experience. Contrast the condition of the unsaved in Ephesians 2:12:

¹²[Before you knew Christ]... ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world...

(KJV)

Being without Christ, without hope, and without God is the condition of the lost. It should never be the condition of the Christian. If we have Christ, then we have hope and we have God. Colossians 1:27 states:

²⁷. . .to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

(NAS)

The real mystery, the secret of the gospel, is “Christ in you.” If Christ is in you, you have hope. If you do not have hope, it is just as if Christ is not in you. You are not a lost soul, but I mean that you are not living in the experience of salvation. Hope in your mind is an essential part of your salvation experience. In Hebrews 6:17–20, there are two beautiful pictures of hope:

¹⁷Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

¹⁸God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

¹⁹We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

²⁰where Jesus, who went before us, has entered on our behalf.

(NIV)

The first picture of hope is an altar. Under the Old Covenant, the altar was a place of protection from the avengers of blood. When you fled to the altar, you were safe. The writer of Hebrews says that when all the pressures are against us, flee to the altar, catch hold of the horns of the altar and let nothing pull you away. The altar is hope.

Second, hope is like an anchor that reaches out of time into eternity, into the very presence of God. In this world, we are like a little vessel on the sea, everything around us is temporary, impermanent, unreliable, changeable. There is nothing to give us security and stability. If we are to have security and stability we need an anchor that reaches out of time into eternity and fastens in the Rock of Ages. When we have hope, we are anchored.

Finally, in Hebrews 10:23, we read:

²³Let us hold unswervingly to the hope we profess.

(NIV)

Keep on hoping. Do not give up hope, be an optimist. It is the protection of your mind.

>> Twelve: The Sword of the Spirit

There is one thing that distinguishes the sword from the other five items that we have examined. The sword is the first item that is not purely defensive. Without it, we have no way to drive off the devil. If we put on all the other items of equipment, we may be able to prevent the devil from actually wounding us, but we cannot drive him from our presence. The only thing in that list that can do that is the sword, which is called “the Word of God.”

The Bible compares God’s Word to a sword because God’s Word pierces and penetrates. Hebrews 4:12 declares:

¹²The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

(NIV)

God’s Word penetrates to every area of human personality. It

penetrates to the marrow, the very innermost part of the physical being. It also penetrates and divides between soul and spirit, the innermost area of human personality. It is sharper than any double-edged sword.

In Revelation 1:16, where John had a vision of Jesus in His glory as the Lord of the church, one of the things that he saw was a sword coming out of the mouth of Jesus.

¹⁶In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword.

(NIV)

That sharp double-edged sword is the Word of God coming out of the mouth of Jesus. Since it is indicated in Scripture that Jesus Himself uses the sword of the Word of God, we would do well to study just how Jesus used it in His earthly life. The clearest picture of this is found in Matthew 4:1–11, which describes the temptation of Jesus by Satan in the wilderness. Let me point out that every time Jesus encountered Satan personally, the only weapon He used against him was the sword of the Spirit, or the Word of God.

¹Then Jesus was led by the Spirit into the desert to be tempted by the devil.

²After fasting forty days and forty nights, he was hungry.

³The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

⁴Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’”

⁵Then the devil took him to the holy city and had him stand on the highest point of the temple.

⁶“If you are the Son of God,” he said, “throw yourself down. For it is written: ‘He will command his

angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”

⁷Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’”

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

⁹“All this I will give you,” he said, “if you will bow down and worship me.”

¹⁰Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

¹¹Then the devil left him, and angels came and attended him.

(Matthew 4:1–11 NIV)

I would like to point out some interesting things about that passage. First, neither Jesus nor Satan even questioned the authority of Scripture. Isn't that remarkable? In particular, Jesus quoted each time from the book of Deuteronomy, the one book that has been singled out for attack by modern theologians and critics. Personally, I believe Jesus and Satan were wiser than the modern theologians. They both knew the authority of those words.

Second, the basis of every temptation against Jesus was a temptation to doubt. Every time Satan began with the word “if,” he called something into doubt.

Third, as I have already indicated, Jesus did not vary His method of dealing with Satan, but always used the same weapon of the Word of God against him. “It is written... it is written... it is written...”

It is significant that the devil can quote Scripture, but he misapplies it. He quoted from Psalm 91, but Jesus quoted again from Deuteronomy. The devil tried to use Scripture against the

Son of God. If he did it against Jesus, he might do it against you or me. We must know Scripture thoroughly and we must know how to apply Scripture if we are going to be able to handle the devil. We must be careful of people who misapply Scripture and try to tempt us to do the wrong thing.

Jesus did not answer the devil with theology or religious affiliation. He did not tell which synagogue He attended or which rabbi had taught Him. He always went straight to the Scripture. “It

<<
“... *when we take
the sword in
faith, then the
Holy Spirit gives
us the power
and the wisdom
to use it.*”

is written. . . it is written. . . it is written. . .”
After the third thrust of that sharp double-edged sword, Satan backed off, he had had enough. You and I are given the privilege of using the same weapon.

In Ephesians 6:17, where Paul speaks about the sword of the Spirit, the Word of God, the Greek word he uses for “word” is *rhema*, which always primarily means a spoken word. It is significant that the sword of the Spirit is not the Bible on the bookshelf or on the nightstand. That does not scare the devil. But when you take the Scripture in your mouth and quote it directly, then it becomes the sword of the Spirit.

Notice also the significance of the phrase, “the sword of the Spirit.” This indicates cooperation between the believer and the Holy Spirit. We must take the sword. The Holy Spirit will not do that for us. But when we take the sword in faith, then the Holy Spirit gives us the power and the wisdom to use it.

>> **Thirteen:** The Unprotected Area

We have now covered all six items of protective armour. They are the girdle of truth, the breastplate of righteousness, the shoes of the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God. If we put on and use this entire protective equipment which God has provided, we are totally protected from the crown of our head to the soles of our feet, except for one area.

The one area for which there is no protection is our back. I believe this is very significant and has a twofold application. First, never turn your back on the devil because if you do you are giving him an opportunity to wound you in an unprotected area. In other words, never give up. Never turn around and say, “I’ve had enough. I can’t stand this. I can’t take anymore.” That is turning your unprotected back to the devil and you can be sure he will avail himself of the opportunity to wound you.

Second, we are not always able to protect our own back. In the legions of Rome, foot soldiers fought in close ranks. The Greek

word for such a close rank was a *phalanx*. They were trained to fight this way and to never break rank. Every soldier knew the soldier on his right and on his left so that if he was being hard-pressed and could not protect his own back, there would be another soldier to do it for him.

I believe the same is true with us, as Christians. We cannot go out as isolated individuals and take on the devil's kingdom. We must come under discipline, find our place in the body (which is the army of Christ), and know who stands on our right and who stands on our left. We must be able to trust our fellow soldiers. Then, when we are under pressure, we ought to know who will be there to protect our back when we cannot protect it.

I have been in the ministry nearly forty years and have seen a great deal. The real tragedy of our Christian experience is that the very person who protects your back sometimes wounds you. How often we, as Christians, are wounded in the back by our fellow Christian. That is something which never ought to happen. Let us make up our minds to stand together, protect one another's back, and not wound one another.

Section 3:

Weapons of Attack

>> Fourteen: Taking the Offensive

We have dealt with the six items of defensive armour listed by Paul in Ephesians 6:14–17: the girdle of truth, the breastplate of righteousness, the shoes of the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit. I pointed out that, with the exception of the sword, all these items are essentially for protection or self-defense. Even the sword can reach no farther than the arm of the person who wields it. In other words, there is nothing in this list of defensive equipment that will enable us to deal with Satan's strongholds as Paul describes them in 2 Corinthians 10:4 and 5, where he speaks about our obligation to cast down Satan's strongholds or fortresses.

Now we want to move from the defensive to the offensive. We want to deal with weapons of attack that will enable us to assail and cast down Satan's strongholds. It is important that we see our obligation to take the offensive, to move out and actively attack Satan's kingdom.

It is a fact of history and experience that no army ever won a war on the defensive.

In the early part of this century, someone asked a well-known French general, “In a war, which army wins?” The general replied, “The one which advances.”

That is probably an over-simplification, but at least it is true that we will never win a war by retreating or even by merely holding our ground. As long as Satan keeps the church on the defensive, his kingdom will never be overthrown. Therefore, we have an absolute obligation to move out from the defensive and from mere self-protection to an attack position.

When Jesus first unveiled His plan for the church, He envisioned it being on the offensive and attacking Satan’s strongholds. The first time the word “church” is used in the New Testament is in Matthew 16:18. Jesus is here speaking to Peter, and He says this:

¹⁸“You are Peter, a stone; and upon this rock I will build my church, and all the powers of hell shall not prevail against it.”

(TLB)

An alternative reading is “all the gates of hell shall not be too strong for it.” The word for hell, in Greek, is the word, *hades*. The root meaning of the word *hades* is “invisible, unseen.” So *hades*, or hell, is the unseen world of Satan’s kingdom.

Jesus pictures His church in the light of two primary activities: building and battling. These must always go together. It is no good doing battle if we do not build. On the other hand, we cannot build if we do not battle. So we must think always in terms of building the church and battling the forces of Satan.

Many people have interpreted these words of Jesus incorrectly. They have somehow assumed that Jesus pictured the church on the defensive, being besieged in a city by Satan’s forces. They have taken His promise to mean that Satan would not be able to batter

the gate of that city down before Jesus came and caught the church away. That is really a totally defensive concept of the church in the world but it is completely incorrect.

Jesus pictures the church on the offensive, attacking the gates of Satan. Jesus promises that Satan's gates will not hold out against the church and that Satan will not be able to keep the church out. It is not the church trying to keep Satan out; it is Satan failing to

<<
“Jesus pictures His church in the light of two primary activities: building and battling.”

keep the church out. Jesus promises us that, if we obey Him as our commander-in-chief, we will be able to move out, storm Satan's citadels, break through his gates, release his captives, and carry away his spoil. That is the church's assignment, and it is essentially offensive, not defensive.

The word “gate” has a great deal of meaning in Scripture. First of all, the gate is the place of counsel and rule. For instance, in Proverbs 31:23, it says of the husband of the ideal wife, the faithful wife:

²³Her husband is respected at the city gate, where he takes his seat among the elders of the land.

(NIV)

Notice the city gate was the place where the ruling council of elders sat and ruled and administered the city. So when the Scripture says that the gates of Satan will not prevail against the church, it means that Satan's councils will not prevail against the church but will be frustrated and brought to naught.

In attacking a city, the natural place to attack is the gates, because they are weaker than the walls. Isaiah 28:6 says:

⁶A strength to those who repel the onslaught at the gate.

(NAS)

The picture presented is the church making an onslaught on the gates of Satan's citadel and that the gates of Satan will not be able to keep the church out. So we must stop thinking on the defensive and start thinking on the offensive.

My experience is that most Christians have the attitude: "I wonder where the devil is going to strike next?" I suggest to you that the boot should be on the other foot. The devil should be wondering where the church is going to strike him next!

To continue with this theme of the church taking the offensive, I want to explain the scriptural basis for our doing so. It is found mainly in one verse, Colossians 2:15, which describes what God accomplished through the death of Christ on the cross on our behalf.

¹⁵When He had disarmed the rulers and authorities.

(NAS)

Now, the rulers and authorities are the same spiritual forces of Satan that are referred to in Ephesians 6:12. Through the cross, God disarmed those rulers and authorities. Have you ever thought that Satan has been left without armor? He has been stripped of his weapons. God, through the cross, disarmed the rulers and authorities. Then it says:

¹⁵...He made a public display of them, having triumphed over them through Him.

(Ephesians 6:15 NAS)

So God, through the cross, disarmed Satan's kingdom, He made a public display of the representatives of Satan's kingdom, and He triumphed over them in the cross.

A triumph is not so much winning a victory as it is the celebration of a victory that has already been won. It is a public demonstration that complete victory has been won.

On the cross, Jesus did not win the victory for Himself. He always had the victory. As our representative, He won the victory on our behalf. Thus His victory becomes our victory. 2 Corinthians 2:14 declares:

¹⁴But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

(NAS)

“Always” and “in every place” we are to represent Christ’s victory. God is going to demonstrate, publicly, the victory that Christ has won through us. That is the victory over Satan’s rulers and authorities or principalities and powers. This victory is to be worked out through us.

This is the final commission of Jesus, given to His disciples in Matthew 28:18–19:

¹⁸And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. [If Jesus has all authority, that leaves none for anybody else, except as He yields it.]

¹⁹“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit...”

(NAS)

Jesus said, “All authority has already been given to Me. You go, therefore. . .” What does the “therefore” mean? I understand it to mean, “You go and exercise, on My behalf, the authority that I have already won.” Our assignment is to administer the victory, demonstrate the triumph and exercise the authority that Jesus has won on our behalf. Authority is only effective when it

is exercised. If we do not exercise the authority that He has given to us, it remains ineffective.

The world can only see Christ's victory when we demonstrate it. Christ has won the victory but our assignment is to demonstrate the victory over Satan and his kingdom, which Jesus has already won and this we can only do when we move from the defensive to the offensive.

>> Fifteen: The Weapon of Prayer

In order that we may assail and cast down Satan's strongholds, God has provided us with appropriate spiritual weapons. 2 Corinthians 10:4 reads:

4. . .for the weapons of our warfare are not of the flesh [they are not carnal, physical, or material; they are not bombs, bullets, tanks or war planes], **but divinely powerful for the destruction of fortresses.**

(NAS)

Of course, that refers to Satan's fortresses. In other words, God has provided us with spiritual weapons. On the basis of much study and personal experience, I believe Scripture reveals four main spiritual weapons of attack. These are: prayer, praise, preaching, and testimony. We will consider first the weapon of prayer.

I must qualify this by saying that prayer is much more than a weapon. There are many different aspects to prayer, one being that prayer is a weapon of spiritual warfare. I believe it is the most powerful of all the weapons that God has committed to us.

In Ephesians 6:18, after Paul listed the six items of defensive armour, he said:

¹⁸And pray in the Spirit on all occasions with all kinds of prayers and requests.

(NIV)

At that point He moved from the defensive to the offensive. It is no accident that that comes immediately after the list of defensive armour. He mentions there the greatest of all weapons of attack, which is prayer.

Think of prayer as an intercontinental ballistic missile. This is a missile that is launched from one continent, directed by an advanced guidance system to a target in a completely different continent to destroy an assigned target. There is no limitation of time or distance in prayer. Prayer is like that intercontinental ballistic missile. With it, we can assail Satan's strongholds anywhere, even in the heavenlies.

>>

"There is no limitation of time or distance in prayer."

An example of a prayer of attack is related in Acts 12:1–6. The church had come under persecution by King Herod. James, one of the leaders, had already been executed by Herod. Now Peter was also arrested and was scheduled for execution shortly. This is the situation:

¹It was about this time that King Herod arrested some who belonged to the church, intending to persecute them.

²He had James, the brother of John, put to death with the sword.

³When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread.

⁴After arresting him, he put him in prison,

handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover. [He would not do it during the Passover because that would have been considered desecrating a holy period in the Jewish calendar.]

⁵So Peter was kept in prison, but the church was earnestly praying to God for him.

⁶The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance.

(NIV)

Peter was in the maximum security jail. Herod was so determined that no one rescue Peter that he actually had four squads of four soldiers each watching him night and day, four hours at a time. It is implied that one soldier was chained either to Peter's hands or feet. In the natural, any kind of rescue was totally impossible. The church, however, was earnestly praying.

A crisis adjusts our priorities. I do not know how earnestly the church had been in prayer, but suddenly James had been snatched from them. Now they saw the danger of Peter, their natural leader, being taken. That was motivation for earnest prayer. They were not only praying in the daytime, but the record indicates they were praying at night as well. It is important to notice that there are times when merely praying in the day will not be enough. Jesus said in Luke 18 that God would avenge His own elect who cried unto him day and night. There is an intensity in prayer that is sometimes needed to release God's intervention.

Jesus had given a promise to Peter in John 21:18–19:

¹⁸“I tell you the truth, when you were younger you dressed yourself and went where you wanted; but

when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.”

¹⁹Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!”

(NIV)

I wonder whether Peter was meditating on that promise in the prison. Jesus said, “when you are old. . .” At that time, Peter was not yet an old man. I suppose he must have reasoned something was going to happen to cause the word of Jesus to stand, and stand it did, but it took the prayer of the church to make it effective.

God answered the prayer of the church by sending an angel to deliver Peter. Acts 12:8–11 states:

⁸Then the angel said to him, “Put on your clothes and sandals.” And Peter did so. “Wrap your cloak around you and follow me,” the angel told him.

⁹Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision.

¹⁰They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked through the length of one street, suddenly the angel left him.

¹¹Then Peter came to himself and said, “Now I know without a doubt that the Lord sent his angel and rescued me from Herod’s clutches and from everything the Jewish people were anticipating.”

(NIV)

God answered the prayers of the church by supernatural intervention through an angel. However, the deliverance was only the first part of the result of their prayer. We must also see the second part, which was a judgment by an angel on the persecutor, King Herod. In Acts 12:19–23, we read:

¹⁹After Herod had a thorough search made for him and did not find him, he cross-examined the guards and ordered that they be executed. Then Herod went from Judea to Caesarea and stayed there a while.

²⁰He had been quarrelling with the people of Tyre and Sidon; they now joined together and sought an audience with him. Having secured the support of Blastus, a trusted personal servant of the king, they asked for peace, because they depended on the king's country for their food supply.

²¹On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people.

²²They shouted, "This is the voice of a god, not of a man." [In other words, they flattered Herod by calling him a god. Notice the result.]

²³Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died.

(NIV)

Let us examine how prayer works in that situation as a weapon of attack. Prayer broke through in the heavenlies and released the intervention of angels. We can compare it to the time in Daniel 10, when Daniel prayed and the angel came from heaven with the answer.

The final comment of Scripture is in Acts 12:24:

²⁴But the word of God continued to increase and spread.

(NIV)

This pictures the irresistible progress of God's Word, especially the promise that Jesus had given to Peter that he was to be an old man before he died. But it took prayer to enforce the promises of God's Word. This is what we must understand: The promises of God's Word are not a substitute for our prayer, they provoke our prayer, and it takes our prayers to make the promises of God's Word effective in our spirit. It also takes our prayer to release the intervention of angels on our behalf.

The Scripture says that angels are ministering spirits, sent forth for our benefit, but they do not come, as a rule, until we pray through. By our prayer we release that intervention of angels which is God's answer. Bear in mind that prayer breaks through Satan's kingdom in the heavenlies and releases divine angelic intervention.

>> Sixteen: The Weapon of Praise

The next great weapon of attack that follows logically after prayer is praise. In a sense, you could consider praise one type of prayer. In the Bible, praise is frequently related to God's awesomeness or fearfulness. Praise calls forth God's supernatural intervention and is also the appropriate response to that intervention. In Exodus 15:10–11 is found the song that Moses and Israel sang after their deliverance from Egypt and after Pharaoh's army had been destroyed by the waters of the Red Sea.

¹⁰“Thou didst blow with Thy wind, the sea covered them; They sank like lead in the mighty waters.

¹¹“Who is like Thee among the gods, O Lord? Who is like Thee, majestic in holiness, Awesome in praises, working wonders?”

(NAS)

Note the phrase “Awesome in praises.” Praise reveals and calls forth God’s awesomeness, His fearfulness, especially against the enemies of God’s people.

Psalm 22:23 declares:

²³You who fear the Lord, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel.

(NAS)

Praise is the appropriate response by God’s people to His awesomeness, to His fearful acts of war and vengeance on their behalf.

Psalm 8:2 says:

²From the mouth of infants and nursing babes Thou hast established strength, Because of Thine adversaries, To make the enemy and the revengeful cease.

(NAS)

We see here that God has provided strength for His people against their enemies. Two words are used for the enemy. First, “adversaries,” in the plural. I believe this means Satan’s kingdom, in general. These are the principalities and powers, the rulers and authorities that are spoken of in Ephesians 6:12. The second word is “enemy,” in the singular. I believe that refers to Satan himself.

God has provided His people strength to deal with this entire kingdom. The nature of the strength that God has provided is more fully revealed in Matthew 21:15–16. Jesus was in the temple performing miracles and the little children were running to and fro crying, “Hosannah!” The religious leaders asked Jesus to silence the children.

¹⁵But when the chief priests and the scribes saw the wonderful things that He had done, and the

children who were crying out in the temple and saying, “Hosanna to the Son of David,” they became indignant,

¹⁶and said to Him, “Do You hear what these are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babes Thou has prepared praise for Thyself?’ ”

(NAS)

Jesus answered them by quoting Psalm 8:2, but He changed the quotation just a little. He gave us, as it were, His own comment. The psalmist said, “Out of the mouth of infants and nursing babes Thou hast established strength.” Jesus said, “. . . Thou hast prepared praise.” So this reveals that the strength of God’s people is praise. Praise is our great source of strength.

Notice certain other things about this revelation. First, in each case it says, “Out of the mouth.” The mouth is the primary channel for releasing our spiritual weapons against Satan’s kingdom. Second, it speaks of “infants and babes.” This means those who have no natural strength of their own, who must rely on God’s strength.

²⁵At that time Jesus answered and said, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes.”

(Matthew 11:25 NAS)

He was talking about His own disciples. “Babes” are not necessarily those who are just newly born in the natural, but they are those who have no natural strength of their own and must depend totally on God’s strength.

The purpose of the use of praise as a weapon is to silence

Satan. This lines up with Revelation 12:10. This is a vision that is yet to be fulfilled, but which tells us a great deal about Satan's activity at this time.

**¹⁰And I heard a loud voice in heaven, saying,
¹¹“Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.”**

(NAS)

This tells us that Satan's primary activity and main weapon against us is accusations. He is accusing us continually before God, both day and night. It occurs to me that if Satan is busy day and night, we cannot afford to be busy only in the daytime. We must meet him day and night.

Satan accuses us to make us feel guilty. This is his main weapon against us.

You might say, “Well, why doesn't God silence Satan?” Simply, because God has given us the means to silence Satan and He is not going to do it for us. The means to do that is praise “out of the mouth of babes and nursing infants.” It is praise that ascends through the heavenlies, reaches the throne of God, and silences Satan's accusations against us.

Revelation 16:13–14 is prophetic. I will not attempt to explain how it will be worked out in history, but I want to point out an important principle. John says:

**¹³And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs;
¹⁴for they are spirits of demons, performing signs, which go out to the kings of the world, to gather**

**them together for the war of the great day of God,
the Almighty.**

(NAS)

The point I want to make here is that unclean satanic spirits also operate through the mouth. Praise that silences Satan comes out of the mouths of God's people. Satanic spiritual forces are released through the mouths of those who are on Satan's side. Out of the mouth of the dragon, the beast, and the false prophet came unclean spirits. In a certain sense, this indicates that the side which uses its mouth most effectively will win this spiritual war. If we do not learn to use our mouths, we cannot win the war.

The unclean spirits are also compared to frogs. It is interesting to note that frogs only make a noise at night and their noise is a ceaseless, repetitive croaking which goes on all through the hours of darkness. I believe that is a very vivid picture of something with which we are familiar in contemporary civilization—propaganda. Propaganda is often a satanic instrument to promote false ideologies, false political purposes, or false and evil rulers. One of the great ways to deal with these forces is praise that comes out of the mouth of God's people.

Another example of the power of praise is from Psalm 149:6–9:

**⁶May the praise of God be in their mouths and a
double-edged sword in their hands,
⁷to inflict vengeance on the nations and punish-
ment on the peoples,
⁸to bind their kings with fetters, their nobles with
shackles of iron,
⁹to carry out the sentence written against them.
This is the glory of all his saints.**

(NIV)

This speaks of something that all God's saints can do through praise. However, that praise is accompanied by a two-edged sword,

which is God's Word. In other words, God's Word and praise must go together. Combined with God's Word, praise becomes an instrument of judgment on kings and nations. The kings and nobles referred to are Satan's angelic princes and kings of the unseen world. To us, God's believing people, is committed the authority to administer on them the written sentence. In other words, we minister on them God's revealed judgment and this privilege is granted to all God's saints.

In 1 Corinthians 6:2–3, Paul says to Christians:

²Do you not know that the saints will judge the world?

³Do you not know that we will judge angels?

(NIV)

We have the authority committed to us, through God's Word and through the weapon of praise, to administer God's judgment on angels, rulers, kings, peoples and nations. That implies tremendous power and authority.

>> **Seventeen:** The Weapon of Preaching

This weapon of attack is related even more directly and specifically to God's Word. It is solely and exclusively the preaching of God's Word. It in no way applies to the preaching of other things, such as human philosophy, political ideologies, or even elaborate theology.

We begin with the solemn charge of Paul to Timothy in 2 Timothy 4:1–4.

¹In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

²Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.

³For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great

number of teachers to say what their itching ears want to hear.

⁴They will turn their ears away from the truth and turn aside to myths.

(NIV)

I want to point out certain important things. First, the solemnity of the charge. It is given in the presence of God and Christ Jesus, in the light of the fact that Christ will judge the living and the dead and in view of His appearing in His kingdom. It is one of the most solemn charges ever given to a servant of God.

Second, the charge is to preach the Word. It implies the accountability of the preacher for what he preaches. The reference to the fact that Jesus will judge the living and the dead indicates the preacher will answer to the Lord for the messages he preaches.

It is a warning not to accommodate the desires of self-pleasing rebels who do not want to hear the truth and will look for preachers that will preach the kind of thing they want to hear. There is a warning that not all will receive the truth. Nevertheless, in spite of opposition and criticism, the charge is to preach the Word of God.

Scripture has much to say about the effectiveness of God's Word. In Isaiah 55:11, God says:

¹¹“ . . .so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

(NIV)

Again, in Jeremiah 23:29, God says:

²⁹“Is not my word like a fire,” declares the Lord, “and like a hammer that breaks a rock in pieces?”

(NIV)

Then, in Hebrews 4:12, it states:

¹²The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

(NIV)

There is tremendous power in the preached Word of God. Its results are guaranteed. It will not return empty. It will accomplish God's pleasure. It is a hammer that will break in pieces every rock that opposes the purposes of God. It is like a sharp sword that pierces to the innermost recesses of the human personality and lays bare the secrets of men's hearts and minds.

Acts 19:8–10 is an example of this power of the preached Word of God from the ministry of Paul in Ephesus:

⁸Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.

⁹But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus.

¹⁰This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

(NIV)

There are three adjectives that describe this preaching of Paul: intense, continuous, and extensive. Daily, for two years, he taught the Word of God. It was extensive in the sense that his teaching reached out to the whole of the large province of Asia. We often fail to realize that Paul spent over two years in the city of Ephesus, every day preaching the Word of God.

The results are rather like throwing a stone into a pond and then watching the ripples go out from the place where the stone fell, extending wider and wider in every direction until they reach the margin of the pond. The first result was supernatural attestation. The Scripture says that God will confirm His Word. He does not confirm human theories or philosophy, or even denominational tags. He will, however, confirm His Word. So He did for Paul. Acts 19:11–12 says:

¹¹God did extraordinary miracles through Paul.
(*NIV*)

I love that word “extraordinary miracles.” Do you know what that implies? That some miracles were ordinary but the ones that happened here in Ephesus were extraordinary.

I have asked myself this question: “In how many of our churches today do we have even ordinary miracles, let alone extraordinary miracles?” These extraordinary miracles are then described:

¹²Handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.
(*NIV*)

I can testify from personal experience that I have seen miracles like that happen in my time. This practice is not out of date. The key factor is preaching the Word of God.

The first result of Paul’s preaching in Ephesus was supernatural attestation to his message by miracles. The second result is evil spirits being driven out into the open. Acts 19:13–16 says:

¹³Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, “In the

name of Jesus whom Paul preaches, I command you to come out.”

¹⁴Seven sons of Sceva, a Jewish chief priest, were doing this.

¹⁵The evil spirit answered them, “Jesus I know and Paul I know about, but who are you?”

¹⁶Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.

(NIV)

One of the important things in the ministry is to bring Satan’s secret agents out into the open. Demons, or evil spirits, are Satan’s secret agents. It represents a great stage of progress in the ministry of God’s Word when these evil spirits are brought right out into the open. That is what happened here. I am impressed by what the evil spirit said: “Jesus I acknowledge, Paul I know about.” To me, that is a kind of back-handed compliment when the representatives of Satan can say about a preacher, “I know about him; he is achieving something.”

The third result of Paul’s preaching was the occult domination over an entire city was broken, as described in Acts 19:17–19:

¹⁷When this [the incident of the man with the evil spirit] became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor.

¹⁸Many of those who believed now came and openly confessed their evil deeds.

¹⁹A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas.

(NIV)

You see, a lot of people were believers but they had been dabbling in the occult, a situation that is similar in the church today. They had one foot in God's kingdom, one foot in Satan's camp. But when they saw this fearful demonstration of the reality of Satan's power, they decided to commit themselves totally to God and turn their back on Satan. As evidence of this, they brought the books or the scrolls, which contained the occult knowledge, magic, and sorcery. All these books were publicly burned in the city of Ephesus.

>>

"The power behind all this was the Word of the Lord."

The value of the books were fifty thousand drachmas. A drachma, at that time, was about a day's wages for a working man. If you estimate a day's wages in the United States at about \$30, fifty thousand drachmas corresponds to \$1,500,000. That is a large sum of money. The same thing needs to happen in almost every major city of the United States today.

Let us look at the Scripture's explanation of all this in Acts 19:20:

²⁰In this way the word of the Lord spread widely and grew in power.

(NIV)

The power behind all this was the Word of the Lord. Paul's ministry of the Word for over two years produced dramatic, powerful results. Satan's kingdom in that area was rocked to its foundations, his fortresses were overthrown.

Acts 20:20 and following is Paul's own account of his ministry in Ephesus:

²⁰You know that I have not hesitated to preach anything that would be helpful to you. . .

²⁶Therefore, I declare to you today that I am innocent of the blood of all men.

²⁷For I have not hesitated to proclaim to you the whole will of God.

(NIV)

Paul summed up his ministry as one having no reservation and no compromise. That is the kind of preaching of the Word of God that accomplishes similar effects. We need that type of preaching today.

>> Eighteen: The Weapon of Testimony

We need to begin by distinguishing between testimony and preaching. Preaching is presenting the truths of God's Word directly, but testimony is "witnessing" or "being a witness." Testimony is speaking from personal experience about incidents that relate to the Word of God and confirm the truth of God's Word. For instance, if we are preaching a message on healing, we preach the principles on which God heals and we offer His promises of healing. But if we are testifying about healing, we speak about an incident in which we experienced God healing us. So testimony and preaching are both related to the Word of God but they approach it from different angles.

Testimony is basic to Jesus' strategy of reaching the whole world with the gospel. He unveiled this strategy in His closing words on earth as He stood on the Mount of Olives with His disciples, about to leave them, as found in Acts 1:8:

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (NIV)

We notice, first, that to be effective witnesses for Jesus, we need supernatural power. Our testimony is supernatural. It needs to be backed and enforced by supernatural power, the power of the Holy Spirit. Jesus did not permit His disciples to go out and begin testifying until they had been endued with that power on the Day of Pentecost.

Second, Jesus did not say, “You will witness,” which is what a lot of religious people say today. He said, “You will be witnesses. . .” In other words, it is not just the words we speak or the tracts

<<

“The Bible indicates that the same weapon will ultimately cast down even Satan’s kingdom in the heavenlies.”

that we hand out, but our total life is to be a witness to Jesus and the truth of the gospel.

Third, Jesus envisaged an ever-extending circle. He said start where you are in Jerusalem. Go and tell people. Let them believe and let them be filled with the Holy Spirit. Then let them go and tell other people. In turn, let them believe, be filled with the Holy Spirit, and go and tell others. He said it will start in Jerusalem, move out to Judea, then to Samaria, and will not cease until it reaches the outermost part of the earth.

Those were the last words Jesus spoke on earth. His mind and His heart were in the uttermost part of the earth. He would never be satisfied until that had been reached. His basic strategy for reaching it was for all God’s people to become witnesses, witnessing to and winning others. Those, in turn, were to witness and win until, like the expanding ripples from stones cast into a pond, they reached the uttermost part of the earth.

Looking back on history, when God’s people applied this strategy, it worked. Within three hundred years, it had conquered the Roman Empire. I believe that great basic spiritual force that overthrew the pagan Roman Empire was the testimony of thousands and thousands of Christian believers from different backgrounds,

races, social levels, and religious persuasions. They all said, “Jesus changed my life!” The impact of this ultimately broke down that stern, strong, cruel empire of Rome.

The Bible indicates that the same weapon will ultimately cast down even Satan’s kingdom in the heavenlies. This can be seen in prophetic preview in Revelation 12:7–11. These verses describe a great conflict which will span both heaven and earth at the close of this age between angels and men.

⁷And there was war in heaven. [I believe that is still in the future.] Michael and his angels fought against the dragon, and the dragon and his angels fought back.

⁸But he was not strong enough, and they lost their place in heaven.

⁹The great dragon was hurled down—that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

¹⁰Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.” (NIV)

The “accuser of the brothers” is Satan. This describes how he has been hurled down from his kingdom in the heavenlies. Then it describes how the believers overcame Satan. Notice it is a direct, person-to-person conflict.

¹¹“They [the believers] overcame him [Satan] by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.” (NIV)

Their main weapon is in that word “testimony.” It is their testimony that will ultimately shake down the whole kingdom of Satan. I believe their testimony centers in two things: the Word of God and the blood of Jesus. Their testimony released the power that is in the Word and the blood.

We can apply this in a simple, practical way to ourselves. **We overcome Satan when we testify personally to what the Word of God says the blood of Jesus does for us.** You can see the importance of bearing personal testimony to the Word and to the blood.

There are various ways we can do that. One appointed way is the Lord’s Supper or the Eucharist. Sometimes we do not see it in this light, but this is a continuing testimony of our faith in the Word and the blood. Speaking about the Lord’s Supper, Paul said in 1 Corinthians 11:26:

²⁶For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

(NIV)

We know the cup represents the blood of the Lord, so in taking the Lord’s Supper, we are continually testifying, proclaiming the death and resurrection of Jesus Christ.

In order to testify effectively to what the Word of God says about the blood of Jesus, we must be familiar with what the Word of God actually tells us about the blood of Jesus. There are five extremely important provisions revealed in God’s Word that come to us through the blood of Jesus.

First, we find in Ephesians 1:7:

⁷In him [Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace... *(NIV)*

That tells us two things that are provided for us through the

blood of Jesus. First is redemption (we are redeemed). Second is forgiveness (we are forgiven), as shown in 1 John 1:7:

⁷...but if we walk in the light as He himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

(NAS)

Third, the blood cleanses us continually. Through the blood, we have available to us continual spiritual cleansing. Romans 5:9 states:

⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. *(NAS)*

Fourth, we are justified. That means we are made righteous. The best description I ever heard of “justified” is: Justified, just-as-if-I’d never sinned, because I have been made righteous with a righteousness that knows no sin, which is the righteousness of Christ.

Hebrews 13:12 declares:

¹²Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. *(NAS)*

Fifth, the Bible tells us that we can be sanctified through the blood of Jesus. “To sanctify” means to make holy, or to set apart to God.

These are the five great provisions of the blood of Jesus revealed by the Word of God:

First, we are redeemed;

Second, we are forgiven;

Third, we are cleansed;

Fourth, we are justified (made righteous);

Fifth, we are sanctified (made holy).

These provisions only become fully effective in our lives when

we testify to them personally. We must be bold enough to state our convictions. We must say it like this:

Through the blood of Jesus, I am redeemed out of the hand of Satan. Through the blood of Jesus, all my sins are forgiven. The blood of Jesus cleanses me from all sins. Through the blood of Jesus, I am justified, made righteous, just-as-if-I'd never sinned. Through the blood of Jesus, I am sanctified, made holy, set apart to God. I am no longer in Satan's territory.

Meditate on those five provisions of the blood of Jesus: redemption, forgiveness, cleansing, justification, sanctification. Then grasp the fact that they become effectually yours when you testify to them personally. By testifying to them personally, we overcome Satan “by the blood of the Lamb and by the word of our testimony.”

To be effective in spiritual warfare, we must continually take the offensive with the weapons God has provided for us. It is not sufficient to merely defend ourselves and wait for the Lord to deliver us. We are an army of conquerors, and the nations of the world are ripe for a people who will conquer them with the Gospel of the Kingdom.

Personal Study

Now, please turn to **Appendix A** (page 446) for study questions related to *Spiritual Warfare*. The answers to these questions are located in Appendix B (page 454).

>> Self Study Bible Course

Updated Expanded Edition

*“Do your best to present
yourself to God as one approved,
a workman who does not need to be ashamed
and who correctly handles the word of truth.”*

- 2 Timothy 2:15 (NIV)

>> Introduction

Instructions To The Student

Read these instructions before answering any questions!

PURPOSE OF THIS BIBLE COURSE

This self-study course has four main aims:

1. To provide a foundation of Bible knowledge on which to build a strong Christian life.
2. To give you practice in searching the Scriptures and finding God's promises.
3. To train you in analyzing Scripture to find out for yourself its correct meaning.
4. To form in you the habit of accepting spiritual things only if they can be proven in the Bible.

SYSTEM OF BIBLE REFERENCES

The translation of the Bible used throughout this course is the New King James Version. The wording in your version may be slightly different. However, the truths taught in this course are equally clear in any reliable version.

To find each book in the Bible and their abbreviated names, look on page 262. Passages of Scripture are given as follows: first, the name of the book; second, the chapter; third, the verse. For example, Rom. 3:23 is Romans, chapter 3, verse 23.

WORD DEFINITIONS

A glossary is included on page 432. This gives a simple definition to some more difficult words you will encounter in this study. Look at the glossary when you do not know what a word means. Words included in the glossary have an asterisk (*) beside them.

HOW TO DO THE STUDIES

At the start of each study there is a paragraph, headed “Introduction.” This gives a brief summary of the main teaching that follows. Always read through the introduction carefully before attempting to answer the questions.

In the first lesson (Study 1: The Bible: The Word of God) there are twenty-four questions. After each question, there are references to one or more Scriptures. Write your answer on the line(s) following each question. Follow these steps:

1. Read the question carefully.
2. Find the Scripture and read it carefully until you find the answer to that question. You may need to read the verses before and after the one given to get the full meaning.
3. Write in simple language the answer you have found.

Sometimes the answer to one question is divided up into two or more parts. In such cases, the spaces for each part of the answer are numbered.

Here are the first two questions from Study 1 with the correct answers written in as an example.

1. What name did Jesus give to Scripture? (John 10:35)

The Word of God

2. What did Jesus say about the Scripture that shows its authority? (John 10:35)

It cannot be broken

Look up John 10:35 to see if these answers are correct.

MEMORY WORK

At the beginning of each study, there is memory work. You must learn each passage by heart and write it on a memory card.

Carry your memory cards with you wherever you go. Whenever you have a spare moment, review your memory verses. Regular review is the secret of successful memory work. In this way, you will learn the Word by heart. God's Word will give you guidance, strength, spiritual food, victory over the Devil, and seed to sow into the hearts of others.

PROCEDURE FOR WORKING THROUGH THE COURSE

Write in your answer to every question in Study 1, and then—with your Bible closed—write out the memory work in the space provided at the end. Then turn the page to Correct Answers so you can check your work. If your answer does not agree with the correct answer, read the question and the Scripture again until you understand the reason for the correct answer.

On the page after Correct Answers, you will find notes on the correct answers. Read through these notes, and look up the Scriptures that are given.

Finally, mark yourself with the points that you deserve for each answer. If an answer is valued at more than one point, do

not allow yourself the full number of points unless your answer is as complete as the correct answer. Remember that the marks for the memory work are important!

Add up your marks for Study 1, and check this total by the standards given at the bottom of the correct answers: 50 percent or higher is “Pass”; 70 percent or higher is “Very Good”; 80 percent or higher is “Excellent.”

The method for doing studies 18 and 20 is slightly different but is clearly explained at the beginning of the studies.

Remember! Never turn over to the correct answers for any study until you have first written in your own answer to every question in that study—including the memory work!

When you have completed the last study, turn to the page headed “Marks for the Course” (page 430). Write in your marks for each study in the space provided, add them up, and discover your achievement for the course as a whole.

FINAL PERSONAL ADVICE

1. Begin each study with prayer, asking God to guide you and give you understanding.
2. Do not rush. Do not try to accomplish the whole study at one sitting. Read through each passage of Scripture several times until you are sure of its meaning. It will often be helpful to read several verses before or after the Scripture verse given in order to grasp its full meaning.
3. Write neatly and clearly. Do not make your answers longer than necessary. Use a well sharpened pencil or a ball point pen.
4. Pay special attention to the memory work.
5. Pray daily that God may help you to apply in your own life the truths that you are learning.

KEY TO ABBREVIATED NAMES OF BIBLE BOOKS

BOOKS OF THE OLD TESTAMENT

I. THE LAW

Genesis..... Gen.
Exodus..... Ex.
Leviticus..... Lev.
Numbers..... Num.
Deuteronomy..... Deut.

II. HISTORY

Joshua..... Josh.
Judges..... Jud.
Ruth..... Ruth
1 Samuel..... 1 Sam.
2 Samuel..... 2 Sam.
1 Kings..... 1 Kin.
2 Kings..... 2 Kin.
1 Chronicles..... 1 Chron.
2 Chronicles..... 2 Chron.
Ezra..... Ezra
Nehemiah..... Neh.
Esther..... Est.

III. POETICAL BOOKS

Job..... Job
Psalms..... Ps.
Proverbs..... Prov.
Ecclesiastes..... Ecc.
Song of Solomon... Song

IV. MAJOR PROPHETS

Isaiah..... Is.
Jeremiah..... Jer.
Lamentations..... Lam
Ezekiel..... Ezek.
Daniel..... Dan.

V. MINOR PROPHETS

Hosea..... Hos.
Joel..... Joel
Amos..... Am.
Obadiah..... Ob.
Jonah..... Jon.
Micah..... Mic.
Nahum..... Nah.
Habbakuk..... Hab.
Zephaniah..... Zeph.
Haggai..... Hag.
Zechariah..... Zec.
Malachi..... Mal.

BOOKS OF THE NEW TESTAMENT

I. GOSPELS

Matthew..... Matt.
Mark..... Mark
Luke..... Luke
John..... John

II. HISTORY

Acts..... Acts

III. PAULINE EPISTLES

Romans..... Rom.
1 Corinthians..... 1 Cor.
2 Corinthians..... 2 Cor.
Galatians..... Gal.
Ephesians..... Eph.
Philippians..... Phil.
Colossians..... Col.
1 Thessalonians..... 1 Thess.
2 Thessalonians..... 2 Thess.
1 Timothy..... 1 Tim.
2 Timothy..... 2 Tim.
Titus..... Tit.
Philemon..... Philem.
Hebrews..... Heb.

IV. GENERAL EPISTLES

James..... Jam.
1 Peter..... 1 Pet.
2 Peter..... 2 Pet.
1 John..... 1 John
2 John..... 2 John
3 John..... 3 John
Jude..... Jude

V. PROPHECY

Revelation..... Rev.

(Note that “John” stands for the Gospel of John, but “1 John” for the First Epistle of John, and so on.)

STUDY ONE

>> The Bible: The Word of God

INTRODUCTION:

The Bible is God's own Word. It is God's great gift to all people everywhere. God gave this gift to help us out of our sin and misery and darkness.

The Bible is not an ordinary book. Every word is true. It is filled with God's own power and authority. The men who wrote it were inspired by the Holy Spirit. God moved them to write exactly the truth as He gave it to them.

We should read our Bibles as if it was God Himself speaking to us—directly and personally. By His Word, God will give us many good things:

- Light
- Understanding
- Spiritual food
- Physical health

The words of the Bible have the power to:

- Cleanse us
- Sanctify* us (set us apart to God)
- Build us up
- Make us sharers in God's own nature
- Give us power and wisdom to overcome the Devil

Memory Work: 2 Timothy 3:16–17

Check here after memorizing the verse.

Study Questions

1. What name did Jesus give to the Scripture? (John 10:35)
.....
2. What did Jesus say about the Scripture that shows its authority?
(John 10:35).....
.....
3. List two things that David tells us about God's Word.
(1) (Ps. 119:89).....
(2) (Ps. 119:160).....
4. How were the Scriptures originally given?
(1) (2 Tim. 3:16).....
(2) (2 Pet. 1:20–21).....
5. What kind of seed must a person receive into his heart in order
to be born again and have eternal* life? (1 Peter 1:23).....
.....
6. List four things for which the Scriptures are profitable to a
Christian. (2 Tim. 3:16)
(1)..... (2).....
(3)..... (4).....
7. What is the final result in a Christian who studies and obeys
God's Word? (2 Tim. 3:17).....
.....
8. What spiritual food has God provided for His children?
(1 Peter 2:2) (Matt. 4:4).....
.....
9. How important were God's words to Job? (Job 23:12).....
.....
10. When Jeremiah fed on God's Word, what did it become to
him? (Jer. 15:16).....
.....

11. How can a young Christian person lead a clean life?
(Ps. 119:9).....
.....
12. Why should a Christian hide (store up) God’s Word in his heart? (Ps. 119:11).....
.....
13. What two results does God’s Word produce in “young men” when it lives in them? (1 John 2:14)
(1).....
(2).....
14. How did Jesus answer the Devil each time He was tempted? (Matt. 4:4, 7, 10).....
.....
15. What is the sword that God has given to Christians as part of their spiritual armor? (Eph. 6:17).....
.....
16. What two descriptions does Psalm 119 use to show how God’s Word helps Christians walk in this world? (Ps. 119:105)
(1).....
(2).....
17. What two things does God’s Word give to the mind of a Christian? (Ps. 119:130)
(1).....
(2).....
18. What does God’s Word provide for the body of a Christian who studies it carefully? (Prov. 4:20–22)
.....
19. When God’s people were sick and in need, what did God send to heal and deliver* them? (Ps. 107:20).....
.....

20. List four things from the following verses that God's Word does for His people.

(1) (John 15:3) (Eph. 5:26).....

(2) (John 17:17).....

(3) (Acts 20:32).....

(4) (Acts 20:32).....

21. How does a Christian prove his love for Christ Jesus?

(John 14:21).....

.....

22. Whom did Jesus call His mother and His brothers?

(Luke 8:21).....

.....

23. How is God's love made perfect in a Christian? (1 John 2:5)

.....

24. What two results follow in our lives when we claim the promises of God's Word? (2 Peter 1:4)

(1).....

(2).....

Memory Work: 2 Timothy 3:16–17

Write out these verses from memory.

.....

.....

.....

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY ONE

Question	Answer	Points
1	The Word of God	1
2	It cannot be broken	1
3	(1) It is settled forever in heaven (2) In its entirety it is truth	1 1
4	(1) By inspiration of God (2) Holy men of God spoke as they were moved by the Holy Spirit	1 2
5	The incorruptible (pure) seed of the word of God	2
6	(1) Doctrine (2) Reproof (Rebuke) (3) Correction (4) Instruction in righteousness*	1 1 1 1
7	He is made perfect (complete) and thoroughly equipped for every good work	2
8	The Word of God	1
9	More than his necessary food	1
10	The joy and rejoicing of his heart	1
11	By taking heed according to God's Word	2
12	That he may not sin against God	1
13	(1) It makes them strong (2) They overcome the wicked one (the Devil)	1 1
14	He answered from the written Word of God	1
15	The Word of God	1
16	(1) It is a lamp to their feet (2) It is a light to their path	1 1
17	(1) Light (2) Understanding	1 1

Question	Answer	Points
18	Health to all his flesh	1
19	He (God) sent His Word	1
20	(1) It cleanses them (washes, like clean water) (2) It sanctifies* them (3) It builds them up (teaches) (4) It gives them an inheritance	1 1 1 1
21	He has Christ's commandments and keeps them	2
22	Those who hear the Word of God and do it	1
23	By keeping God's Word	1
24	(1) We are made partakers (sharers) of the divine nature (2) We escape the corruption of this world	1 1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. **8**

(1 point off for each mistake in a verse. If there are more than 3 mistakes, do not mark any points for that verse.)

Total **49**

25 correct answers = 50%

34 correct answers = 70%

39 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY ONE

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–2. Jesus accepted the Old Testament Scriptures. He accepted them without question. He accepted their authority as the inspired Word of God. He based all His teaching on these Scriptures. Jesus spent His entire life obeying these Scriptures and fulfilling them.

3. God’s Word begins in heaven. This Word was given through men. God Himself is the source.

4. (1) “*By inspiration of God*” (2 Tim. 3:16) means “God inbreathed.” The words breath and spirit are the same in both Hebrew and Greek. (For a full study of the inspiration and authority of the Bible, see *The Spirit-filled Believer’s Handbook, Part I, Foundation for Faith.*)

5. How does the “incorruptible seed” of God’s Word work in us? The seed is received by faith* in the heart. Then it starts growing there by the Holy Spirit. Finally it brings forth divine, eternal*, incorruptible life. Incorruptible* means it cannot go bad.

6–8. Note: “*all scripture*” (2 Tim. 3:16), “*every word*” (Matt. 4:4). To fully learn the Scriptures, a Christian must study the whole Bible and apply the teachings.

8–10. God’s Word provides food for every stage of spiritual development: (1) “*Milk*” for newborn babes (1 Peter 2:2); (2) “*Bread*” for those growing up (Matt. 4:4); (3) “*Solid food*” (full diet) for those who are “of full age,” or spiritually mature (Heb. 5:12–14).

11. We should apply the teaching of God’s Word to every part of our life.

12. Someone has said: “Either God’s Word will keep you

from sin, or sin will keep you from God's Word."

13–15. In Eph. 6:13–17, Paul listed six items of spiritual armor that give the Christian complete protection. But only one of them is a weapon of attack, "*the sword of the Spirit*" (v. 17). It is the responsibility of each believer to "*take*" (v. 17) this sword—which is God's Word

16. Look up 1 John 1:7: "*If we walk in the light...*" "*The light*" by which we must walk is God's Word, which enables us to truly see as we walk.

17–19. God's Word provides for the spirit, mind, and body of the Christian.

20. (4) Only through God's Word do we come to know (a) what is our rightful inheritance in Christ, and (b) how to obtain that inheritance.

21–23. "The keeping of God's Word distinguishes you as a disciple of Christ..."

Your attitude toward God's Word is your attitude toward God Himself. You do not love God more than you love His Word. You do not obey God more than you obey His Word. You do not honor God more than you honor His Word. You do not have more room in your heart and life for God than you have for His Word" (*Foundations for Christian Living*, Chapter 2, Foundation for Faith, Chapter 2.)

24. When we believe and obey God's Word, God's own nature fills our hearts and lives and replaces the old, corrupt Adamic* nature.

STUDY TWO

>> God's Plan of Salvation (Part 1)

INTRODUCTION:

Sin is an attitude. It is a rebel attitude inside each of us. It rebels against God. Sin turns into outward acts that create distance between us and God. We are all sinners in this way. Our sinful lives rob God of the glory He wants and He deserves.

Sin has three results or penalties:

1. Death inside, in our spirit
2. Death of our bodies
3. Being locked up and tortured in a dark place away from God forever

Jesus came to save us from our sins. Jesus Himself never sinned. But He took our sins upon Himself. He died in our place, and He rose again from the dead. Jesus did this so that we might be forgiven and live forever with Him.

Memory Work: Romans 6:23

Check here after memorizing this verse.
(Review verses from prior lessons daily.)

Study Questions

A. SIN AND ITS CONSEQUENCES

1. Who created all things? (Rev. 4:11).....
.....
2. Write down three things that God is worthy to receive.
(Rev. 4:11)
(1)..... (2).....
(3).....
3. How many people have sinned? (Rom. 3:23).....
.....
4. What were the first two sins that men committed? (Rom. 1:21)
(1).....
(2).....
5. What were the results of this? (Rom. 1:21)
(1) In man's mind?
(2) In man's heart?
6. Write down two facts about the human heart. (Jer. 17:9)
(1).....
(2).....
7. Who alone knows the truth about the human heart? (Jer. 17:10)
(Luke 16:15).....
.....
8. Write down thirteen evil things that come out of the human
heart. (Mark 7:21–22)
(1)..... (2).....
(3)..... (4).....
(5)..... (6).....
(7)..... (8).....
(9)..... (10).....

- (11)..... (12).....
 (13).....
9. If we are able to do something good, and we do not do it, what does God call that? (James 4:17).....

10. If we say we have no sin, what are we doing to ourselves? (1 John 1:8).....

11. If we say that we have not sinned, what are we doing to God? (1 John 1:10).....

12. What penalty has sin brought upon all men? (Rom. 5:12; 6:23) (James 1:15).....

13. What is the final end of all who do not repent* of their sins? (Matt. 25:41) (Rev. 20:12–15)

14. Write down eight kinds of people who will go to the lake of fire. (Rev. 21:8)
- (1)..... (2).....
 (3)..... (4).....
 (5)..... (6).....
 (7)..... (8).....

B. THE PURPOSE OF JESUS' DEATH AND RESURRECTION*

15. For what purpose did Jesus come into the world? (1 Tim. 1:15).....

16. Whom did Jesus call, and whom did He receive? (Matt. 9:13)
 (Luke 15:2).....

17. Did Jesus Himself commit any sins? (Heb. 4:15) (1 Peter 2:22)

18. What did Jesus bear for us on the cross? (1 Peter 2:24)

19. For what purpose did Jesus die on the cross? (1 Peter 3:18)

20. What three facts about Jesus did Paul teach as the gospel?
 (1 Cor. 15:3–4)
 (1).....
 (2).....
 (3).....
21. Seeing that Jesus is now alive forever, what is He able to do for
 those who come to Him? (Heb. 7:25).....

22. Write down three things now offered to all men in the name
 of Jesus. (Luke 24:47) (Acts 4:12)
 (1)..... (2).....
 (3).....

Memory Work: Romans 6:23
 Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
 COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY TWO

Question	Answer	Points
1	God (the Lord)	1
2	(1) Glory (2) Honor (3) Power	1 1 1
3	All have sinned and fall short of the glory of God	1
4	(1) They did not glorify* God (2) They were not thankful	1 1
5	(1) They became futile (untrue) in their thoughts (2) Their foolish hearts were darkened	1 1
6	(1) It is deceitful (rotten) above all things (2) It is desperately (seriously) wicked	1 1
7	The Lord (God)	2
8	(1) Evil thoughts (2) Adulteries (immoral sex) (3) Fornications (perverted sex) (4) Murders (5) Thefts (6) Covetousness (greed) (7) Wickedness (8) Deceit (cheating) (9) Lewdness (lust) (10) An evil eye (envy) (11) Blasphemy* (cursing) (12) Pride (13) Foolishness	1 1 1 1 1 1 1 1 1 1 1 1 1 1
9	God calls that sin	1
10	We deceive (fool) ourselves	1
11	We make God a liar	1

Question	Answer	Points
12	Death	1
13	Everlasting fire, the lake of fire, the second death	1
14	(1) The cowardly (fearful) (2) The unbelieving (3) The abominable (hateful) (4) Murderers (5) The sexually immoral (6) Sorcerers (witches) (7) Idolaters (idol worshipers) (8) All liars	1 1 1 1 1 1 1 1
15	To save sinners	1
16	Jesus called and received sinners	1
17	No, none	1
18	Our sins	1
19	To bring us to God	1
20	(1) Jesus died for our sins (2) He was buried (3) He rose again the third day	1 1 1
21	To save them to the uttermost (completely)	1
22	(1) Repentance* (2) Remission* of sins (3) Salvation*	1 1 1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points.

4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 54

27 correct answers = 50%

38 correct answers = 70%

43 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY TWO

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–4. Man’s sin is his failure to carry out his God-given duty. Man was created to glorify* God. “He [man] is the image and glory of God” (1 Cor. 11:7). Anything that fails to glorify* God is sinful.

3. “All...fall short of the glory of God.” What does this mean? Picture an arrow shot at a mark on a target. The arrow falls short of it. The “mark” for man is to live life to “the glory of God.” But the Bible says that all have fallen short of this mark. (Look up Philippians 3:14.)

6–8. All these Scriptures speak about “the heart.” They show what is inside all men. “All men” means everyone and every human heart.

8. Not all these sins are committed by all men. But the seeds of all these sins are found in every human heart. Two things work together to decide whether these seeds grows into sin in a person’s life: (1) The limits of a person’s moral nature, and (2) the people and places in a person’s life.

9. We commit sin by doing something that God forbids. We also sin when we omit, or refuse, to do something God commands. We are just as guilty when we do not do what is good and right. Read Matthew 25:3, 25, 45. They were all condemned for what they did not do. They are the foolish virgins, the unfaithful steward, and the “goat” nations.

13. There are two different places: (1) Hell (also called Sheol or Hades) is a place where departed souls go before resurrection* and judgment* (Luke 16:23); and (2) Gehenna, or the lake of fire, is the place of punishment after resurrection* and judgment* (Rev. 20:12–15). The lake of fire is the final place of unending

torture for wicked people and fallen angels.

14. Both fearful and unbelieving people are condemned. How many seemingly religious people will be included in that description?

18. For a time, sin was “covered” by the sacrifices of the law of Moses. (See Hebrews 10:1–4.) But by the death of Jesus, sin was put away forever. (See Hebrews 10:11–18.)

19. Unforgiven sin separates God and man (Isa. 59:2). Sin was put away by Jesus on the cross. Then the way was opened for man to come back to God. Any bars that now remain are on man’s side, not on God’s.

20. Faith* is built on fact. The gospel, or good news, is based on these three simple facts that happened in history.

21. “To the uttermost” (Heb. 7:25) means “completely.” This includes every need of every sinner now and forever. Jesus is more than enough for everyone to the end of time and into eternity*.

STUDY THREE

>> God's Plan of Salvation (Part 2)

INTRODUCTION:

God now offers salvation* to us through our faith* in Jesus Christ. We are saved through our faith* in Jesus, not through any religion or good works.

To accept God's offer of salvation* we must do four things:

1. Admit our sins openly and repent* (turn from our sins)
2. Believe that Jesus died for each of us and rose again
3. Receive the risen Christ by faith* as our own personal Savior
4. Publicly confess* Him as our Lord (speak up and tell others that Jesus is Lord)

Here is what happens when we receive Jesus in this way:

- He comes to live forever in our hearts
- He gives us eternal* life
- He gives us the power to lead a life of righteousness*
- He gives us victory over sin

Memory Work: John 1:12–13

Check here after memorizing these verses.

Review verses from prior lessons daily.)

Study Questions

C. HOW WE MAY RECEIVE SALVATION*

23. When should we seek salvation*? (2 Cor. 6:2) (Prov. 27:1)
.....
24. Can we save ourselves by our own good works? (Eph. 2:8–9)
(Titus 3:5).....
.....
25. Can we be saved by keeping the law? (Rom. 3:20)
.....
26. If we desire God’s mercy, what two things must we do?
(Prov. 28:13)
(1)..... (2).....
27. If we confess* our sins, what two things will God do for us?
(1 John 1:9)
(1).....
(2).....
28. What is the means God uses to cleanse our hearts from all sin?
(1 John 1:7).....
.....
29. If we desire to be saved, what two things must we do?
(Rom. 10:9–10)
(1) With our hearts?
(2) With our mouths?
30. If we come to Jesus, will He reject us? (John 6:37)
.....
31. If we open our hearts to receive Jesus, what promise has He
given us? (Rev. 3:20).....
.....

32. If we receive Jesus, what does He give us? (John 1:12)

33. What experience do we have as a result? (John 1:13)
 (John 3:3).....

34. When we receive Jesus, what does God give us through Him?
 (Rom. 6:23).....

35. Is it possible for us to know we have eternal* life? (1 John 5:13)

36. What record does God give us about Jesus? (1 John 5:11)

37. If we have received Jesus, the Son of God, what do we have?
 (1 John 5:12,13).....

D. SALVATION* GIVES POWER TO OVERCOME THE WORLD AND THE DEVIL

38. After we have received Jesus, who lives in our hearts by faith*?
 (Gal. 2:20) (Eph. 3:17).....

39. What can we do through the strength that Jesus gives us?
 (Phil. 4:13).....

40. If we openly accept or confess* Jesus before men, what will He
 do for us? (Matt. 10:32).....

41. If we deny Jesus before men, what will He do? (Matt. 10:33)

42. What kind of person is able to overcome the world and its temptations?

(1) (1 John 5:4)

(2) (1 John 5:5)

43. Why are God's children able to overcome the world? (1 John 4:4)

.....

.....

44. By what two things do the people of God overcome the devil?

(Rev. 12:11)

(1)

(2)

45. Whom has God promised to receive in heaven as His child?

(Rev. 21:7).....

.....

Memory Work: John 1:12-13

Write out these verses from memory.

.....

.....

.....

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY THREE

Question	Answer	Points
23	Now, today	1
24	No	1
25	No	1
26	(1) Confess* our sins (2) Forsake (leave behind) our sins	1 1
27	(1) Forgive us our sins (2) Cleanse us from all unrighteousness (evil and immoral ways)	1 1
28	The blood of Jesus Christ, God's Son	1
29	(1) Believe that God has raised Jesus from the dead (2) Confess* Jesus as Lord	1 1
30	No	1
31	"I will come in"	1
32	The right to become children of God	1
33	We are born of God (born again)	1
34	Eternal* life	1
35	Yes (John wrote for that purpose)	1
36	God has given us eternal* life in Christ Jesus	2
37	Eternal* life	1
38	Christ Jesus lives in our hearts	1
39	All things (that God wishes us to do)	1
40	He will confess* us before His heavenly Father	1
41	He will deny us before His heavenly Father	1
42	(1) The one who is born of God (through his faith*) (2) The one who believes that Jesus is the Son of God	1 1

Question	Answer	Points
43	Because He who is in them (God) is greater than he who is in the world (the Devil)	2
44	(1) By the blood of the Lamb (Christ Jesus) (2) By the word of their testimony*	1 1
45	He who overcomes	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. **8**

(1 point off for each mistake in a verse. If there are more than 3 mistakes, no points for that verse.)

TOTAL 38

19 correct answers = 50%

27 correct answers = 70%

30 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY THREE

(The numbers on this page refer back to the numbers on the Correct Answers page.)

24–25. The Bible rules out every attempt by man to save himself or to make himself righteous*. Man cannot be saved without the grace of God. That saving grace is received through faith* in Christ Jesus.

25. The law was not given to make man righteous*. The law was given to show man that he is a sinner and that he cannot save himself. (See Romans 3:20 and Romans 7:7–13.)

26. Just confessing* sin without forsaking it does not gain the mercy of God for man. (Look up and compare Isaiah 55:7.) Forsake means to “totally leave behind.”

27. When God forgives sin, He also washes and cleans out the sinner’s heart. Once the sinner is washed clean, he does not continue in the sins that he has confessed*.

28. Man has no cure of his own for his sinful heart. Only the blood of Christ Jesus can clean out and repair it.

29. (2) “Confess* Jesus as Lord” is a more accurate translation than the New King James Version. (Look up and compare 1 Corinthians 12:3 and Philippians 2:11.)

31. The words of Jesus in Revelation 3:20 are addressed to a church at Laodicea. This church claimed to be Christian. But Christ Jesus Himself was left outside their church, seeking to get inside. How many other Christian churches are like this today? Jesus’ promise to “come in” is made to each of us as individuals. The promise was not made to the church as a whole. Receiving Jesus is always an individual decision.

32. Right—or, more correctly, authority.

33. John 3:1–7 tells us that we must be born again. John 1:12–13 tells us how we can be born again (of God). It is by receiving

Christ Jesus as our personal Savior and Lord.

34. Compare “wages” to “gift” in Romans 6:23. Notice the contrast: “wages” = the just payment for the sins we have committed; “gift” = the free, undeserved bestowal of God’s grace.

38. The Christian life continues, as it begins, by faith*. “As you therefore have received Christ Jesus the Lord, so walk in Him” (Col. 2:6). We receive Jesus by faith*. We walk in Jesus by faith* (2 Cor. 5:7).

39. More accurately, Philippians 4:13 reads, “I can do all things through Christ in me giving me the power.”

40–41. Jesus is the “High Priest of our confession*” (Heb. 3:1). That is, Jesus goes to work as our High Priest. He speaks up for us by name before His Father. But He does this only as far as we confess* Him. If there is no confession*, we have no High Priest to speak up for us. (Compare Hebrews 4:14 and Hebrews 10:21–23.) In the last resort, we have only two choices: to confess* or to deny. There is nothing in between.

44. “By the blood of the Lamb and by the word of [our] testimony” (Rev. 12:11). We must testify personally to what the Word of God says the blood of Christ Jesus does for us. Some of the great benefits that come to us through the blood of Jesus are: redemption* (Eph. 1:7), cleansing (1 John 1:7), justification* (Rom. 5:9), and sanctification* (Heb. 13:12).

45. Compare Romans 12:21. In the end, there are only two choices: either to overcome or to be overcome. Again, there is nothing in between.

STUDY FOUR

>> Water Baptism: How? When? Why?

INTRODUCTION:

Jesus said, “He who believes and is baptized will be saved” (Mark 16:16). God’s way of salvation* is still the same: First, believe; then, be baptized.

Believing in Christ produces an inward change in our hearts. Being baptized in water is an outward act of obedience to God. By it we testify. We demonstrate that the change has taken place inside, in our hearts.

Baptism makes us one with Christ in His burial and in His resurrection*. We are separated from the old life of sin and defeat. We come out of the water to lead a new life of righteousness* and victory. This is made possible by God’s power in us.

The Scriptures in this study explain very carefully how, when, and why we must be baptized.

Memory Work: Romans 6:4

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

1. What reason did Jesus Himself give for being baptized?
(Matt. 3:15).....
.....
.....
2. How did the Holy Spirit show that He was pleased with the baptism of Jesus? (Matt. 3:16).....
.....
.....
3. What did God the Father say about Jesus when He was baptized?
(Matt. 3:17).....
.....
4. Did Jesus go down into the water to be baptized?
(Matt. 3:16).....
5. If a person wishes to be saved, what did Jesus say he should do after believing the gospel? (Mark 16:16).....
.....
6. What did Jesus tell His disciples to do to people before baptizing them? (Matt. 28:19).....
.....
7. To whom did Jesus send His disciples with this message?
(Matt. 28:19).....
.....
8. What does Jesus expect people to do after being baptized?
(Matt. 28:20).....
.....
9. What did Peter tell people to do before being baptized?
(Acts 2:38).....
.....

10. How many people did Peter say should be baptized?
(Acts 2:38).....
.....
11. How did the people act who gladly received God's Word?
(Acts 2:41).....
.....
12. What did the people of Samaria do after they believed Philip's preaching? (Acts 8:12).....
.....
13. What did Philip tell the eunuch he must do before he could be baptized? (Acts 8:37).....
.....
14. How did the eunuch answer? (Acts 8:37).....
.....
15. Did the eunuch go down into the water to be baptized?
(Acts 8:38).....
.....
16. How did the eunuch feel after being baptized? (Acts 8:39)
.....
17. After Cornelius and his friends had been saved and had received the Holy Spirit, what did the apostle Peter command them to do next? (Acts 10:44–48)
18. What did the Philippian jailer and his family do after believing Paul's message? (Acts 16:29–33)
19. What did the disciples at Ephesus do after believing Paul's message? (Acts 19:4–5)
20. What two experiences of Christ do we follow when we are baptized? (Rom. 6:4) (Col. 2:12)
(1)..... (2).....

21. How does Paul say believers should live after being baptized?
 (Rom. 6:4).....

22. Is there any difference between believers of different races after
 being baptized? (Gal. 3:26–28)

23. What two examples of water baptism found in the Old Testament
 are referred to in the New Testament?
 (1) (1 Cor. 10:1–2) (Ex. 14:21–22)

 (2) (1 Peter 3:20–21) (Gen. 6–7).....

Memory Work: Romans 6:4

Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
 COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY FOUR

Question	Answer	Points
1	Thus it is fitting for us to fulfill all righteousness*	2
2	He (the Holy Spirit) came down like a dove and alighted upon Him	2
3	This is My beloved Son, in whom I am well pleased	2
4	Yes	1
5	He should be baptized	1
6	To make disciples	1
7	To all the nations	1
8	To do what Jesus commands; to observe all things that He has commanded	2
9	To repent*	1
10	Everyone	1
11	They were baptized	1
12	They were baptized	1
13	Believe with all his heart	1
14	I believe that Jesus Christ is the Son of God	1
15	Yes	1
16	He went on his way rejoicing	1
17	To be baptized	1
18	They were baptized	1
19	They were baptized	1
20	(1) His burial	1
	(2) His rising from the dead (resurrection*)	1
21	They should walk in newness of life	2
22	No, there is no difference	1

Question	Answer	Points
23	(1) The Israelites passing through the Red Sea	2
	(2) Noah and his family passing through the flood in the Ark	2

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 36

18 correct answers = 50%

25 correct answers = 70%

29 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY FOUR

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–4. John’s baptism was a “baptism of repentance*” with confession* of sins (Mark 1:4–5). But Jesus had no sins to confess* or repent* of. Rather, by being baptized, Jesus showed obedience to the will of God. By doing this, He set an example for others. Jesus gave this reason: “Thus it is fitting for us to fulfill all righteousness*” (Matt. 3:15).

The word “thus” refers to Jesus’ perfect example of baptism: going down into—and coming up out of—the water. “It is fitting” refers to His perfect example of obedience for all sincere believers to follow. “To fulfill all righteousness*” gives the perfect reason: to complete all righteousness*.

First, the Christian is made righteous* through his faith* in Christ. Then, he completes this inward righteousness* of faith* by an outward act of obedience—being baptized.

Understood in this way, baptism has the clear-cut approval of all three persons of the Godhead: Father, Son, and Spirit.

5, 6, 9, 13. Before being baptized, a person should fulfill the following three conditions: (1) be taught the nature of and the reason for baptism; (2) repent* of his sins; (3) believe in Jesus Christ as the Son of God.

7, 10, 11, 12, 17, 18, 19. Jesus told His disciples that baptism was to be for “all nations.” No nation was to be left out. To this end, the New Testament shows that all new converts were always baptized without delay. In most cases, this took place on the actual day of conversion. Never was there any long delay between conversion and baptism. There is no reason this pattern should not be followed now, as in the early church.

8, 20, 21. By baptism Christians openly join themselves with

Christ in His burial and resurrection*. After baptism, they are required to lead new lives of righteousness*. New life is made possible by the grace and power of the Holy Spirit.

23. (1) First Corinthians 10:1–2 presents a double baptism for God’s people: “In the cloud and in the sea.” Baptism “in the cloud” is a picture of baptism in the Holy Spirit. Baptism “in the sea” is a picture of water baptism.

(2) By faith*, Noah and his family entered into the ark (= Christ). Then, in the ark, they passed through the water of the flood (= baptism). Thus they were saved from God’s judgment*. They were separated from the old, ungodly world and led into a totally new life.

STUDY FIVE

>> The Holy Spirit

INTRODUCTION:

Jesus depended upon the Holy Spirit in His daily ministry on earth.

The Holy Spirit came down upon Him at the Jordan River. Before that, Jesus never preached a sermon or performed a miracle. After that, everything He did was by the power of the Holy Spirit.

As Jesus was about to go up to heaven, He made a promise to His disciples. He promised that He would send them the Holy Spirit from heaven. He did this so that they also would have the Holy Spirit. This promise was fulfilled on the day of Pentecost when they were all baptized in the Holy Spirit. The Holy Spirit was their Helper and supplied all of their spiritual needs.

NOTE: “Holy Spirit” and “Holy Ghost” are two different ways of saying the same thing. There is no difference in meaning.

Memory Work: Acts 2:38–39

Check here after memorizing these verses.

(Review verses from prior lessons daily.)

Study Questions

1. With what did God the Father anoint Jesus for His earthly ministry? (Acts 10:38).....
.....
2. What did John the Baptist see descend upon Jesus?
(John 1:32–33)
.....
3. What did Jesus say was upon Him, enabling Him to preach and to minister to those in need? (Luke 4:18).....
.....
4. By what power did Jesus say He cast out devils?
(Matt. 12:28).....
.....
5. Whom did Jesus say He would send to His disciples, from the Father, after He Himself returned to heaven?
(John 14:16, 26; 15:26).....
.....
6. What other term does Jesus use to describe the Helper?
(John 14:17; 15:26).....
.....
7. List two things that Jesus says the Holy Spirit will do for the disciples. (John 14:26)
(1).....
(2).....
8. What other way does Jesus say that the Holy Spirit will help the disciples? (John 16:13).....
.....
9. List two ways in which the Holy Spirit will reveal Jesus to His disciples.
(1) (John 15:26).....
(2) (John 16:14).....

10. When did Jesus say that the disciples would receive power to become witnesses for Him in Jerusalem? (Acts 1:8).....
.....
11. What did John the Baptist tell the people that Jesus would do for them? (Mark 1:8).....
.....
12. What promise did Jesus give to His disciples just before He went up into heaven? (Acts 1:5).....
.....
13. What did Jesus tell His disciples to do until this promise should be fulfilled? (Luke 24:49).....
.....
14. On what day did the Holy Spirit come to the disciples, as promised by Jesus? (Acts 2:1–4).....
.....
15. Why could the Holy Spirit not be given to the disciples during the earthly ministry of Jesus? (John 7:39).....
.....
16. After Jesus had returned to His position of glory at the right hand of God, what did He receive from the Father? (Acts 2:33).....
.....
17. How could the unbelievers present know that Jesus had poured out the Holy Spirit upon His disciples? (Acts 2:33).....
.....
18. What could these unbelievers hear the disciples doing through the power of the Holy Spirit? (Acts 2:7–11).....
.....
19. Upon whom does God promise to pour out His Spirit at the close of this age? (Acts 2:17).....
.....

20. To whom does Peter say that the promised gift of the Holy Spirit is made available? (Acts 2:39).....
.....
21. What good gift will God the Father give to all His children who ask Him for it? (Luke 11:13).....
.....

Memory Work: Acts 2:38–39

Write out these verses from memory.

.....
.....
.....
.....
.....
.....
.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY FIVE

Question	Answer	Points
1	With the Holy Spirit and with power	1
2	The (Holy) Spirit in the form of a dove	1
3	The Spirit of the Lord	1
4	By the Spirit of God	1
5	The Helper (the Holy Spirit)	1
6	The Spirit of truth	2
7	(1) He will teach you all things (2) He will bring to your remembrance all things that I said to you.	1 2
8	He will guide you into all truth	1
9	(1) He will testify of Me (Jesus) (2) He will glorify* Me (Jesus)	1 1
10	When the Holy Spirit has come upon you	1
11	He will baptize you with the Holy Spirit	1
12	You will be baptized with the Holy Spirit not many days from now	2
13	But tarry (wait) in the city of Jerusalem until you are endued with (given) power from on high	2
14	The day of Pentecost (called Shabuoth in Hebrew)	1
15	Because Jesus was not yet glorified*	1
16	The promise of the Holy Spirit	1
17	They could see and hear it	1
18	They were speaking in the languages of the countries from which the unbelievers had come	2
19	On all flesh (all people)	1

Question	Answer	Points
20	To you, and to your children, and to all who are afar off, as many as the Lord our God will call	3
21	The Holy Spirit	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. **8**

(1 point off for each mistake in a verse. If there are more than 3 mistakes, no points for that verse.)

TOTAL 38

19 correct answers = 50%

27 correct answers = 70%

30 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY FIVE

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–5. The English word Christ is taken from a Greek word meaning “anointed.” It is exactly the same as the Hebrew word Messiah, which also means “anointed.” Jesus became the Messiah, the Anointed One, when the Holy Spirit came down upon Him from heaven. This happened at the Jordan River, after His baptism by John the Baptist.

The title “Christ” or “Messiah,” shows us that the earthly ministry of Jesus was made possible by the anointing of the Holy Spirit. God desires the same anointing for all Christians. “Now He who establishes us with you in Christ and has anointed us is God” (2 Cor. 1:21). “But the anointing which you have received from Him abides [lives] in you” (1 John 2:27).

Christians are literally the “anointed ones.” To be true disciples, Christians must depend upon the Holy Spirit. Jesus Himself depended on the Holy Spirit. Jesus showed us the way.

5–6. Another word used for the Holy Spirit is the “Advocate.” An advocate is someone who pleads a case, a lawyer. The same word is used for Jesus in 1 John 2:1. Jesus pleads the cause of the believer in heaven. The Holy Spirit pleads the cause of Christ Jesus on earth through the believer. (See Matthew 10:19–20.)

6–9. In John 16:7, Jesus said, “It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.” When Jesus returned to heaven, He sent the Holy Spirit upon the disciples. Immediately they received a better knowledge and understanding of Jesus. They understood Jesus better than when He was present with them on earth. Thus the Holy Spirit fulfilled His ministry. The Holy Spirit is sent to reveal, interpret, and glorify* the person, work, and message of Christ. This is His ministry to us today.

11. Near the beginning of all four Gospels, John the Baptist points to Jesus as the One who “will baptize you with the Holy Spirit.” The New Testament places the greatest possible importance on this part of Christ’s ministry. The Christian church should do the same.

12–13. The Gospels close—like they open—with the promise of the baptism in the Holy Spirit.

15–16. By His death on the cross, Jesus purchased the gift of the Holy Spirit for every believer. (See Galatians 3:13–14.) After His resurrection* and ascension*, Jesus had the special privilege to receive this gift from the Father and then present it as a gift to His disciples.

17–18. All through the New Testament, the baptism in the Holy Spirit is attested by the supernatural evidence of speaking with other tongues.

18–21. At the close of this age, God has promised that He will pour out the Holy Spirit on all people one last time. Every Christian has the scriptural right to ask for this gift.

STUDY SIX

>> Results of the Baptism in the Holy Spirit

INTRODUCTION:

The baptism in the Holy Spirit is a gift from heaven. The believer who receives this gift is given supernatural power to witness and serve as a disciple of Jesus.

Believers who receive this gift are marked by their ability to speak or pray in a language that is unknown to them. This mark—or gift—is given by the Holy Spirit. This is why it is sometimes called praying in the Holy Spirit. The Bible also calls it “speaking in other tongues” (Acts 2:4). In the New Testament church, this experience was considered normal for all believers.

By praying in this language, the Christian builds up his own spiritual life. He puts himself in direct and constant communion with God. This opens a heavenly gateway that enables both the gifts and the fruits of the Holy Spirit to be worked out in the life of believer.

Memory Work: Acts 2:17–18

Check here after memorizing these verses.
(Review verses from prior lessons daily.)

Study Questions

1. What happened to the disciples on the day of Pentecost (called Shabuoth in Hebrew) when they were all filled with the Holy Spirit? (Acts 2:4).....
.....
2. Who preached to the people of Samaria to believe in Jesus as Messiah? (Acts 8:12).....
.....
3. When Peter and John came down to Samaria, what did they pray for the Christians there? (Acts 8:15).....
.....
4. How did the Christians at Samaria receive the Holy Spirit? (Acts 8:17).....
.....
5. How did Saul of Tarsus (Paul) receive the Holy Spirit? (Acts 9:17)
.....
6. What happened to all who heard Peter preaching in the house of Cornelius? (Acts 10:44).....
.....
7. How did Peter and his friends know that everyone in the house of Cornelius had received the Holy Spirit? (Acts 10:45–46)
.....
8. What question did Paul ask the disciples at Ephesus? (Acts 19:2).....
.....
9. When did these disciples at Ephesus receive the Holy Spirit? (Acts 19:6).....
.....
10. What happened after the Holy Spirit came on these disciples? (Acts 19:6).....
.....

11. How much did Paul say that he himself spoke in tongues?
(1 Cor. 14:18).....
.....
12. List three things that a Christian does when he speaks in an unknown tongue. (1 Cor. 14:2, 4)
(1)..... (2).....
(3).....
13. If a Christian prays in an unknown tongue, what part of him is then praying? (1 Cor. 14:14).....
.....
14. How did Jesus say that true worshipers should worship God? (John 4:23–24)
.....
15. How does Jude exhort Christians to build themselves up in their faith*? (Jude 20).....
.....
16. When a Christian speaks in an unknown tongue, what may he pray for next? (1 Cor. 14:13).....
.....
17. In a public meeting where there is no interpreter, how may a Christian speak in an unknown tongue? (1 Cor. 14:28)
.....
18. Did Paul say that he wished that all Christians spoke in tongues? (1 Cor. 14:5).....
.....
19. How many Christians did Paul say may prophesy*?
(1 Cor. 14:31).....
20. Should Christians be ignorant about spiritual gifts?
(1 Cor. 12:1).....
21. List the nine gifts of the Spirit. (1 Cor. 12:8–10)
(1)..... (2).....
(3)..... (4).....

- (5).....(6).....
- (7).....(8).....
- (9).....

22. What is the ninefold fruit of the Spirit? (Gal. 5:22–23)

- (1).....(2).....
- (3).....(4).....
- (5).....(6).....
- (7).....(8).....
- (9).....

23. Should a Christian have spiritual gifts without spiritual fruit?

(1 Cor. 13:1–2).....

24. Should a Christian have spiritual fruit without spiritual gifts?

(1 Cor 12:31; 14:1).....

25. What are three supernatural things that will happen from the outpouring of the Holy Spirit at the end of this age? (Acts 2:17)

- (1).....
- (2).....
- (3).....

26. List five different spiritual gifts that a believer may use to comfort fellow believers at a meeting. (1 Cor. 14:26)

- (1)..... (2).....
- (3)..... (4).....
- (5).....

Memory Work: Acts 2:17–18

Write out these verses from memory.

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY SIX

Question	Answer	Points
1	They spoke with other tongues as the Spirit gave them utterance	2
2	Philip	1
3	That they might receive the Holy Spirit	1
4	Peter and John laid their hands on them	1
5	Ananias laid his hands upon him	1
6	The Holy Spirit fell upon them all	1
7	They heard them speak with tongues and magnify God	1
8	Did you receive the Holy Spirit when you believed?	1
9	When Paul laid his hands on them	1
10	They spoke with tongues and prophesied*	1
11	More than you all (that is, more than all the Christians at Corinth)	1
12	(1) He speaks to God (not to men) (2) He speaks mysteries (3) He edifies (comforts and revives) himself	1 1 1
13	His spirit	1
14	In spirit and truth	1
15	By praying in the Holy Spirit	1
16	That he may interpret (or translate)	1
17	He may speak to himself and to God	1
18	Yes	1
19	All	1
20	No	1

Question	Answer	Points
21	(1) The word of wisdom (2) The word of knowledge (3) Faith* (4) Gifts of healings (5) Working of miracles (6) Prophecy (7) Discerning (aware) of spirits (8) Different kinds of tongues (9) Interpretation of tongues	1 1 1 1 1 1 1 1 1
22	(1) Love (2) Joy (3) Peace (4) Longsuffering (patience) (5) Kindness (6) Goodness (7) Faithfulness (8) Gentleness (9) Self-control	1 1 1 1 1 1 1 1 1
23	No	1
24	No	1
25	(1) Your sons and your daughters will prophesy* (2) Your young men shall see visions (3) Your old men shall dream dreams	1 1 1
26	(1) A psalm (2) A teaching (3) A tongue (4) A revelation (spiritual insight) (5) An interpretation	1 1 1 1 1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. 8

(1 point off for each mistake in a verse. If there are more than

3 mistakes, no points for that verse.)

TOTAL 59

30 correct answers = 50%

41 correct answers = 70%

47 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY SIX

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1. “For out of the abundance [overflow] of the heart the mouth speaks” (Matt. 12:34). The first outflow of the Holy Spirit is from the believer’s mouth.

2–4. Philip ministered to the people of Samaria. A great many of them were saved and healed. But this was not enough for the apostles. They also expected all new believers to receive the baptism in the Holy Spirit. So later, after being saved, the new believers in Samaria were baptized in the Holy Spirit. This came about through the ministry of Peter and John.

5. Note that Ananias is simply called a “disciple” (Acts 9:10). Therefore, laying on of hands to impart the Holy Spirit was not for the apostles only. Nor is laying on of hands always needed to impart the Holy Spirit. In Acts 2:2–4 and 10:44–46 the believers received without any laying on of hands.

8–10. At Ephesus, as at Samaria, these disciples received the baptism in the Holy Spirit as a separate experience. It happened after being saved. As in Acts 2:4 and 10:46, their experience resulted in speaking in other languages (and also, in Acts 19:2–6, prophesying*).

11–15. The main use of speaking in another language is for personal worship and prayer. The believer does not understand with his mind what he is saying. But his spirit holds direct communion with God. In this way he is able to edify (build up) himself.

16–17. Through the gift of interpretation Christians may come to know the meaning of something spoken in an unknown language. Words spoken in public meetings in an unknown language should be interpreted by someone. If there is no one to interpret, the believer may speak in an unknown language “to himself and to God” (1 Cor. 14:28).

19. To prophesy* is to speak in words given by the Holy Spirit. But the words are spoken in a language that can be understood by the speaker and the listeners.

21–24. There is a difference between gifts and fruit. A gift is given and received all at once, in a moment. Fruit comes by working and waiting. (See 2 Timothy 2:6.) Think about the difference between a Christmas tree with its gifts and an apple tree with its fruit. Spiritually, gifts are not a substitute for fruit. Fruit is not a substitute for gifts. God wants all Christians to have both. (Note that love is never called a gift.)

25–26. There are many results that come from baptism in the Holy Spirit. There are supernatural gifts and fruit. By these, Christians can minister to one another. All of this is above one’s own natural ability or schooling.

>> First Progress Assessment

CONGRATULATIONS!

You have now completed the first six studies. Consider for a moment what this implies!

You have begun your training in righteousness* by introduction to the following themes:

- The Bible as the Word of God
- God’s plan of salvation for all people and how you can enter in and enjoy all its benefits
- The teaching about the importance of water baptism
- The provision of the Holy Spirit and all its benefits

In the process, you have searched the Scriptures for answers to these questions and have looked up more than 170 verses! You have also committed to memory ten important verses of Scripture.

Perhaps, at times, you may have found the going rough. You may have asked yourself, Is it really worth all the time and effort? But that only confirms what Solomon said about the search for wisdom: It is like digging for treasure buried in the earth. (See Proverbs 2:1–5.)

Digging is hard, backbreaking work. It produces aching muscles and blistered hands. It is not strange, therefore, if you have experienced some mental “aches” and “blisters” as you have worked through these first six studies.

On the other hand, you are also developing mental and spiritual “muscles.” You are building inner stamina and strength of character. The “aches” and the “blisters” are temporary—they will pass. But the character you are developing will be with you forever. It is an essential basis for future success, no matter what your walk in life.

So don’t sacrifice the permanent for the sake of the temporary! Keep on digging! The treasure really is there within your reach.

>> First Review

Before you go on to the exciting new material that lies ahead, it will both encourage and strengthen you to take stock of all that you have discovered up to now. Here are some helpful ways to do this.

First, read carefully through all the questions of the preceding six studies together with the corresponding correct answers. Check that you know and understand the correct answer to each question.

Second, review all the Scripture verses in these six studies that you have learned for Memory Work.

Third, read carefully through the following questions and consider how you would answer them. Each question is related in some way to the material you have been studying.

1. How have you applied God's remedy for sin in your own life?
2. What benefits can you expect in your own life as you study and obey God's Word?
3. Describe different ways in which the Holy Spirit can help you in your spiritual life.
4. In what ways is Israel's passing through the Red Sea a pattern for those who follow Jesus in baptism?

Finally, write out on a separate sheet of paper your own answers to the above questions.

* * * * *

There are no marks allotted for this review. Its purpose is to help you consolidate all that you have been discovering. When you are satisfied that this has been achieved, turn the page to Study 7.

STUDY SEVEN

>> Worship and Prayer

INTRODUCTION:

Prayer is a way God provided for Christians to come into His presence. Prayer is the way Christians come to receive what they need from God.

Through prayer, Christians receive three things from God.

- Needed guidance
- Help
- Strength for their lives

Christians who want God to hear their prayers must worship Him. Also, all Christians will benefit and be more effective when they set aside dedicated time each day to pray and read the Bible.

The most powerful person in the world is the Christian who knows how to pray and have his prayers answered.

To be able to pray in this way, we must have the help of the Holy Spirit. We must follow carefully the instructions of God's Word. These instructions are set out in this study.

Memory work: John 15:7

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

1. What kind of people is God seeking? (John 4:23–24)
.....
2. In whose prayer does the Lord delight? (Prov. 15:8)
.....
3. What kind of prayer produces great results? (James 5:16)
.....
4. If we wish God to hear our prayers, what two things must we do? (John 9:31)
(1)..... (2).....
5. By what may we enter boldly into the holy presence of God? (Heb. 10:19).....
.....
6. With what two things should we enter God's presence? (Ps. 100:4)
(1)..... (2).....
7. What should a Christian do instead of worrying or being anxious? (Phil. 4:6)
.....
8. In whose name should we pray, and with what motive? (John 14:13).....
.....
9. Upon what two conditions may we ask for what we will from God? (John 15:7)
(1).....
(2).....
10. Write down four things, found in the following verses, that will hinder the answers to our prayers.
(1) (Ps. 66:18).....
(2) (James 1:6–7).....

- (3) (James 4:3).....
- (4) (1 Peter 3:7).....
11. In order to overcome satanic forces, what must we sometimes do when we pray? (Mark 9:29).....
-
12. In order to receive the things that we desire, what must we do when we pray? (Mark 11:24).....
-
13. If we have anything against other people when we pray, what must we do first? (Mark 11:25).....
-
14. If we forgive others when we pray, how will God deal with us? (Mark 11:25).....
-
15. If we do not forgive others, how will God deal with us? (Mark 11:26).....
-
16. If we pray according to the will of God, of what two things may we be confident? (1 John 5:14–15)
- (1).....
- (2).....
17. How did David say he would begin each day? (Ps. 5:3)
-
18. At what three times did David decide to pray each day? (Ps. 55:17)
- (1)..... (2).....
- (3).....
19. Apart from such regular times of prayer, how often should we pray? (Eph. 6:18) (1 Thess. 5:17).....
-
20. When we are weak and do not know how to pray rightly, who

helps us to pray in God's will? (Rom. 8:26–27)

.....

21. What steps must we take to pray in private? (Matt. 6:6)

.....

22. How does Jesus say that this kind of prayer will be rewarded?
(Matt. 6:6).....

.....

23. If we meet with other Christians for prayer in the name of
Jesus, what promise has Jesus given us? (Matt. 18:20)

.....

24. What should be our attitude toward other Christians with
whom we pray? (Matt. 18:19).....

.....

25. For whom should we pray first? (1 Tim. 2:1–2)

.....

26. What position of the body does Paul here suggest for prayer?
(1 Tim. 2:8).....

.....

27. What two wrong mental attitudes must we guard against when
we pray? (1 Tim. 2:8)

(1)..... (2).....

28. What is the result of getting our prayers answered?

(John 16:24).....

.....

Memory Work: John 15:7

Write out this verse from memory.

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY SEVEN

Question	Answer	Points
1	True worshipers, who will worship God in spirit and in truth	2
2	The prayer of the upright	1
3	The effective, fervent (fiery) prayer of a righteous* man	2
4	(1) Worship God (2) Do God's will	1 1
5	By the blood of Jesus	1
6	(1) Thanksgiving (2) Praise	1 1
7	In everything by prayer and supplication, with thanksgiving, let your requests be made known to God	3
8	In the name of Jesus, so that God the Father may be glorified*	2
9	(1) If we abide (live) in Jesus (2) If His words abide (live) in us	1 1
10	(1) If we regard iniquity (permit known sin) in our heart (2) If we doubt and do not ask in faith* (3) If we ask amiss (with a wrong spirit) for our own pleasures (4) A wrong relationship between husband and wife	1 1 1 1
11	Fast	1
12	Believe that we receive them (at the time of praying)	1
13	We must forgive them	1

Question	Answer	Points
14	God will forgive us	1
15	God will not forgive us	1
16	(1) That God hears us (2) That we have the petitions (requests) that we asked of God	1 1
17	By directing his prayer to God and looking up	2
18	(1) Evening (2) Morning (3) Noon	1 1 1
19	Always, without ceasing	1
20	The Holy Spirit	1
21	Go into your room, shut the door and pray in secret	1
22	Our heavenly Father will reward us openly	1
23	Jesus is there with us	1
24	We should agree with them concerning anything that we ask	2
25	For kings and all who are in authority	1
26	Lifting up holy hands	1
27	(1) Wrath (2) Doubting	1 1
28	Joy—full joy	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points.

4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 49

25 correct answers = 50%

34 correct answers = 70%

39 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY SEVEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

God is willing and able to answer prayer. The entire Bible—especially the New Testament—shows this is true. (See Matthew 7:7–8.) In fact, God is more willing to answer prayer than men are to pray. But, to receive the answers to our prayers, we must meet God’s conditions. Most of the answers in this study deal with these conditions. Here is a summary:

5, 8, 23. As sinners, we can go to God only through the atoning sacrifice Christ Jesus. We rely on Jesus, who speaks for us before His Father. In accepting this fact, we come to God through the name and the blood of Jesus.

1, 4(1), 6, 7 The right approach: worship, thanksgiving, praise.

1, 2, 3, 4(2), 9(1). The right character: truth, uprightness, righteousness*, obedience (all possible only as we abide [live] in Christ).

8, 10(3), 10(4), 13, 14, 15, 24, 27(1). The right motive: for God’s glory, not to gratify our own lusts. Also right relationships with other people, especially those closest to us.

9(2), 16, 25. Praying according to God’s will, revealed in His Word.

10(2), 12, 16(2), 27(2). Claim by faith* the answer to our prayers at the actual moment that we pray. “Now is the accepted time” (2 Cor. 6:2).

17, 18, 19. Regularity and persistence—don’t give up. (Compare Luke 18:1.)

3, 11, 21, 26. Fervency, self-denial, commitment. (Devoting yourself to prayer with a humble heart, alone with God.)

20. In all this, we cannot rely on just our own will, strength or understanding. We must have the supernatural help of the Holy Spirit.

22, 28. The rewards for right praying.

STUDY EIGHT

>> God's Plan for Healing Our Bodies (Part 1)

INTRODUCTION:

When man turned away from God in disobedience, he lost the blessing and protection of God. Man came under a curse and the power of the Devil. Then the Devil was able to bring pain and weakness and sickness to man's body.

However, God in His mercy still desires to bless man. God still wants to save man from his sin and from sickness. Christ Jesus bore our sins and also our sicknesses when He died for us on the cross. This is the good news of salvation*.

Therefore—by faith* in Jesus—we may now receive physical healing for our bodies, as well as forgiveness and peace for our souls.

Memory Work: 1 Peter 2:24

Check here after memorizing the verse.
(Review verses from prior lessons daily.)

Study Questions

A. WHO BRINGS SICKNESS AND WHO BRINGS HEALTH?

1. Who first deceived man and tempted him to disobey God?
(Gen. 3:1–13) (1 John 3:8) (Rev. 12:9).....
.....
2. Why did pain, sickness, and death first come to man?
(Gen. 3:14–19)
.....
3. Who brought sickness upon Job? (Job 2:7).....
.....
4. Who brought sickness on the woman in Luke 13:11, 16, and
how was she bound?.....
.....
5. Who oppresses* people with sickness? (Acts 10:38).....
.....
6. What does God promise to do for His people who obey Him?
(Ex. 15:26).....
.....
7. What two things does God promise to do for His people who
serve Him? (Ex. 23:25)
(1).....
(2).....
8. Do sicknesses belong to God's people or to their enemies?
(Deut. 7:15).....
.....
9. What two things did David say the Lord did for him?
(Ps. 103:3)
(1).....
(2).....

10. What three things did the apostle John wish for his Christian friend? (3 John 2)
 - (1).....
 - (2).....
 - (3).....
11. How many of God’s promises may we claim by saying “yes” and “amen” in Jesus? (2 Cor. 1:19–20)
12. Jesus was manifested (He came into the world) for what purpose? (1 John 3:8).....
13. For what purpose did God anoint Jesus with the Holy Spirit? (Acts 10:38).....
14. Whose will did Christ Jesus come to do? (John 5:30) (John 6:38)
15. Who worked Jesus’ miracles for Him? (John 10:37–38) (John 14:10).....
16. How many of those who came to Him did Jesus heal? (Matt. 8:16) (Matt. 12:15) (Matt. 14:35–36) (Luke 4:40) (Luke 6:19)
17. How many kinds of sickness did Jesus heal? (Matt. 4:23–24) (Matt. 9:35).....
18. When Jesus did not heal many people, what was the reason? (Matt. 13:58) (Mark 6:5–6).....
19. Does God ever change? (Mal. 3:6) (James 1:17).....
20. Does Christ Jesus ever change? (Heb. 13:8).....

B. THE PURPOSE OF CHRIST’S DEATH ON THE CROSS

21. List three things that Christ Jesus bore in our place.
(Matt. 8:17) (1 Peter 2:24)

- (1).....
- (2).....
- (3).....

22. As a result, what three outcomes can we have in our lives?
(1 Peter 2:24)

- (1).....
- (2).....
- (3).....

23. Who was made a curse in our place? (Gal. 3:13).....
.....

24. From what has Jesus redeemed us? (Gal. 3:13).....
.....

25. How many kinds of sickness were included in the curse of the
law? (Deut. 28:15, 21–22, 27–28, 35 and 59–61).....
.....

26. Which does God tell us to choose—blessing or curse?
(Deut. 30:19).....
.....

Memory Work: 1 Peter 2:24

Write out this verse from memory.

.....
.....
.....
.....
.....

**DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY**

CORRECT ANSWERS AND MARKS - STUDY EIGHT

Question	Answer	Points
1	The Serpent, the Devil, Satan	1
2	Because man disobeyed God	1
3	Satan—the Devil	1
4	Satan bound her with a spirit of infirmity	2
5	The Devil	1
6	To put none of the diseases of Egypt upon them—to heal them	2
7	(1) To bless their bread and water (2) To take sickness away from them	1 1
8	To the enemies of God’s people	1
9	(1) The Lord forgave all his iniquities (sins) (2) The Lord healed all of his diseases	1 1
10	(1) That he might prosper (2) That he might be in health (3) That his soul might prosper	1 1 1
11	All the promises of God	1
12	To destroy the works of the Devil	1
13	To do good and heal all that were oppressed* by the Devil	1
14	The will of God the Father	1
15	God the Father	1
16	All—every one	1
17	Every kind of sickness and disease	1
18	The people’s unbelief	1
19	No; never	1
20	Never	1

Question	Answer	Points
21	(1) Our infirmities	1
	(2) Our sicknesses	1
	(3) Our sins	1
22	(1) We can be dead to sins	1
	(2) We can live unto righteousness*	1
	(3) We can be healed	1
23	Jesus	1
24	The curse of the law	1
25	Every kind of sickness	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 40

20 correct answers = 50%

28 correct answers = 70%

32 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY EIGHT

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–2. All of Genesis 3 traces the root cause of all human sufferings back to the Devil. Jesus Himself said this about the Devil: “He was a murderer from the beginning” (John 8:44).

3–5. All sickness can be traced back to its source—the Devil. Sickness is part of “the works of the devil” (1 John 3:8)

6. Another way of translating Exodus 15:26 is: “I am Jehovah, your Doctor.”

9. Note the word “all.” Psalm 103:3 says, “all your iniquities” and “all your diseases.”

10. Note that John was writing to a model believer, Gaius, who was walking in the truth and doing faithfully his duty as a Christian (3 John 3–5).

11. Second Corinthians 1:20 goes against the notion that the promise of physical healing is not for Christians today. All the promises of God are (now) for us. That includes all Christians. It means this: “Every promise that fits my situation and meets my need is for me now.”

13. All three persons of the Godhead are actively present in the ministry of healing. The Father anointed the Son with the Spirit. The result was healing for all.

14–15. The Father’s will is perfectly revealed to us in the life of Jesus. This is true for healing and for everything else that Jesus did.

16–18. Any person who came to Jesus for healing was healed. This is what the Gospels show us in every case.

19–20. The truth of the gospel is rock solid and unchanging. The gospel’s unchanging truth is based on the unchanging

nature of God Himself.

21. Both Matthew and Peter are quoting from Isaiah 53:4–5. The correct way to read Isaiah 53:4 is, “Surely He has borne our sicknesses and carried our pains.” “He” is Christ Jesus. In 1 Peter 2:24, the word “healed” is taken from the Greek word that gave us the English word for doctor. Truly Jesus is our doctor.

24. “The curse of the law” (Gal. 3:13) means the curse that results from the breaking of the law. This curse is fully described in Deuteronomy 28:15–68. It includes every form of sickness.

26. God sets forth two opposite pairs. Either (a) life and blessing; or (b) death and cursing. It is left to man to choose.

Study Nine

>> God's Plan for Healing Our Bodies (Part 2)

INTRODUCTION:

Healing for our bodies comes from God. We may receive healing when we:

- Hear God's Word
- Believe God's Word
- Have faith* and allow God's Spirit to fill our bodies with the resurrection* life of Jesus Christ

Even more, we may also offer healing and deliverance* to others in the name of Jesus. Deliverance* is being set free from unclean spirits. There are two main ways of offering healing and deliverance* to others. We may do this by:

- Laying our hands on the sick and praying for them
- Getting believing church elders to anoint them with oil in the name of Jesus

If we act in faith* in this way, God will work with us and confirm the truth of His Word by miracles of healing and deliverance*.

Memory Work: Mark 16:17–18

Check here after memorizing these verses.
(Review verses from prior lessons daily.)

Study Questions

C. THREE MEANS OF HEALING:

(1) God's Word (2) God's Spirit (3) Our Faith*

27. What does God send to heal and deliver* us? (Ps. 107:20)
.....
28. What two benefits do God's words bring to His children?
(Prov. 4:20–22)
(1)..... (2).....
29. If God's Spirit lives in us, what will it do for our mortal bodies?
(Rom. 8:11).....
.....
30. What does God want to bring forth (manifest) in our mortal
bodies? (2 Cor. 4:10–11)
.....
31. What did Jesus look for in those who came to Him for healing?
(Matt. 9:28–29) (Mark 2:5) (Mark 9:23) (Luke 8:50).....
.....
32. How did Peter explain the healing of a lame man? (Acts 3:16)
.....
33. What did Paul see in the cripple at Lystra that enabled him to
be healed? (Acts 14:8–10)
.....
34. How does faith* come to us? (Rom. 10:17).....
.....

D. THE AUTHORITY THAT IS GIVEN TO BELIEVERS

35. Name two types of power that Christ Jesus gave to His disciples.
(Matt. 10:1)
(1).....
(2).....

36. List four things that Christ Jesus commanded His disciples to do. (Matt. 10:8)

(1)..... (2).....

(3)..... (4).....

37. When His disciples failed to heal an epileptic, what two reasons did Jesus give? (Matt. 17:20–21) (Mark 9:29)

(1).....

(2).....

38. Jesus said that a person who believes in Him would be able to do two things. What are they? (John 14:12)

(1).....

(2).....

39. What may believers do for sick people in the name of Jesus? (Mark 16:17–18).

.....

40. What will happen to these sick people? (Mark 16:18)

.....

41. What should a Christian do when he is sick? (James 5:14)

.....

42. What two things should church elders do for a sick Christian? (James 5:14)

(1).....

(2).....

43. What two things will the Lord do for a sick Christian? (James 5:15)

(1).....

(2).....

44. What kind of prayer will save the sick? (James 5:15)

.....

45. What two things did the disciples pray that God would do in Jesus' name? (Acts 4:29–30)

(1).....

(2).....

46. When the disciples went out and preached, what two things did the Lord do for them? (Mark 16:20)

(1).....

(2).....

Memory Work: Mark 16:17–18

Write out these verses from memory.

.....
.....
.....
.....
.....
.....
.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY NINE

Question	Answer	Points
27	His (God's) word	1
28	(1) Life (2) Health to all their flesh	1 1
29	It will give life to our mortal bodies	1
30	The life of Jesus	1
31	Faith* (belief)	1
32	Faith* in Jesus' name had healed him	2
33	The cripple had faith* to be healed	1
34	By hearing the word of God	2
35	(1) Power over unclean spirits to cast them out (2) Power to heal all kinds of sickness and disease	2 2
36	(1) To heal the sick (2) To cleanse the lepers (3) To raise the dead (4) To cast out demons	1 1 1 1
37	(1) Because of their unbelief (2) It could only come out through prayer and fasting	1 1
38	(1) The works that He did (2) Greater works than these	1 1
39	Believers may lay hands on the sick in the name of Jesus	1
40	They will recover	1
41	He should call for the elders of the church	1
42	(1) Pray over him (2) Anoint him with oil in the name of the Lord Jesus	1 1

Question	Answer	Points
43	(1) Raise him up	1
	(2) Forgive him if he has committed sins	1
44	The prayer of faith*	1
45	(1) Grant that they would speak with boldness	1
	(2) Grant that signs and wonders would be done	1
46	(1) The Lord worked with them	1
	(2) He confirmed the Word through accompanying signs	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. 8

(1 point off for each mistake in a verse. If there are more than 3 mistakes, no points for that verse.)

TOTAL 44

22 correct answers = 50%

31 correct answers = 70%

35 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY NINE

(The numbers on this page refer back to the numbers on the Correct Answers page.)

27–34. Psalm 33:6 says that God used His Word and His breath to create the heavens. God’s breath is the same as saying God’s Spirit. All creation came about by the Word and the Spirit of God working together. The same is true of God’s re-creative work of healing. This is done by His Word and His Spirit working together. We receive this work of healing by our faith*.

28. Proverbs 4:20–22. These verses are God’s great “medicine bottle.” To be healed, you must take God’s medicine as prescribed. Follow His four directions: (1) Give attention to God’s words; (2) “incline your ear” means to be humble and teachable; (3) keep God’s words in front of your eyes; (4) keep God’s words in your heart.

We take God’s healing medicine into us through the mind, the ear, the eye, and the heart.

30. God wants the resurrection* life of Jesus to be “manifested” (openly revealed) in our “mortal flesh” (2 Cor. 4:10–11). Through Jesus, God gives healing, health, and strength to our bodies in this present life.

34. Romans 10:17. First, God’s Word produces “hearing.” Then, out of “hearing” we develop “faith*.” The process of hearing is described in its four phases in Proverbs 4:20–21.

35–36. Think about this: When the disciples were sent out to preach, they were always expected to heal people and to deliver* them from evil spirits. Compare Matthew 10:8 with Matthew 28:20: “Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” The “end of the age” is this present age. Jesus commanded that this same ministry continue unchanged for each generation of disciples up to the present age. That includes

us today, as disciples.

37. (2) Jesus Himself practiced fasting. He expected His disciples to follow His example. (See Matthew 6:16–18.) However, the disciples did not do this as long as Jesus (the bridegroom) remained with them on earth. (See Mark 2:18–20.)

38. The ministry of Jesus is the pattern for all Christian ministry. After returning to the Father, Jesus sent the Holy Spirit. The Holy Spirit works today through believing disciples to perform the works promised by Jesus.

39. The promises of Mark 16:17–18 apply generally to all believers—that is, to “those who believe.”

39–44. For further teaching on this subject, see the Laying On of Hands section of my book, *The Spirit-filled Believer’s Handbook*.

41. It is our responsibility to call for the elders of the church if we are sick.

45. Acts 4:30 is still a pattern prayer for the Christian church.

Study Ten

>> Witnessing and Winning Souls

INTRODUCTION:

By His atoning death on the cross, Jesus made salvation* possible for all men everywhere. But in order to receive salvation*, each person must first hear the Word of God and the testimony of Christ Jesus.

Every person who is saved should be filled with the Holy Spirit. Then they should rely on the power of the Holy Spirit to witness to others about Christ Jesus. If this was done sincerely by every believer, the testimony of Christ would not stop until every part of the earth is reached and all nations have heard. This is God's plan.

This is the great way in which all Christians can work together. We can work to prepare the way for Jesus' return. Christians who are faithful in witnessing will receive a reward from Jesus Himself. In heaven they will have the joy of seeing the souls who have been won by their testimony. Christians who are not faithful will have to answer to God for lost souls to whom they failed to witness.

Memory Work: Acts 1:8

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

1. What did Jesus tell His disciples that they were to be for Him? (Acts 1:8).....
.....
2. How far did Jesus say that His disciples should go as witnesses? (Acts 1:8).....
.....
3. To whom must the witness go out to before the end of this age? (Matt. 24:14).....
.....
4. Of what three things concerning Jesus did Peter say that he and the other disciples were witnesses? (Acts 10:39–41)
(1)..... (2).....
(3).....
5. What did God tell Paul that he was to do for Christ? (Acts 22:15).....
.....
6. What did Paul continue to do from the day he came to know Jesus? (Acts 26:22).....
.....
7. What does a true witness do by his testimony? (Prov. 14:25).....
.....
8. What should a wise Christian seek to do? (Prov. 11:30).....
.....
9. After Andrew found Jesus, whom did he in turn bring to Jesus? (John 1:35–42)
.....
10. After Jesus found Philip, whom did Philip in turn bring to Jesus? (John 1:43–47)
.....

11. When the Pharisees questioned the man born blind, what did he answer from his own experience? (John 9:25).....
.....
12. What two truths should we talk about and make known to other people? (1 Chron. 16:8–9)
(1)..... (2).....
13. When people opposed Paul’s testimony in Corinth, what did God tell Paul? (Acts 18:9).....
.....
14. What spirit did Paul tell Timothy was not from God? (2 Tim. 1:7).....
.....
15. What does the fear of man bring? (Prov. 29:25).....
.....
16. What instruction did Paul give Timothy concerning the testimony of Jesus? (2 Tim. 1:8).....
.....
17. When Peter and John were commanded not to speak about Jesus, what two answers did they give?
(1) (Acts 4:20).....
(2) (Acts 5:29).....
18. When the other disciples heard that Peter and John had been forbidden to speak about Jesus, what did they all do? (Acts 4:24)
.....
19. After the disciples had prayed and been filled with the Holy Spirit, what did they all do? (Acts 4:31).....
.....
20. What special position did God give Ezekiel among his people? (Ezek. 3:17).....
.....

21. What did God tell Ezekiel would happen to him if he failed to warn the sinners? (Ezek. 3:18).....

22. What two things did Paul testify to all men at Ephesus? (Acts 20:21)
 (1).....
 (2).....
23. Why could Paul say he was pure from the blood of all men at Ephesus? (Acts 20:26–27)

24. What is the final reward laid up for all faithful witnesses of Christ? (2 Tim. 4:8).....

Memory Work: Acts 1:8

Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY TEN

Question	Answer	Points
1	Witnesses	1
2	To the end of the earth	1
3	All the world—all the nations	1
4	(1) All things He did (2) His death (3) His resurrection*	1 1 1
5	To be His witness to all men of what he had seen and heard	3
6	Witnessing to small and great that the Scriptures (the prophets and Moses) were true	3
7	He delivers* souls	1
8	Win souls	1
9	His own brother, Simon	1
10	Nathanael	1
11	One thing I know: that though I was blind, now I see.	2
12	(1) God's deeds (2) His wondrous works	1 1
13	Do not be afraid, but speak	2
14	The spirit of fear	1
15	A snare	1
16	Do not be ashamed of the testimony of our Lord	2
17	(1) We cannot but speak the things which we have seen and heard (2) We ought to obey God rather than men	2 1
18	They raised their voice (prayed) to God with one accord	2

Question	Answer	Points
19	They spoke the Word of God with boldness	1
20	A watchman	1
21	God would require their blood at his hand	2
22	(1) Repentance* toward God (2) Faith* toward our Lord Jesus Christ	1 1
23	Because he had not shunned (run away) from declaring to them the whole counsel (teaching) of God	2
24	A crown of righteousness*	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points.

4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 44

22 correct answers = 50%

31 correct answers = 70%

35 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY TEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1. Christians are meant to be witnesses to Christ Himself, not mainly to a doctrine, a denomination, or an experience. Jesus said, “I, if I am lifted up from the earth, will draw all peoples to Myself” (John 12:32). Christian testimony should uplift Jesus. To do this effectively, it must be directed and empowered by the Holy Spirit.

4. Compare Acts 1:21–22 and 4:33. The central fact of all testimony about Christ is His resurrection* from the dead.

5–6. Paul’s testimony is a pattern for all Christians. It was based on personal experience. It pointed to Christ Jesus. It proved the record of the Scriptures.

7–8. Faithful personal testimony is the most effective way to win other souls to Christ.

9–10. Peter became the leader among the apostles and the chief preacher. But it was his brother Andrew who first came to Christ and brought Peter in turn. Later, Philip in the same way brought Nathanael. So the pattern for winning souls is set by the apostles themselves.

11. Someone has said: “The man with an experience is not at the mercy of the man with an argument.” This means that personal experience speaks louder than words alone.

12. A Christian’s words should be positive and glorifying* to God. By this he builds up his own faith* and that of others.

13–16, 19. The “spirit of fear” (being timid) that Paul wrote about in 2 Timothy 1:7 blocks your ability to testify so that others believe. The Bible teaches clearly that this spirit does not come from God. A Christian should not allow himself

to be caught or bound by it. The cure is to be filled with the Holy Spirit.

17(2). The choice between obeying God and obeying man is often clear-cut. The answer of Peter and John is just as valid today.

18. Prayer is the great weapon given to Christians to overcome anything that holds back their testimony.

20–23. When we have a chance to witness to people in our lives, God holds us at fault if we hold back our testimony from them. Ezekiel in the Old Testament and Paul in the New Testament understood this. Paul was required by God to keep back nothing. God wanted Paul to openly speak “the whole counsel of God” (Acts 20:27). God still requires the same of Christians today.

Study Eleven

>> God's Plan for Prosperity

INTRODUCTION:

All through the Bible, God promises to bless and prosper those who trust and serve Him. In order to receive God's financial and material blessings, we must learn to follow God's rule of faith*: "Give, and it will be given to you" (Luke 6:38).

We begin by giving back to God. We give the first tenth of all that we receive, in money or in produce. This first tenth, set aside for God, is called our "tithe." Over and above this tithe, we bring our "offerings" to God, as the Holy Spirit directs us. As we do this in faith*, God fully blesses us and supplies all our needs.

Memory Work: Matthew 6:33

Check here after memorizing the verse.
(Review verses from prior lessons daily.)

Study Questions

A. EXAMPLES OF GOD'S SERVANTS WHO HAVE PROSPERED

1. When God gave Abraham victory in battle, what did Abraham give back to God's priest, Melchizedek? (Gen. 14:19–20)
.....
2. How did God in turn deal with Abraham? (Gen. 24:1)
.....
3. What four things did Jacob want God to do for him? (Gen. 28:20)
 - (1).....
 - (2).....
 - (3).....
 - (4).....
4. What did Jacob promise to give God in return? (Gen. 28:22)
.....
5. How did God in turn deal with Jacob? (Gen. 33:11)
.....
6. What kind of man was Joseph? (Gen. 39:2)
.....
7. What was the reason for Joseph's prosperity? (Gen. 39:2, 23)
.....
.....
8. What three things did God command Joshua concerning His law? (Josh. 1:8)
 - (1).....
 - (2).....
 - (3).....

9. What did God promise Joshua if he would do these three things? (Josh. 1:8).....
.....
10. What did David promise Solomon if he would obey all the statutes and judgments* of God's law? (1 Chron. 22:13)
.....
11. As long as Uzziah sought the Lord, what did God do for him? (2 Chron. 26:5).....
.....
12. When Hezekiah sought and served God with all his heart, what happened to him? (2 Chron. 31:21; 32:30).....
.....

B. CONDITIONS AND PROMISES OF PROSPERITY

13. Concerning a certain kind of person, God says that "whatever he does shall prosper" (Ps. 1:3).
 - (a) List three things that such a person must not do. (Ps. 1:1)
 - (1).....
 - (2).....
 - (3).....
 - (b) Now list two things that such a person must do. (Ps. 1:2)
 - (1).....
 - (2).....
14. In what two ways did God say that Israel had been robbing Him? (Mal. 3:8)
 - (1)..... (2).....
15. What happened to Israel as a result of robbing God? (Mal. 3:9)
.....
16. How did God tell Israel to try Him (put Him to the test)? (Mal. 3:10).....
.....

17. What did God promise Israel that He would then do for them?
 (Mal. 3:10).....

18. What two things does Jesus tell Christians to seek before all
 others? (Matt. 6:33)
 (1)..... (2).....
19. What result does Christ promise will then follow? (Matt. 6:33)

20. When we give, with what measure will it be given back to us?
 (Luke 6:38).....

21. By what standard did Paul tell each Christian to measure how
 much he should set aside for God? (1 Cor. 16:2).....

22. For what purpose did Christ become poor? (2 Cor. 8:9)

23. What kind of person does God love? (2 Cor. 9:7)

24. If we wish to reap bountifully, what must we do first? (2 Cor. 9:6)

25. If God's grace abounds towards us, what two results will follow?
 (2 Cor. 9:8)
 (1).....
 (2).....
26. From what kind of people will God withhold no good thing?
 (Ps. 84:11).....

27. What kind of people will not lack any good thing? (Ps. 34:10)

28. In what does the Lord take pleasure? (Ps. 35:27)

.....

Memory Work: Matthew 6:33

Write out this verse from memory.

.....
.....
.....
.....
.....
.....
.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY ELEVEN

Question	Answer	Points
1	A tithe (a tenth) of all	1
2	God blessed Abraham in all things	1
3	(1) Be with him (2) Keep him in the way that he went (3) Give him bread to eat (4) Give him clothing to put on	1 1 1 1
4	A tenth of all that God would give him	1
5	God dealt graciously with Jacob	1
6	A successful man	1
7	The Lord was with him and made whatever he did to prosper	1
8	(1) It should not depart from his mouth (2) He should meditate* in it day and night (3) He should observe to do everything that was written in it	1 1 1
9	He would make his way prosperous and he would have good success	2
10	Then you will prosper	1
11	God made him prosper	1
12	He prospered in all his works	1
13a.	(1) Not walk in the counsel of the ungodly (2) Not stand in the path of sinners (3) Not sit in the seat of the scornful	1 1 1
13b.	(1) He must delight in the law of the Lord (2) He must meditate* in the law day and night	1 1
14	(1) In tithes (2) In offerings	1 1
15	The whole nation was cursed with a curse	1

Question	Answer	Points
16	By bringing all the tithes into the storehouse	1
17	Open the windows of heaven and pour out such a blessing that there will not be room enough to receive it all	2
18	(1) The kingdom of God (2) The righteousness* of God	1 1
19	All these (material) things will be added to them	1
20	With the same measure that you use to give to others	1
21	As he may prosper (through God)	1
22	That through His poverty we might become rich	2
23	A cheerful giver	1
24	We must sow bountifully (generously)	1
25	(1) We shall always have all sufficiency (plenty) in all things (2) We may have an abundance (plenty) for every good work	1 1
26	Those who walk uprightly (morally)	1
27	Those who seek the Lord	1
28	In the prosperity of His servant	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 47

24 correct answers = 50%

33 correct answers = 70%

38 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY ELEVEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–5. Note that tithing did not begin with the Law of Moses. The first person recorded in the Bible as giving tithes is Abraham. In Romans 4:11–12, Abraham is called “the father of all those who believe...who also walk in the steps of the faith* [of] our father Abraham.” Believers who give their tithes to God today are certainly walking in the steps of the faith* of Abraham.

Note also that the priest to whom Abraham gave tithes was Melchizedek. And, according to Hebrews 5–7, Jesus is our great High Priest “according to the order of Melchizedek.” As our High Priest today, Jesus still receives the tithes of His believing people.

Both Abraham and Jacob experienced God’s material blessings as a result of their tithing. In Genesis 32:10, Jacob said, “I crossed over this Jordan with my staff, and now I have become two companies.” When Jacob started to give tithes to God, he owned nothing but the staff in his hand. Twenty years later he was the rich head of a large and growing household.

6–7. Tough straits cannot stop God from keeping His promises. Even in prison Joseph was a success. When he became great leader in Egypt, he succeeded even more. Joseph’s success came from his character and his relationship to God.

8–9. Joshua was called to lead God’s people into the Promised Land. Today Christians are called to enter “a land of promises.” Then or now, the basis for success is the same. Note that right meditation* is key. Compare the answer to question 13b(2).

10–12. God prospered every king of Judah who was obedient to the law and faithful in the service of the temple—from the time of David to the Babylonian captivity.

13. Note that Psalm 1:1–3 was written to every believer who lives by these words.

14–15. When God’s people are not faithful in giving to God, a curse can come on a nation. This is true today for all nations, not just ancient Israel.

16–21. Faith* is the only basis of righteousness* that God will accept. “Whatever is not from faith* is sin” (Rom. 14:23). (Compare Hebrews 11:6.) This is true in our handling of money and in every other part of our lives.

22. According to the Bible, poverty is a curse. Deuteronomy 28:15–68 lists all the curses that result from breaking God’s law. In verse 48, the following are included: “You shall serve your enemies...in hunger, in thirst, in nakedness, and in need of all things.” This is absolute poverty. On the cross, Jesus took upon Himself every one of these curses. (See Galatians 3:13–14.) He was hungry, thirsty, naked, in need of everything. He did this that believers might receive God’s riches for every need. (See Philippians 4:19.)

23. Literally, “cheerful” (2 Cor. 9:7) means “hilarious.”

24. Christians should give in the same way that a farmer sows seed. They should give carefully, wisely, in areas that will give the best returns for God’s kingdom.

26–28. Prosperity is God’s will for His believing people who obey Him.

>> Second Progress Assessment

CONGRATULATIONS...AGAIN!

You have completed the first eleven studies—that's over half of the total course.

The first six studies centered in the salvation message and laid the foundation for your continuing life in Christ. You learned about the significance of water baptism and what it means to be baptized in the Holy Spirit.

In the five studies you just completed, you began the entrance into a deeper life in Christ. Through these studies, you were introduced to the topics of worship, prayer, and witnessing. You were also brought face-to-face with God's provisions for both your physical needs and your financial needs.

Think of it! You now have the answer, not merely for your own deepest needs, but for countless others who are struggling and suffering just as you were. You are no longer part of the problem; you are part of the solution! You can be a light to those around you in darkness. You have moved on from the fundamentals to being able to introduce others to Christ and let them know about your experience.

What a tremendous responsibility! Left to yourself, you could never meet such a challenge. But God has not left you to yourself. He has made full provision for you to lead a life that reflects His grace and glory in every circumstance.

At this point, you have searched the Scriptures and found the answers to 170 specific questions. You have also now committed to memory sixteen verses of Scripture. Your knowledge of the Bible is growing by leaps and bounds!

As you move on to the next five studies, you will begin to see the significance of Israel in the Bible. What was God's plan for His people? You will see how the Old Testament prophecies are fulfilled in the New Testament. And you will see what makes the ministries of Jesus and Moses similar.

>> Second Review

Before going on to the next section of studies, check to see that you fully understand all the material that was covered in studies 7 through 11. As you grasp the meaning of the studies that are already completed, you will be more fitted to go on the studies that follow. The method followed in this second review is similar to that of the first.

First, read carefully through all the questions of the preceding eight studies, together with the corresponding correct answers. Check that you now know and understand the correct answer to each question.

Second, review all the passages in these last five studies that you have learned for Memory Work.

Third, carefully read the following questions and consider how you would answer them. Each question is related in some way to the material you have been studying.

1. What scriptural reasons can you give for believing that God still heals those who trust Him today?
2. What three means of healing does God use? How might you take advantage of these?
3. Write out a short testimony of how the Lord has touched your life that you could share with others.
4. Describe briefly the sort of person concerning whom God promises: "Whatever he does shall prosper" (Ps. 1:3).

Finally, write out on a separate sheet of paper your own answers to the above questions.

* * * * *

There are no marks allotted for this second review. Its purpose is to help you take hold of all that you have been discovering. When you are satisfied that this has been achieved, turn the page to Study 12.

Study Twelve

>> God's Special Plan

INTRODUCTION:

About 1900 BC God chose a man named Abram (later renamed Abraham) to become the father of a nation for whom He planned a special destiny. God made a covenant with Abraham in which He promised that, through his descendants, all nations would be blessed. God confirmed this covenant to Abraham's son Isaac and to his grandson Jacob (whose name He changed to Israel).

Four hundred and thirty years later, through Moses, God made a further covenant with Jacob's descendants, the nation of Israel, in which He gave them a complete set of laws and a fuller picture of their destiny. Later, God sent prophets to Israel who predicted how their destiny would be worked out.

Memory Work: Exodus 19:5–6

Check here after memorizing these verses.

(Review verses from prior lessons daily.)

Study Questions

A. GOD'S PURPOSE REVEALED TO ABRAHAM

1. How many people did God promise Abraham would be blessed through him? (Gen. 12:3).....
.....
2. On what basis did God accept Abraham as righteous*? (Gen. 15:6).....
.....
3. To how many people did God promise to make Abraham a father? (Gen. 17:4–5)
.....
4. With whom did God make an everlasting covenant? (Gen. 17:7).....
.....
5. What promise did God give to Abraham in this covenant? (Gen. 17:7).....
.....
6. Which two descendants of Abraham were later included by name in this covenant? (Ex. 6:3–4) (Lev. 26:42).....
.....
7. What new name did God give to Jacob? (Gen. 35:10).....
.....
8. What two pictures did God use to show Abraham how numerous his descendants would be? (Gen. 22:17)
(1)..... (2).....
9. How many people did God promise Abraham would be blessed in his seed? (Gen. 22:18).....
.....
10. Why did God promise this to Abraham? (Gen. 22:18).....
.....

11. What did God require Abraham to do for his children and his household in order to receive what God had promised him? (Gen. 18:19).....
.....

B. GOD’S PURPOSE REVEALED TO MOSES

12. What were the first two demands that God made on Israel when they came to Mount Sinai? (Ex. 19:5)
(1).....
(2).....

13. Provided Israel fulfilled these demands, what three things did God promise they would be? (Ex. 19:5–6)
(1).....
(2).....
(3).....

14. What else did God promise Israel on the same conditions? (Deut. 28:1).....
.....

15. State two ways this would affect the attitude of other peoples toward Israel. (Deut. 28:10)
(1).....
(2).....

16. What would be the result of Israel’s keeping God’s covenant? (Deut. 29:9).....
.....

C. GOD’S PURPOSE REVEALED IN THE PSALMS AND PROPHETS

17. What are two ways in which God’s favor and blessing on Israel will affect the rest of the world? (Ps. 67:1–2)
(1).....
(2).....

18. God promises to put His Spirit upon His chosen servant. What will this servant do for the Gentiles*? (Isa. 42:1).....

19. State two things which God will appoint this servant to be for Israel and for the Gentiles*. (Isa. 42:6)
 (1).....
 (2).....
20. What two things did God choose Israel to be for Himself? (Isa. 43:10)
 (1)..... (2).....
21. Name three ways in which God desired Israel to respond to His revelation of Himself. (Isa. 43:10b)
 (1)..... (2).....
 (3).....

The prophets give a picture of a future period when God's purposes for Israel will have been fulfilled. The following questions relate to this period.

22. For what two purposes will many people go up to the mountain of the Lord? (Isa. 2:2–3)
 (1).....
 (2).....
23. What two things will go forth from Zion and Jerusalem? (Isa. 2:3)
 (1)..... (2).....
24. At a time when the people of the earth are in deep darkness, what will the Lord do for Zion? (Isa. 60:2).....

25. How will the other nations and their rulers respond? (Isa. 60:3)

26. At the time when the land of Israel is restored and rebuilt, what two titles will be given to Jews? (Isa. 61:4–6)

(1)..... (2).....

27. For what two purposes will many peoples and mighty nations come up to Jerusalem? (Zech. 8:22)

(1)..... (2).....

28. What will men from other nations say to a Jew? (Zech. 8:23)

.....

Memory Work: Exodus 19:5–6

Write out these verses from memory.

.....
.....
.....
.....
.....
.....
.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY TWELVE

Question	Answer	Points
1	All the families of the earth	1
2	Abraham believed (or believed in) God	1
3	Many nations	1
4	With Abraham and his descendants	1
5	To be God to him and to his descendants	1
6	Isaac and Jacob	1
7	Israel	1
8	(1) The stars of the heaven (2) The sand on the seashore	1 1
9	All the nations of the earth	1
10	Because Abraham obeyed God's voice	1
11	To command them to keep the way of the Lord by doing righteousness* and justice	2
12	(1) To obey God's voice (2) To keep God's covenant	1 1
13	(1) A special treasure to God above all people (2) A kingdom of priests (3) A holy nation	1 1 1
14	To set them high above all the nations of the earth	1
15	(1) They would see that they are called by the name of the Lord (2) They would be afraid of Israel	1 1
16	They would prosper in all that they did	1
17	(1) God's way will be known on earth (2) God's salvation* will be known among all nations	1 1
18	He will bring forth justice to the Gentiles*	1

Question	Answer	Points
19	(1) A covenant to the people (Israel) (2) A light to the Gentiles*	1 1
20	(1) His witnesses (2) His servant	1 1
21	(1) To know (2) To believe (3) To understand	1 1 1
22	(1) That He may teach them His ways (2) That they may walk in His paths	1 1
23	(1) The law (2) The word of the Lord	1 1
24	He will arise over her and His glory will be seen upon her	2
25	Gentiles* will come to her light and kings to the brightness of her rising	2
26	(1) We shall always have all sufficiency (plenty) in all things (2) We may have an abundance (plenty) for every good work	1 1
26	(1) The priests of the Lord (2) The servants of our God	1 1
27	(1) To seek the Lord of hosts (2) To pray before the Lord	1 1
28	Let us go with you, for we have heard that God is with you	2

Check your memory card for written memory work.

If your memory work is word perfect, 4 marks for each verse.

8

(1 point off for each mistake in a verse. If more than

3 mistakes, no points for that verse.)

TOTAL 54

27 correct answers = 50%

38 correct answers = 70%

43 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY TWELVE

(The numbers on this page refer back to the numbers on the Correct Answers page.)

- 1.** From the beginning, God's purpose included all nations on earth.
- 2.** The basis of Abraham's relationship with God was his faith*.
- 3.** Abram means "exalted father"; Abraham means "father of a multitude." From the beginning, God's plan went beyond Abraham's immediate descendants to include people from every nation.
- 4–5.** A covenant is the most solemn commitment that God can make. Every permanent relationship with God must be based on a covenant. (See Psalm 50:5.)
- 6–7.** God's covenant was confirmed first to Isaac (not Ishmael); then to Jacob (renamed Israel); then to the nation descended from Jacob and named Israel.
- 8–9.** God emphasized that the number of people who were to be blessed through Abraham was greater than he could imagine or calculate.
- 10.** Abraham's faith* was expressed in his obedience—even when that meant sacrificing his son.
- 11.** The way that Abraham instructed and disciplined his household sets God's standard for all fathers. It was the reason why God chose him.
- 12.** The key to all God's blessings is to obey His voice. (Compare Exodus 15:26 and Deuteronomy 28:1–2.)
- 13.** These three promises sum up God's purpose for Israel.
- 14–15.** God intended Israel to be a leader and a pattern for all other nations.

- 16.** See note on question 12.
- 17.** God intended that the blessings He would bestow on Israel would flow from them to all other nations.
- 18–19.** Ultimately, God’s purposes for Israel will be fulfilled through the chosen Servant here described.
- 20.** See notes on questions 14–15 and 18–19.
- 21.** This threefold response is necessary for Israel to fulfill God’s purpose.
- 22–23.** God intends Jerusalem to be a center of spiritual teaching for all nations.
- 24–25.** This age will close with a period of worldwide distress and darkness, in the midst of which God will reveal His glory first to Zion and then through Zion to the nations and their rulers.
- 26.** The restoration of Israel will fulfill God’s original purpose, stated in Exodus 19:6.
- 27–28.** See note on questions 22–23.

Study Thirteen

>> Failure and Redemption

INTRODUCTION:

Through Moses, God made a covenant with Israel that had two opposite sides. If Israel would be faithful to the covenant, they would be blessed above all other nations. But if they were unfaithful, God would bring upon them a series of judgments* of ever-increasing severity. In subsequent history, Israel proved unfaithful and all the judgments* that God predicted came upon them.

However, God promised that, in the latter days, a Redeemer would come to Zion and that Israel would receive forgiveness and cleansing from all their sins and would become once more a holy nation.

Memory Work: Isaiah 43:25

Check here after memorizing the verse.
(Review verses from prior lesson daily.)

Study Questions

A. ISRAEL'S FAILURE

1. What did Moses warn Israel they would do after his death? (Deut. 31:29).....
.....
.....
2. Why would disaster come upon Israel in the latter days? (Deut. 31:29).....
.....
3. Three times God warned Israel against acting in a certain way toward Him. What was that way? (Lev. 26:21, 23, 27).....
.....
4. If Israel refused God's warnings, a series of evil consequences would come upon them. State those described in the following verses of Lev. 26.
 - (1) v. 25
(a)..... (b).....
(c).....
 - (2) v. 29
 - (3) v. 31
(a)..... (b).....
(c).....
 - (4) v. 32
(a)..... (b).....
 - (5) v. 33
(a)..... (b).....
5. Of all the troubles listed in the answers to questions 1 through 4 above, how many have actually come upon the Jewish people?
.....

6. Daniel confessed* various sins committed by his people. What are the ones he specified in Daniel 9:5?
 (1)..... (2).....
 (3)..... (4).....
 (5).....
7. In what way had Israel disobeyed the voice of the Lord?
 (Dan. 9:10).....

8. If Daniel were alive today, how many of the same sins would he need to confess* on behalf of the Jewish people?.....

B.GOD’S SALVATION*

9. God warned Israel that they would be driven out of their land but promised that He would not do two things to them. What were they? (Lev. 26:44)
 (1).....
 (2).....
10. What will God remember that will cause Him to show mercy to Israel? (Lev. 26:45).....

11. What did David pray to come out of Zion? (Ps. 14:7)

12. In the day when God’s anger is turned away, what will Israel say concerning God’s salvation*? (Isa. 12:2)

13. In what two forms does God reveal Himself to Israel? (Isa. 43:3)
 (1)..... (2).....
14. Is there any other Savior? (Isa. 43:11).....

15. What does God promise concerning Israel's transgressions*? (Isa. 43:25).....

16. What does God promise concerning Israel's sins? (Isa. 43:25)

17. To whom in Zion does God promise a Redeemer? (Isa. 59:20)

18. What will come to Zion? (Isa. 62:11)

19. What will be with him? (Isa. 62:11)

20. What will be before him? (Isa. 62:11)

21. In the day when God restores Israel, in what two ways will He deal with their iniquities? (Jer. 33:7-8)
 (1)..... (2).....
22. In the day when God brings Israel back to their own land, how will He reveal Himself through them to the nations? (Ezek. 39:27)

Memory Work: Isaiah 43:25
 Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY.

CORRECT ANSWERS AND MARKS - STUDY THIRTEEN

Question	Answer	Points
1	Become utterly corrupt and turn from the way Moses commanded them	2
2	Because they would do evil in the sight of the Lord and provoke Him to anger with the work of their hands	2
3	Walking contrary to God	1
4	(1) (a) A sword (war) against them (b) Struck with pestilence (c) Delivered into enemy's hands	1 1 1
	(2) Eat their own children during the siege	1
	(3) (a) Cities laid waste (b) Sanctuaries destroyed (c) No more offerings to the Lord	1 1 1
	(4) (a) Land left desolate (b) Enemies dwell in Israelite's land and are astonished at it	1 1
	(5) (a) Scattered among the nations (b) Pursued by the sword	1 1
5	All	1
6	(1) We have sinned (2) We have committed iniquity (3) We have done wickedly (4) We have rebelled (5) We have departed from God's precepts and judgments*	1 1 1 1 1
7	They had not walked in His laws, which He set before them by His prophets	2
8	All	1

Question	Answer	Points
9	(1) Not cast them away	1
	(2) Not abhor them nor destroy them and break His covenant with them	2
10	The covenant of their ancestors whom He brought out of the land of Egypt	2
11	The salvation* of Israel	1
12	God is/has become my salvation*	1
13	(1) Their Holy One	1
	(2) Their Savior	1
14	No	1
15	He will blot them out	1
16	He will not remember them	1
17	To those who turn from transgression* in Jacob	1
18	Salvation*	1
19	His reward	1
20	His work (recompense)	1
21	(1) He will cleanse them	1
	(2) He will pardon them	1
22	He will be hallowed* in them	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 48

24 correct answers = 50%

34 correct answers = 70%

38 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY THIRTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–2. Even before God gave Israel the covenant, He knew that they would break it. He had also prepared a way by which they could receive forgiveness and restoration.

3. The root of Israel’s wrong acts was a wrong attitude: walking contrary to God. Another translation says, “act[ing] with hostility against [God]” (Lev. 21:26 NASB).

4–5. The exact way in which these evil consequences came upon Israel is recorded partly in the Bible and partly in the writings of Josephus. They have continued also in later history.

6–8. The sins confessed* by Daniel can be summed up in one word: rebellion.

9. God warned Israel that He would punish all their misdeeds, but He also promised that He would never finally reject them as His people. (Compare Jeremiah 33:23–26.)

10. Even though God’s people may be unfaithful, God remains faithful to His covenant. (Compare Psalm 89:34.)

11–14. God’s remedy for Israel’s failure is summed up in one word: salvation*. Only God Himself can be a Savior without compromising His own holiness.

15–16. God’s salvation* is so complete that He blots out our sins so that He no longer remembers them.

17. God, in His mercy, offers Israel a Redeemer, but Israel must respond by turning from their transgressions*.

18–20. This Redeemer brings three things with Him: salvation*, a reward, and a recompense*.

21. Salvation* includes both cleansing and pardon.

22. From the beginning, God’s purpose has been to make Israel a blessing to the other nations and to reveal His holiness through Israel.

Study Fourteen

>> Portrait of Jesus Christ (Part 1)

INTRODUCTION:

God foresaw that Israel would turn aside into sin and so fail to fulfill His purpose for them. In His mercy, however, He promised to send them a Redeemer from the seed of David. Like David, this Redeemer would be anointed with God's Holy Spirit and for this reason would be known as "Messiah" (Anointed One). In the New Testament, Christ means exactly the same as Messiah. The coming of this Messiah is a central theme of the Old Testament. (In Hebrew, the Old Testament is called the Tanach.) The prophets describe very exactly how He would come and what He would do.

In the first century, Jewish writers who believed these promises described a man who fulfilled them and whom they acknowledged as Messiah. Their writings were collected in the New Testament. The questions in this study refer partly to the Old Testament and partly to the New Testament.

Memory Work: Malachi 3:1

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

A. MESSIAH'S GENEALOGY

1. To whom did God promise a special seed? (Gen. 22:15–18)
.....
2. What did God promise to all nations through this seed?
(Gen. 22:18).....
.....
3. Was Jesus descended from this ancestor? (Matt. 1:1)
.....
4. What is now offered through Jesus to the Gentiles*?
(Gal. 3:13-14)
.....
5. Through which of Abraham's two sons was the promised seed
to come? (Gen. 17:19, 21).....
.....
6. Was Jesus descended from Isaac? (Matt. 1:2).....
.....
7. To which of his sons did Isaac transmit the blessing of Abraham?
(Gen. 28:1-4)
.....
8. Was this blessing extended also to this son's descendants?
(Gen. 28:4).....
.....
9. Was Jesus descended from Jacob? (Luke 3:34).....
.....
10. From which tribe of Israel was the ruler (Messiah) to come?
(Gen. 49:10).....
.....
11. From which tribe did Jesus come? (Luke 3:33).....
.....

12. From which king of Israel was Messiah to be descended?
 (Ps. 89:35–36) (Isa. 9:6–7).....

13. Was Jesus descended from this king? (Matt. 1:6–16).....

B. MESSIAH'S BIRTH

14. Where was Messiah to be born? (Mic. 5:2)

15. Where was Jesus born? (Matt. 2:1) (Luke 2:4–7)

16. What was to be unique about the birth of Messiah? (Isa. 7:14)

17. What was unique about the birth of Jesus? (Matt. 1:18, 22–23)
 (Luke 1:26–35)
18. Did Daniel provide a way to calculate when Messiah would
 come? (Dan. 9:25–26).
19. How long after the decree to rebuild Jerusalem was Messiah to
 come? (Dan. 9:25).....
20. Did Jesus come at the time predicted by Daniel?

C. MESSIAH'S MINISTRY

21. Was any messenger to precede the Messiah? (Mal. 3:1)

22. What was to be the task of this messenger? (Mal. 3:1)

23. Which messenger preceded Jesus? (Matt. 3:1–3; 11:7–10)

24. What was the task of this messenger? (Matt. 3:1–3; 11:7–10)
 (Luke 1:76).....

25. Of what was the Lord to come as a messenger? (Mal. 3:1)

26. Did God promise a new covenant to Israel? (Jer. 31:31–34)

27. Does that covenant provide for complete forgiveness of sins?
 (Jer. 31:34).....

28. Did Jesus come to mediate such a covenant? (Heb. 9:13–15)

29. What did John the Baptist see descending upon Jesus in the
 form of a dove? (John 1:29–33)

30. Isaiah depicts a man anointed by the Holy Spirit. State four
 things this anointing would enable him to do. (Isa. 61:1)
 (1).....
 (2).....
 (3).....
 (4).....
31. After reading these words in the synagogue, what did Jesus say
 about Himself? (Luke 4:16–21)

32. With what did God anoint Jesus of Nazareth? (Acts 10:38)

33. State two things which this anointing enabled Jesus to do.
 (Acts 10:38)
 (1).....
 (2).....
34. Isaiah predicted that God would come to save Israel and would bring healing of four types of sickness. List these four types.
 (Isa. 35:4–6)
 (1)..... (2).....
 (3)..... (4).....
35. List four types of sickness which Jesus healed. (Mark 8:22–25; 7:32–37) (John 5:5–9) (Matt. 9:32–33)
 (1)..... (2).....
 (3)..... (4).....
36. Upon what animal was Messiah to ride into Jerusalem?
 (Zech. 9:9).....

37. Upon what animal (or animals) did the disciples place Jesus for His triumphal entry into Jerusalem? (Matt. 21:6–11)
 (Mark 11:1–11)

Memory Work: Malachi 3:1

Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY FOURTEEN

Question	Answer	Points
1	To Abraham	1
2	Blessing	1
3	Yes	1
4	The blessing of Abraham	1
5	Isaac	1
6	Yes	1
7	Jacob	1
8	Yes	1
9	Yes	1
10	Judah	1
11	Judah	1
12	David	1
13	Yes	1
14	Bethlehem of Judah	1
15	Bethlehem of Judah	1
16	He was to be born of a virgin	1
17	He was born of a virgin	1
18	Yes	1
19	69 weeks (or a total of 483 Jewish years)	1
20	Yes	1
21	Yes	1
22	To prepare the way before Messiah	1
23	John the Baptist	1
24	To prepare the way before Jesus	1
25	The covenant	1
26	Yes	1
27	Yes	1

Question	Answer	Points
28	Yes	1
29	The Holy Spirit	1
30	(1) To preach good tidings to the poor (2) To heal the brokenhearted (3) To proclaim liberty to the captives (4) To open the prison to those who are bound	1 1 1 1
31	Today this Scripture is fulfilled in your hearing	1
32	With the Holy Spirit and with power	1
33	(1) To go about doing good (2) To heal all who were oppressed* by the Devil	1 1
34	(1) Blindness (2) Deafness (3) Lameness (4) Dumbness (Muteness)	1 1 1 1
35	(1) Blindness (2) Deafness (3) Lameness (4) Dumbness (Muteness)	1 1 1 1
36	On a donkey, a colt, the foal of a donkey	1
37	On a donkey, a colt, the foal of a donkey	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points.

4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 51

26 correct answers = 50%

36 correct answers = 70%

41 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY FOURTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–6. God promised Abraham that through Isaac He would give him a posterity through whom blessing would come to all nations. Jesus, the Messiah, descended from Abraham through Isaac, was the Seed through whom the promise of blessing to all nations was fulfilled. (See Galatians 3:16.)

7–9. The promise of the Seed through whom blessing was to come was passed down through Jacob. Thus, Messiah had to come from the line of the Jewish people.

10–13. God ordained that the ruler of Israel should come from the tribe of Judah. This was fulfilled first in David and then in Jesus, who was descended from David.

1–13. No one challenged the genealogy or the Davidic ancestry of Jesus while He was on earth. All Israel's genealogical records perished when the second temple was destroyed in 70 AD. It is therefore impossible for anyone born after that date to prove His claim to be Messiah. In Luke's genealogy of Jesus, he said only that Jesus was supposed to be the son of Joseph. (See Luke 3:23.)

14–15. At the time of the birth of Jesus, the Jewish religious leaders were expecting the Messiah to be born in Bethlehem of Judah. (See Matthew 2:1–6.)

16–17. Note the following reasons for translating *almah* in this passage as "virgin" (Isa. 7:14): (1) The Jewish writers of the Septuagint translated it *parthenos*, the standard Greek word for virgin; (2) No prophecy of the Tanach refers to a human father of Messiah, only to a mother (see Isaiah 49:1, 5; Psalm 22:9); (3) *Almah* describes a young woman, not yet married, which applied exactly to Mary; (4) In the Tanach, *almah* is

used only to refer to a virgin (see Genesis 24:43; Exodus 2:8); (5) The alternative Hebrew word *bethulah* in Joel 1:8 refers to a woman who has had a husband. Moreover, *bethulah* is sometimes used to personify a nation (see Isaiah 23:12; 47:1; Jeremiah 18:13; 31:4, 21).

18–20. According to Daniel 9:25–26, Messiah would come and then be cut off after 69 weeks (literally, “sevens”) of years. Since the Jewish year is equivalent to 360 days, the actual number according to the Western calendar would be about 477 years. The decree to restore Jerusalem in the reign of Artaxerxes King of Persia was probably issued about 445 BC. This would give a date of about 32 AD for the coming of Messiah the Prince. Jesus made His triumphal entry into Jerusalem about that time and shortly afterwards was “cut off.” “The people of the prince who is to come” were the Roman legions under Titus who destroyed Jerusalem in 70 AD.

25–28. The new covenant promised in Jeremiah 31:31–34 has three main features: (1) a new inner nature (“I will put My law in their minds, and write it on their hearts”); (2) a personal relationship with God (“they all shall know Me”); (3) forgiveness of sins (“I will forgive their iniquity, and their sin I will remember no more”). These features are all included in the covenant that Jesus instituted. Also, in Ezekiel 16:59–60, God charges Israel with breaking the first covenant but promises to replace it with an everlasting covenant.

29–35. The Holy Spirit coming down upon Jesus marked Him out as the promised Messiah. This equipped Him to be the deliverer of God’s people from both sin and sickness.

34–35. The healing miracles of Jesus confirmed His identity as Messiah.

36–37. It was customary for a king to ride upon an donkey. (See 1 Kings 1:33–34.)

Study Fifteen

>> Portrait of Jesus Christ (Part 2)

INTRODUCTION:

The apostle Peter wrote concerning the prophets of the Old Testament that the Spirit of Christ within them predicted the sufferings of Christ and the glory that was to follow (1 Peter 1:10–11). At times, these prophets spoke in the first person of going through experiences that never actually happened to them but that did happen later in the life of Jesus. They described first the sufferings of Christ (Messiah) and then the eternal* glory into which He was to enter. Such predictions occur most frequently in the Psalms of David and in Isaiah. This study contains various examples.

Memory Work: Isaiah 53:4–5

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

D. MESSIAH'S SUFFERING

38. Was Messiah to be accepted or rejected by His own people?
(Isa. 53:1–3)
39. Did Israel as a nation accept or reject Jesus? (John 1:11;
12:37–38)
40. By what kind of person was Messiah to be betrayed?
(Ps. 41:9).....
41. By whom was Jesus betrayed? (Mark 14:10).....
42. Was this man a friend of Jesus? (Matt. 26:47, 50).....
43. For what price was Messiah to be betrayed? (Zech. 11:12)
.....
44. How much money did Jesus' betrayer receive? (Matt. 26:15)
.....
45. What was to be done with the money of Messiah's betrayal?
(Zech. 11:13).....
46. What was done with the money of Jesus' betrayal?
(Matt. 27:37)
47. Was Messiah to defend Himself before His accusers?
(Isa. 53:7).....

48. How did Jesus react to His accusers? (Matt. 26:62–63; 27:12–14)
49. Was Messiah to be beaten and spat upon? (Isa. 50:6)
50. Name two ways in which Jesus suffered at the hands of His oppressors*. (Mark 14:65) (John 19:1)
51. What kind of people were to be executed together with Messiah? (Isa. 53:12).....
52. Who were the two men crucified together with Jesus? (Matt. 27:38).....
53. Name two parts of Messiah’s body that were to be pierced. (Ps. 22:16).....
54. Was Jesus pierced in His hands and feet? (Luke 24:39–40) (John 20:25–27).....
55. What was to happen to Messiah’s garments and clothing? (Ps. 22:18).....
56. What did the Roman soldiers do with the garments and tunic of Jesus? (John 19:23–24)
57. What were they to give Messiah to drink? (Ps. 69:21)
58. What did they give Jesus to drink? (John 19:29)
59. What could not happen to Messiah’s bones? (Ps. 34:19–20)

60. Were the bones of Jesus broken? (John 19:33, 36)

61. What was the Lord to lay upon Messiah? (Isa. 53:6)

62. What was to happen to Messiah as a result? (Isa. 53:8)

63. What did Jesus bear on the cross? (1 Peter 2:24)

64. What happened to Jesus as a result? (1 Peter 3:18)

65. In the tomb of what kind of person was Messiah to be buried?
 (Isa. 53:9).....

66. In whose tomb was Jesus buried? (Matt. 27:57–60)

67. What kind of person was he? (Matt. 27:57)

E. MESSIAH'S VICTORY OVER DEATH

68. After Messiah's soul had become a sin offering, what three things are promised concerning Him? (Isa. 53:10)
 (1)..... (2).....
 (3).....
69. Could these promises have been fulfilled if Messiah had remained dead?.....

70. What two things does God promise to His Holy One?
 (Ps. 16:10)
 (1).....
 (2).....

71. Were these two things fulfilled in the experience of David?
 (1 Kings 2:10) (Acts 2:29).....

72. In whose experience were they fulfilled? (Acts 2:30–32)

73. What position of authority did God promise to Messiah?
 (Ps. 110:1).....

74. Could this have been fulfilled as long as He remained on earth?
 h?.....
 ...
75. To what place of authority did God exalt Jesus? (Acts 2:33–36).....
76. Until what time must Jesus remain in heaven? (Acts 3:19–21).....
77. How will Messiah come to establish His kingdom? (Dan. 7:13)

78. How will Jesus return from heaven? (Matt. 26:63–64)

79. On what mountain will Messiah’s feet rest? (Zech. 14:4)

80. To what mountain will Jesus return? (Acts 1:9–12)

Memory Work: Isaiah 53:4–5

Write out these verses from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
 COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY FIFTEEN

Question	Answer	Points
38	He was to be rejected	1
39	They rejected Him	1
40	A familiar (or close) friend	1
41	Judas Iscariot	1
42	Yes	1
43	Thirty pieces of silver	1
44	Thirty pieces of silver	1
45	It was to be thrown to the potter in the house of the Lord	2
46	It was thrown down in the temple and used to buy a potter's field	2
47	No	1
48	He remained silent	1
49	Yes	1
50	He was beaten and spat upon	2
51	Transgressors*	1
52	Two robbers (transgressors*)	1
53	His hands and His feet	2
54	Yes	1
55	They were to be divided, and lots cast for His clothing	2
56	They divided His garments and cast lots for His clothing	2
57	Vinegar	1
58	Sour wine (or vinegar)	1
59	They could not be broken	1
60	No	1
61	The iniquity of us all	1

Question	Answer	Points
62	He was to be cut off from the land of the living	2
63	Our sins	1
64	He was put to death	1
65	A rich man	1
66	Joseph of Arimathea	1
67	A rich man	1
68	(1) He will see His seed	1
	(2) He will prolong His days	1
	(3) The pleasure of the Lord will prosper in His hand	1
69	No	1
70	(1) He will not leave His soul in Sheol	1
	(2) He will not allow Him to see corruption	1
71	No	1
72	The experience of Jesus	1
73	To sit at God's right hand	1
74	No	1
75	God's right hand	1
76	The times of restoration of all things	1
77	Coming with clouds of heaven	1
78	Coming on clouds of heaven	1
79	The Mount of Olives	1
80	The Mount of Olives	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. 8

(1 point off for each mistake in a verse. If there are more than

3 mistakes, no marks for that verse.)

TOTAL 61

31 correct answers = 50%

43 correct answers = 70%

49 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY FIFTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

38, 47, 51, 61, 62, 65, 68. Isaiah 52:13 and 53:12 are great Messianic prophecies of the Old Testament. They depict a Servant of the Lord who is rejected by His own people, though without any sin on His part, and who suffers the penalty of death for their iniquities. The Jewish commentators have attempted to identify the “Servant” of Isaiah 52:13 as the Jewish people, who have suffered at the hands of other nations. But this interpretation cannot be valid for the following reasons:

- (1) The “Servant” here depicted was not guilty of any violence or deceit. (See Isaiah 53:9.) This does not apply to the Jewish people.
- (2) The “Servant” was wounded for the transgressions* of others. (See verses 4–6.) Israel’s sufferings were caused by her own sins, as Moses had warned. (See Leviticus 26:14–43.)
- (3) By a personal knowledge of this “Servant” (who bore the iniquities of others upon Himself), many would be made righteous* before God. This only comes through personal faith* in the Messiah. (See Romans 3:21–24.)

39. Israel as a nation rejected Jesus. Nevertheless, there was a remnant who followed Him. The early assembly of believers consisted mainly of Messianic Jews.

59–60. The Passover lamb, by whose blood the children of Israel were protected from the angel of death, could not have any of its bones broken (Ex. 12:46). Jesus, as the sacrificial lamb of God, likewise could not have any bones broken (John 1:29) (1 Cor. 5:7).

61–64. The sacrifice of Jesus was foreshadowed each Day of Atonement when the high priest transferred Israel’s sins to the

scapegoat (Lev. 16:21–22). Only the blood of the sacrifice could atone for sin (Lev. 17:11). Therefore, Jesus not only bore the sins of the people but also shed His blood for a full and final atonement (Heb. 9:13–22).

68–72. The resurrection* of Jesus from the dead was God’s vindication of Him as Messiah and Lord (Rom. 1:3–4).

73–75. Jesus not only rose from the dead, but also ascended up to God the Father in heaven. The right hand of God represents the seat of all authority and power in the universe. Jesus has taken His place there, ruling in the midst of His enemies until all things submit to His dominion. (See Psalm 110:2.)

76. God has promised a period of restoration at the close of this age. This will center in the restoration of Israel and will climax with the return of Messiah in glory. (See Psalm 102:16.)

77–80. The prophecies of Messiah’s return in glory are even more numerous than those of His first coming in humility.

Study Sixteen

>> A Prophet Like Moses

INTRODUCTION:

In Deuteronomy 18:18–19, Moses brought to Israel the following promise of God:

I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

These words of Moses clearly establish three facts:

First, Moses here describes one particular prophet, whom God promises to send to Israel at a later time. The language that Moses used is singular throughout: “a Prophet,” “His mouth,” “He shall speak.” These words cannot describe the later prophets in Israel as a whole. They must refer to one special prophet.

Second, this special prophet was to have unique authority, above all others who had gone before him. If anyone in Israel refused to hear this prophet, God would bring judgment* upon that person.

Third, this prophet was to be like Moses in ways that would distinguish him from all other prophets who would ever come to Israel.

In Acts 3:22–26, the apostle Peter quoted these words of Moses and applied them directly to Jesus of Nazareth. A careful comparison of the Old and New Testaments shows over twenty distinct points of resemblance between Moses and Jesus. The following questions regarding the similarities between these two prophets are grouped according to three main headings: Childhood, Personal Experiences, and Ministry.

Memory Work: Deuteronomy 18:18

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

A. THEIR CHILDHOOD

1. Name the Gentile emperor who imposed his rule on Israel at the time of the birth of each of these prophets. (Ex. 1:8–14) (Luke 2:1–7)
(1) Moses.....
(2) Jesus.....
2. How were the lives of both Moses and Jesus endangered in their infancy? (Ex. 1:15–16) (Matt. 2:16).....
.....
3. By whose actions were their lives saved? (Ex. 2:1–5) (Heb. 11:23) (Matt. 2:13–14)
.....
4. With what people did each find refuge for a time? (Ex. 2:10) (Matt. 2:14–15)
.....
5. What intellectual ability did each display? (Acts 7:22) (Luke 2:46–47) (Matt. 13:54).....
.....

B. THEIR PERSONAL EXPERIENCES

6. Name two character traits common to each man. (Num. 12:3, 7) (Matt. 11:29) (Heb. 3:1–6)
(1)..... (2).....
7. Were these prophets always received by Israel? (Ex. 2:14; 32:1) (Num. 16:41) (John 7:52) (Matt. 27:21–22)
.....
8. How did their brothers and sisters react to them at times? (Num. 12:1) (Mark 3:21) (Matt. 13:54–57) (John 7:3–5)
.....

9. How did each prophet respond before God in regard to the sin of Israel? (Ex. 32:31–32) (Luke 23:34)
10. What was each willing to do to placate God’s wrath against the sin of the people? (Ex. 32:31–32) (Luke 23:34)
11. What did each of these prophets do at a crucial point in their lives? (Ex. 34:28) (Matt. 4:2)
12. Did each of these prophets enjoy special intimacy with God? (Num. 12:7–8) (John 1:18) (Matt. 11:27)
13. To what kind of place did each of these prophets go to have communion with God? (Ex. 24:12) (Matt. 17:1, 5)
14. Did they take any disciples with them? (Ex. 24:13) (Matt. 17:1)
15. What effect did that experience have on their physical bodies? (Ex. 34:29–30) (Matt. 17:2)
16. In what special way did God speak to them on at least one occasion? (Ex. 19:19–20) (John 12:28–30)
17. Which supernatural beings guarded the burial place of each prophet? (Jude 9) (Matt. 28:2–7)

C. THEIR MINISTRY

18. Name two other ministries, besides that of prophet, which each man exercised.
(1) Deut. 4:1, 5; Matt. 5:1–2; John 3:1–2
.....

(2) Ps. 77:20; Isa. 63:11; John 10:11, 14, 17)

-
19. What special, important truth about God did each reveal to God's people? (Ex. 3:13–15) (John 17:6).....
-
20. What type of food did God supernaturally provide to His people through each of these prophets? (Ex. 16:14–15) (Ps. 78:24) (John 6:32–33, 51).....
21. From what kind of slavery did Moses deliver Israel? (Ex. 3:10) (Deut. 6:21).....
-
22. From what kind of slavery did Jesus deliver those who believed in Him? (John 8:31–36)
-
23. How did both these prophets help the sick? (Ex. 15:25–26) (Num. 21:6–9) (Matt. 4:23; 8:16–17)
-
24. Was there any other prophet who worked such great miracles as these? (Deut. 34:10–12) (John 5:36; 15:24) (Acts 2:22)
-
25. What did each establish between God and His people? (Ex. 24:7–8) (Matt. 26:26–28)
-
26. By what was it sealed? (Heb. 9:11–22)

.....

Memory Work: Deuteronomy 18:18
Write out this verse from memory.

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY SIXTEEN

Question	Answer	Points
1	(1) Pharaoh (2) Caesar Augustus	1 1
2	Evil kings made decrees for each of them to be killed	1
3	By the action of their parents	1
4	The people of Egypt	1
5	Unusual wisdom and understanding	1
6	(1) Humility (2) Faithfulness to God	1 1
7	No	1
8	They criticized/rejected them	1
9	Each prayed to God to forgive the people	1
10	Each was willing to bear the punishment of the people	1
11	Each fasted forty days	1
12	Yes	1
13	A high mountain	1
14	Yes	1
15	Their faces shone	1
16	God spoke in an audible voice from heaven	1
17	Angels	1
18	(1) Teacher (2) Shepherd	1 1
19	God's name	1
20	Bread from heaven	1
21	From slavery to Pharaoh in Egypt	1
22	From slavery to sin	1
23	They healed them	1

Question	Answer	Points
24	No	1
25	A covenant	1
26	The blood of a sacrifice (Jesus' crucifixion)	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 33

17 correct answers = 50%

23 correct answers = 70%

26 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY SIXTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–4. In each case, Satan, the great enemy of Israel, sought to destroy God's appointed deliverer before he could fulfill his task. Each was preserved through the faith* and courage of his parents.

5. Both Moses and Jesus were equipped by God with special intellectual gifts.

6. Both relied on God's supernatural power, not on their own natural strength.

7–8. Wrong attitudes can keep God's people from recognizing or honoring the deliverer whom God has sent to them.

9–10. Both Moses and Jesus were willing to bear the punishment of God's people, but only Jesus could be accepted by God because He Himself was without sin (Heb. 7:26–27).

12–16. Both Moses and Jesus were dependent on personal

communion with God. The results of this communion were manifested in various unique ways.

19. The name of God reveals the nature of God. Through Moses, God revealed Himself as eternal* and unchanging; through Jesus He revealed Himself as Father. (See Matthew 11:27; Romans 8:15.)

20. The manna provided through Moses only sustained temporary, physical life. Some of those who ate it died later under God's judgment*. (See Numbers 14:22–23, 32; 26:63–65.) But through Jesus, the believer receives eternal* life. (See John 6:47–51.)

21–22. The slavery from which Moses delivered Israel was physical; the slavery from which Jesus delivers the believer is spiritual.

25–26. Israel broke the first covenant that God made with them, but God promised to make a new covenant that would provide forgiveness of all their sins (Jer. 31:31–34). Jesus came to institute this new covenant.

CONCLUSION:

This study brings out twenty-six points of clear resemblance between Moses and Jesus. It would be impossible to find any other prophet who has arisen in Israel, except Jesus, who resembles Moses in even a small number of these points. Therefore, it is unreasonable to deny that Jesus is the prophet whom Moses foretold in Deuteronomy 18:18–19.

However, if Jesus is the prophet whom Moses foretold, it is of the utmost importance for us to recognize this fact and act upon it. God said concerning this prophet: “Whoever will not hear My words, which He speaks in My name, I will require it of him” (Deut. 18:19).

The choice, then, is between the judgment* of God or His blessing: Judgment* if we reject Jesus, God's prophet; blessing if we acknowledge Him.

>> Third Progress Assessment

CONGRATULATIONS...AGAIN!

You have now completed sixteen studies, with only one more section to complete. Consider for a moment what this means!

In the section you just finished, you made a detailed analysis of some of the most profound and important themes ever unfolded in the world's literature. These include:

- The history and destiny of Israel.
- The lives and characters of three of the greatest men who have ever crossed the stage of human history: Abraham, Moses and Jesus.
- The central theme of all biblical prophecy: the life and work of the Messiah-Redeemer.

In so doing, you have searched out for yourself in the Bible the answers to nearly two hundred specific questions.

You have also committed to memory a total of twenty-three key verses of Scripture.

Take courage! There are only a few more lessons left to complete the course. Then you will find yourself more equipped to go on to enjoy the benefits of knowing God in this world.

Now, a word about what lies ahead: studies 17, 18 and 19 will lead you on to the great climax of all history: the personal return of Jesus. Here you will find a number of signs you can look for that signal His return. Then you will answer the questions in the Final Review. Last of all, Study 20 brings all the strands together in a personal application. Press on! You're doing well!

>> Third Review

Before you go on to the new material in the remaining studies, you will need to check yourself to see that you fully understand all the rich material contained in studies 12 through 16. The better you understand these, the better you will be able to grasp the exciting new material that lies ahead.

The method followed in this third review is the same as the others.

First, read carefully through all the questions of the preceding five studies, together with the correct answers. Check that you know and understand the reason for each correct answer.

Second, review every Scripture passage from these five studies that you learned for Memory Work.

Third, read carefully through the following questions and consider how you would answer them. Each question is related in some way to the material you have been studying.

1. What lessons from the history of Israel would you say are still applicable to Israel and to other nations today?
2. What acts of mercy was Jesus empowered to do by the anointing of the Holy Spirit upon Him?
3. State ten incidents in the life of Jesus that fulfilled specific prophecies of the Old Testament.
4. State ten important points of resemblance between Moses and Jesus.

Finally, write out on a separate sheet of paper your own answers to the above questions.

* * * * *

There are no marks allotted for this third review. Its purpose is to help you consolidate all that you have been discovering. When you are satisfied that this has been achieved, turn the page to Study 17.

Study Seventeen

>> The Second Coming of Christ

INTRODUCTION:

Jesus Christ first came to earth over two thousand years ago. The details of His coming were told in advance in sacred writings—prophecies—in the Bible. His first coming happened exactly as written in these prophecies.

When Jesus left this earth to return to heaven, He guaranteed His disciples that He would come back to the earth again. Besides Jesus' own promises, there are many more prophecies throughout the Bible about the second coming of Jesus, the Messiah. In fact, there are more prophecies in the Bible about His second coming than about His first coming.

Since the prophecies of His first coming happened exactly as written, it is sensible to believe that the prophecies of His second coming will be fulfilled in the same way.

The Scriptures in this study contain the clear promises of Christ's return. They also tell us what will happen to Christians at that time and how Christians must prepare themselves now.

Memory Work: Luke 21:36

- Check here after memorizing the verse.
(Review verses from prior lessons daily.)

Study Questions

A. PROMISES OF CHRIST'S RETURN

1. For what purpose did Christ say He was leaving His disciples? (John 14:2).....
.....
2. What promise did Christ give His disciples when He left them? (John 14:3).....
.....
3. When Christ was taken to heaven, what promise did the angels give? (Acts 1:11).....
.....
4. What is the “blessed hope” to which all true Christians look forward? (Titus 2:13).....
.....
5. What three sounds will be heard when Christ descends from heaven? (1 Thess. 4:16)
(1)..... (2).....
(3).....

B. WHAT WILL HAPPEN TO CHRISTIANS

6. Will all Christians have died (sleep) when the Messiah comes? (1 Cor. 15:51).....
.....
7. At this time, what will happen to Christians who have died? (1 Thess. 4:16).....
.....
8. What two things will then happen to all Christians, whether they have died or not?
(1) (1 Cor. 15:51).....
(2) (1 Thess. 4:17).....

9. Will these Christians ever again be separated from the Lord?
(1 Thess. 4:17).....
.....
10. When we actually see the Lord, what change will take place in
us? (1 John 3:2).....
.....
11. As a result of this change, what will the body of the Christian
then be like? (Phil. 3:21).....
.....
12. What two words does Paul use to describe the body of the
Christian after resurrection*? (1 Cor. 15:53)
(1)..... (2).....
13. How does the Bible describe the feast that Christians will then
enjoy? (Rev. 19:9).....
.....

C. HOW CHRISTIANS MUST PREPARE

14. What did the Lamb's bride do before the marriage supper?
(Rev. 19:7).....
.....
15. What kind of clothing did she wear? (Rev. 19:8).....
.....
16. What does the fine linen represent? (Rev. 19:8).....
.....
17. Of the ten virgins, which ones went in to the marriage?
(Matt. 25:10).....
.....
18. If a man has the hope of seeing Jesus when He returns, how
does he prepare himself for this? (1 John 3:3).....
.....
19. To whom will Jesus appear the second time for salvation*?
(Heb. 9:28).....

20. What two things must we do if we want to see the Lord?
(Heb. 12:14)
(1)..... (2).....
21. What will be three marks of true Christians when Jesus returns?
(2 Peter 3:14)
(1)..... (2).....
(3).....
22. What words did Jesus use to show how sudden His coming will be? (Rev. 3:3; 16:15)
23. Who knows the day and hour of Jesus' coming? (Mark 13:32)
.....
24. What did Christ Jesus warn all Christians to do in view of His coming? (Mark 13:35–37)
25. What did Jesus warn Christians to do besides watching?
(Luke 21:36)
26. What three things did Jesus warn Christians could keep them from being ready? (Luke 21:34)
(1)..... (2).....
(3).....

Memory Work: Luke 21:36

Write out this verse from memory.

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE
 COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY SEVENTEEN

Question	Answer	Points
1	To go and prepare a place for them	1
2	That He would come again and receive them to Himself	2
3	This same Jesus will come in like manner as you saw Him go into heaven	2
4	The glorious appearing of our great God and Savior Jesus Christ	2
5	(1) A shout (2) The voice of the archangel (3) The trumpet of God	1 1 1
6	No	1
7	They will rise (from the dead)	1
8	(1) They will all be changed (2) They will all be caught up in the clouds to meet the Lord in the air	1 1
9	No; never	1
10	We will be like Him	1
11	Like the glorious (glorified*) body of Christ	1
12	(1) Incorruption* (2) Immortality*	1 1
13	The marriage supper of the Lamb (Jesus)	1
14	She made herself ready	1
15	Fine linen, clean and bright (white)	1
16	The righteous* acts of the saints	1
17	Those who were ready	1
18	He purifies himself just as He (Jesus) is pure	2
19	To those who eagerly wait for Him	1

Question	Answer	Points
20	(1) Pursue peace with all people (2) Pursue holiness	1 1
21	(1) In peace (2) Without spot (3) Blameless	1 1 1
22	As a thief	1
23	No one knows, only God the Father	1
24	To watch	1
25	To pray always	1
26	(1) Carousing (partying) (2) Drunkenness (3) Cares of this life	1 1 1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points.

4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 43

22 correct answers = 50%

30 correct answers = 70%

34 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY SEVENTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1–5. “By the mouth of two or three witnesses every word may be established” (Matt. 18:16). Concerning the return of Christ we have the three witnesses: (1) Christ Himself (John 14:3); (2) the angels (Acts 1:11); (3) the apostle Paul (1 Thess. 4:16). Note the emphasis on the return of Christ in person: “This same Jesus” (Acts 1:11), “The Lord Himself” (1 Thess. 4:16). This “blessed hope” (Titus 2:13) is the highest goal of Christian living.

5. (1) The shout will come from the Lord Himself. His voice alone has power to call forth the dead. (See John 5:28–29.) (2) The archangel will likely be Gabriel. His special duty is to proclaim when God is about to move in the affairs of men. (See Luke 1:19, 26.) (3) The trumpet is used to call God’s people together. (See Numbers 10:2–3.)

6. To “sleep” means to die. (Compare Acts 7:60 and 1 Corinthians 11:30.) This word is used for the death of Christians because they look forward to waking again on the resurrection* morning.

6–8. The order of events is: (1) Dead (sleeping) Christians will be raised with new, glorified* bodies. (2) Living Christians will have their bodies changed in a flash to similar glorified* bodies. (3) All Christians will be caught up together in clouds to meet the Lord as He comes down from heaven.

10–12. The glorified* body of the Christian will be like the Lord’s own glorified* body. (For a fuller study of this subject, see my book *The Spirit-filled Believer’s Handbook*, Part VI, Resurrection of the Dead.)

13. Compare Matthew 8:11 and Matthew 26:29.

14–21, 24–25. The Bible very clearly teaches that, in order to be ready for the return of Christ, Christians must work hard to prepare themselves. In Revelation 19:8, the exact meaning of the “fine linen” is “the righteous* acts of the saints.” This is the righteousness* of Christ, received by faith*, which is worked out in the day-to-day lives of Christians. (Compare Philippians 2:12–13: “Work out...for it is God who works in you.”)

In this respect, God’s Word directs Christians to prepare themselves by righteous* acts of:

1. Purity (being without spot) (1 John 3:3 and 2 Peter 3:14)
2. Holiness (Heb. 12:14)
3. Peace (right relations with all men) (Heb. 12:14 and 2 Peter 3:14)
4. Blamelessness (being faithful in all Christian duties) (2 Peter 3:14)
5. Hopefulness (waiting eagerly for Jesus) (Heb. 9:28)
6. Watchfulness (Mark 13:37)
7. Prayerfulness (Luke 21:36).

22. Christ will be like a thief in the way He comes, but He will take only what is His own—“those who are Christ’s at His coming” (1 Cor. 15:23).

23. When the moment comes, the Father will tell the Son. Then all heaven will be stirred to action.

30. (1) Jesus always warned against too much eating and drinking before He warned about drunkenness.

(3) Compare Luke 17:27–28. The things mentioned here are not sinful in themselves. The sin comes from being too wrapped up in them.

Study Eighteen

>> Signs of Christ's Second Coming

INTRODUCTION:

The Bible tells us of many special things that will happen in the world just before Christ's second coming. These things will be signs to warn us that He is coming soon.

In this study, some of the most important signs are stated. They are divided into two groups:

A. Signs in the World of Religion

B. Signs in the World at Large

Below each group of signs are given the references to the passages of Scripture in which those signs are mentioned.

In this study you are required to do the following:

- (1) Read through the signs in Group A.
- (2) Read through the Scriptures that are listed below Group A.
- (3) On the line below each sign, write in the reference of the Scripture that mentions it.
- (4) Repeat the same process for Group B.
- (5) At the end of each sign, you will see a square box. When you have done the rest of the study, read through the signs once again, and check each box if you feel that particular sign is being fulfilled in the world as you know it today.

(NOTE: There is one correct Scripture reference for each sign. However, in Group B, Matthew 24:7 applies to three different signs. Write in Matthew 24:7 after each sign to which it applies.)

Memory Work: Luke 21:28

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

Study Questions

A. SIGNS IN THE WORLD OF RELIGION

1. Outpouring of the Holy Spirit across the world
.....
2. Evangelism and missionary activity across the world
.....
3. Christians put down, hated, tortured, and killed in all nations
.....
4. Many false prophets
.....
5. A great falling away from the Christian faith*
.....
6. Many Christians, misled by the Devil, giving in to deceiving
spirits.....
7. The love of many Christians growing cold
.....

SCRIPTURE REFERENCES:

- Matthew 24:12 • 1 Timothy 4:1 • Matthew 24:9
- Acts 2:17 • Matthew 24:11 • 2 Thessalonians 2:3
- Matthew 24:14

B. SIGNS IN THE WORLD AT LARGE

8. Great international wars; nation will rise against nation
.....
9. Increase of travel and knowledge
.....
10. Rise of Zionism* and rebuilding of Israel
.....
11. Jerusalem liberated from the rule of Gentiles*
.....

- 12. Many scoffers denying the Word of God and the promise of Christ's return
.....
- 13. People locked in material pleasures and day-to-day living and forgetting the coming judgments* of God
.....
- 14. Great decline in moral and upright living, along with the decline of outward forms of religion
.....
- 15. Lawlessness will abound
.....
- 16. Famines and pestilences
.....
- 17. Earthquakes in many places
.....
- 18. Distress of nations and perplexity (confusion)
.....
- 19. Many antichrists
.....

SCRIPTURE REFERENCES:

Matthew 24:12	Luke 21:24	1 John 2:18
2 Peter 3:2-7	Daniel 12:4	Matthew 24:7
Luke 17:26-30	Psalm 102:16	2 Timothy 3:1-5
Luke 21:25		

Memory Work: Luke 21:28

Write out this verse from memory.

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY EIGHTEEN

Question	Answer	Points
1	Acts 2:17	1
2	Matthew 24:14	1
3	Matthew 24:9	1
4	Matthew 24:11	1
5	2 Thessalonians 2:3	1
6	1 Timothy 4:1	1
7	Matthew 24:12	1
8	Matthew 24:7	1
9	Daniel 12:4	1
10	Psalms 102:16	1
11	Luke 21:24	1
12	2 Peter 3:2-7	1
13	Luke 17:26-30	1
14	2 Timothy 3:1-5	1
15	Matthew 24:12	1
16	Matthew 24:7	1
17	Matthew 24:7	1
18	Luke 21:25	1
19	1 John 2:18	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points. 4

(1 point off for each mistake. If there are more than 3 mistakes, no points for the verse.)

TOTAL 23

12 correct answers = 50%

16 correct answers = 70%

18 correct answers = 80%

Three Final Important Questions

There are nineteen different signs of Christ's coming mentioned in this study.

- 1. Next to how many of them did you place a check?**
- 2. Does this indicate to you that Christ may be coming soon?**
- 3. If so, are you ready?**

NOTES ON CORRECT ANSWERS - STUDY EIGHTEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

- 1.** The expression “all flesh” means the entire human race. It is often used with this meaning in the Prophets (Isa. 40:5–6) (Jer. 25:31) (Ezek. 21:4–5). Every part of the human race will feel the impact of this last great outpouring of God’s Spirit.
- 2.** Bringing the gospel to other people and nations is the natural effect of the outpouring of God’s Spirit. Note the special comment after this sign: “And then the end will come” (Matt. 24:14).
- 3.** There were more Christian martyrs* in the twentieth century than in any other century. For example, many communist countries persecute Christians as a matter of state policy.
- 4–6.** These three signs all point to a great increase in satanic pressures and deceptions aimed at luring Christians from their loyalty to Christ. The Bible indicates that, at the end, there will be only two main groups of Christians. One is described as a “bride” and the other as a “harlot.” The bride is faithful to the Bridegroom (Christ). The harlot is unfaithful to Christ. (See Revelation 17–18.)
- 7.** This sign matches the picture of the church in Laodicea. The damning sin of these Christians is being “lukewarm”; they are neither hot nor cold (Rev. 3:14–22). This decline in the love by Christians will be mainly due to one or more of the following factors: (1) Christians being bitterly persecuted; (2) Christians being tricked by the Devil; (3) Christians living mainly for money and material comfort.
- 8.** The last century has seen wars greater and more numerous than any other century, especially the two world wars.
- 9.** Note how these two factors are logically connected. The

increase in knowledge (science) makes possible the increase in travel. Likewise, more travel increases knowledge.

10–11. The rise of Zionism*, the rebirth of the state of Israel, and the Six-Day War of 1967 are among the great miracles of modern history. Someone has said: “The Jews are the minute hand on God’s prophetic clock, and that hand has almost reached midnight.”

12. The last century has seen repeated bold attacks on the Bible unlike any other century. It is ironic that these attacks on the Bible actually confirm its accuracy since the Bible clearly predicts them.

13–15, 18. These signs are proved to be true daily by the newspapers of the modern world. (Compare Luke 17:26 with Genesis 6:5, 12–13.) The three main evil features of Noah’s day were: (1) evil thoughts and desires; (2) degraded and immoral sex; (3) violence.

16. Famines and plagues naturally tend to go together, and both are often caused by war.

17. Records over the past century show a striking increase in the number of earthquakes.

19. The work of “the spirit of antichrist” (1 John 4:3) is twofold: first, to move Christ from His supreme, God-given position of authority; second, to raise up someone else in Christ’s place. In this sense, the main political ideologies of this and past generations—Islam, Fascism, and Communism—have all been anti-Christian (as are many other political and religious forces at work in the world today). However, the world still awaits the final Antichrist, as described in 2 Thessalonians 2:3–12.

Study Nineteen

>> Christ's Kingdom Established on Earth

INTRODUCTION:

Christ's kingdom on earth will be ushered in by His judgments* on all who have rejected God's mercy and opposed God's purposes in the preceding period. On the other hand, all believers who have been either resurrected* or supernaturally changed at His coming will be allotted various positions of authority in His kingdom. With Jerusalem as His capital, Jesus will reign over all nations for one thousand years, bringing justice, peace, prosperity, and the knowledge of God to the whole earth. Finally, He will offer up Himself and His kingdom in submission to God the Father.

Memory Work: 2 Timothy 2:11–12

Check hereafter memorizing these verses.

(Review verses from prior lessons daily.)

Study Questions

A. JUDGMENTS* THAT USHER IN MESSIAH'S KINGDOM

1. The coming of Jesus from heaven is described in
2 Thessalonians 1:6–10.
(1) How will He deal with the wicked and disobedient? (v. 8)
.....
(2) What will be their punishment? (v. 9)
.....
2. What will happen to the Beast (Antichrist) and the False Prophet? (Rev. 19:20).....
.....
3. How will Jesus rule the nations on earth? (Rev. 19:11–15)
(Ps. 2:7–9).....
.....
4. When Jesus sets up His throne on earth, who will be gathered before Him for judgment*? (Matt. 25:31–32) (Joel 3:1–2)
.....
5. These nations will be judged by the way they have treated a certain class of people. How does Jesus describe this class?
(1) (Matt. 25:40).....
(2) (Joel 3:2).....
6. What will be the double reward of those nations who have done what Jesus required?
(1) (Matt. 25:34).....
(2) (Matt. 25:46).....
7. What will be the punishment of those nations who have not done what Jesus required? (Matt. 25:41, 46).....
.....

B. THE POSITION OF RESURRECTED* BELIEVERS

8. If we endure suffering for Jesus, what two rewards can we expect?
 - (1) (Rom. 8:17).....
 - (2) (2 Tim. 2:12).....
9. What position did Jesus promise to the apostles who had continued faithfully with Him? (Matt. 19:27–28)
.....
10. To what kind of believer will Jesus give authority to rule the nations with Him? (Rev. 2:26–27)
.....
11. What will be the double reward of those believers beheaded by the Antichrist for their witness to Jesus? (Rev. 20:4–5)
 - (1).....
 - (2).....
12. Jesus told a parable about servants administering money committed to them by their master. (See Luke 19:12–27.)
What was the reward:
 - (1) Of the servant who achieved a tenfold increase?
(Luke 19:16–17)
.....
 - (2) Of the servant who achieved a fivefold increase?
(Luke 19:18–19)
.....
13. Name two areas over which resurrected* believers will rule as judges in the next age.
 - (1) (1 Cor. 6:2).....
 - (2) (1 Cor. 6:3).....

C. A PROPHETIC PREVIEW OF MESSIAH'S KINGDOM

14. With what kind of scepter does Christ rule? (Ps. 45:6) (Heb. 1:8)
.....
15. Why has God anointed Jesus above all others? (Ps. 45:7) (Heb. 1:9)
.....
16. In what place has the Lord chosen to dwell forever?
(Ps. 132:13–14)
17. What names are given to the place where the Lord will reign
as king? (Isa. 24:23)
(1) (Ps. 48:1–2).....
(2) (Matt. 5:34–35).....
18. In the latter days, what mountain will be raised above the
surrounding mountains? (Isa. 2:2) (Mic. 4:1).....
19. Who will flow to this mountain? (Isa. 2:2) (Mic. 4:1)
.....
20. What will God teach these nations? (Isa. 2:3) (Mic. 4:2)
.....
21. What two things will go forth out of Zion and Jerusalem?
(Isa. 2:3) (Mic. 4:2)
(1)..... (2).....
22. When Messiah judges the nations, what two things will they
no longer do? (Isa. 2:4) (Mic. 4:3)
(1).....
(2).....
23. For what special feast will nations go up to Jerusalem each year?
(Zech. 14:16).....

24. Psalm 72 foreshows various features of the reign of David's Son, the Messiah. For example:

(1) How will He rule the poor? (verses 2, 4)

.....

(2) What three kinds of people will Messiah deliver*? (verse 12)

(a)..... (b).....

(c).....

(3) What kind of person will flourish during Messiah's reign? (verse 7).....

(4) Of what will there be abundance? (verse 7)

.....

(5) What two things will all nations do for Messiah?

(a) (verse 11).....

(b) (verse 17).....

25. What will be three permanent results of Messiah's righteous* rule? (Isa. 32:17)

(1)..... (2).....

(3).....

26. For how long will this period of Christ's reign last? (Rev. 20:4, 5)

.....

27. What will Christ do at the end of this period? (1 Cor. 15:24, 28)

.....

28. What is the end purpose of God in all this? (1 Cor. 15:28)

.....

Memory Work: 2 Timothy 2:11-12

Write out these verses from memory.

.....

.....

.....

.....

.....

DO NOT TURN THIS PAGE UNTIL YOU HAVE COMPLETED ALL ANSWERS IN THIS STUDY

CORRECT ANSWERS AND MARKS - STUDY NINETEEN

Question	Answer	Points
1	(1) He will take vengeance on them with flaming fire	1
	(2) Everlasting destruction from the presence of the Lord and from the glory of His power	2
2	They will be cast alive into the lake of fire burning with brimstone	1
3	With a rod of iron	1
4	All nations	1
5	(1) My brethren	1
	(2) My people, My heritage Israel	2
6	(1) They will inherit Christ's kingdom	1
	(2) They will receive eternal* life	1
7	Everlasting punishment in everlasting fire prepared for the Devil and his angels	2
8	(1) We will be glorified* together with Him	1
	(2) We will reign with Him	1
9	To sit on twelve thrones judging the twelve tribes of Israel	2
10	The one who overcomes and keeps Christ's works until the end	2
11	(1) To reign with Christ for one thousand years	1
	(2) To have part in the first resurrection*	1
12	(1) Authority over ten cities	1
	(2) Authority over five cities	1
13	(1) The world	1
	(2) Angels	1
14	A scepter of righteousness*	1
15	Because He loves righteousness* and hates wickedness (lawlessness)	2
16	Zion	1

Question	Answer	Points
17	(1) Mount Zion	1
	(2) Jerusalem	1
18	The mountain of the Lord's house	1
19	All nations (peoples)	1
20	His ways	1
21	(1) The law	1
	(2) The word of the Lord	1
22	(1) Lift up their swords against other nations	1
	(2) Learn war anymore	1
23	The Feast of Tabernacles	1
24	(1) With justice	1
	(2) (a) The needy	1
	(b) The poor	1
	(c) The one who has no helper	1
	(3) The righteous*	1
	(4) Peace	1
25	(5) (a) Serve Him	1
	(b) Call Him blessed	1
25	(1) Peace	1
	(2) Quietness	1
	(3) Assurance	1
26	A thousand years	1
27	Deliver the kingdom to God the Father and be subject to Him	2
28	That God may be all in all	1

Check your memory card for written memory work.

If your memory work is word perfect, 4 points for each verse. 8

(1 point off for each mistake in a verse. If there are more than 3 mistakes, no points for that verse.)

TOTAL 62

31 correct answers = 50%

43 correct answers = 70%

50 correct answers = 80%

NOTES ON CORRECT ANSWERS - STUDY NINETEEN

(The numbers on this page refer back to the numbers on the Correct Answers page.)

1. Second Thessalonians 1:6–10 depicts the glory and power of Christ’s coming. All His enemies will be eternally* banished, but His glory will be seen both in the angels who accompany Him and in the believers who will be caught up to meet Him. (Compare 1 Thessalonians 4:16–17.)

2. Revelation 13 reveals that, as this age draws to a close, human wickedness will come to a head in the person of a supremely wicked, but powerful, ruler described as “the beast” (Rev. 7:11). He is also called “the man of sin (lawlessness)” (2 Thess. 2:3), “the son of perdition” (v. 3), and “the Antichrist” (1 John 2:18). He will be supported by an evil religious leader called “the false prophet” (Rev. 16:13). Together, they will seek to destroy all the followers of Jesus. (Compare Daniel 8:23–25.)

3. Revelation 19:11–15 depicts the coming of Jesus as King and Judge, with supreme power and authority to deal with all wickedness.

4–7. The judgment* of the nations here described will determine which nations will be admitted to the Lord’s kingdom and which will be excluded from it. The basis of their judgment* will be the way they have treated the brothers of Jesus, the Jewish people. Jesus reckons anything done to the Jews—either good or bad—as done to Himself.

8–13. When Jesus returns and sets up His kingdom, all believers who have served Him faithfully in this life will be exalted to positions of honor and authority. They will share with Jesus in the government of the universe. (Compare Revelation 3:21.) The degree of honor and authority assigned to believers will correspond to their faithfulness in serving Jesus in this age.

14–15. The distinctive feature of Christ’s character will be reflected in His kingdom: righteousness*. Without righteousness* there can never be true or lasting peace. (Compare Romans 14:17.)

16–17. The Lord’s kingdom will have its earthly capital in Jerusalem, or Zion. This is an important reason to pray for the peace of Jerusalem. (See Psalm 122:6.) The rest of the earth will never know true peace until Jerusalem is established in peace.

18. At present, Mount Zion is lower than the mountains around it, but at the Lord’s coming, tremendous geologic changes will elevate Mount Zion above these surrounding mountains. (Compare Zechariah 14:3–11.)

19–23. Jerusalem will then be the world center for worship, for government, and for instruction in the ways of God. This will bring about worldwide disarmament and lasting peace.

24–25. The following are main features of Christ’s reign: righteousness*; justice (especially for the underprivileged); peace; prosperity; universal acknowledgment of Christ as God’s appointed ruler. The establishment of His kingdom is the only realistic solution to the problems of disease, famine, injustice, and war.

26. The precise duration of Christ’s reign is stated six times in Revelation 20—in verses 2, 3, 4, 5, 6 and 7.

27–28. The delivering up of the kingdom to God the Father fulfills the principle stated in Romans 11:36. All things have their source in God the Father, and all things find their fulfillment in Him. However, the Father relates to the universe through His Son, the Messiah.

>> Final Progress Assessment

Your faith* and perseverance have been rewarded! You have now completed all the main nineteen studies. The only one remaining is an exercise in personal application.

It is time to pause and look back to see how far you have come.

You have seen how God's Word and God's Spirit, working together, can equip you with all you need for a life of fruitfulness and victory in His service.

In Study 4, you learned the importance and significance of water baptism. Then, in Studies 10 and 11, you learned about your responsibility to take your place in the long and honorable line of God's witnesses through the centuries; and also about the abundant provision that God has made for your material needs.

You saw how Messiah's atonement provided the divine remedy for the two basic problems of the human race: sin and sickness. You have learned how to apply this remedy in your own life and in the lives of others.

You have traced the master plan of history from its modest beginning in Abraham through the prophets and statesmen of Israel to the manifestation of the promised Messiah-Redeemer.

Finally, you have had a brief but exciting preview of the event with which this age will close: the personal return of Jesus in power and glory to establish His kingdom on earth.

In doing all this, you have searched out for yourself in the Bible the answers to over 650 specific questions. You have also committed to memory twenty-seven key verses of Scripture.

The challenge of Study 20 now awaits you. But before moving on to that, be sure to work carefully through the Final Review on the next page.

>> Final Review

Before you go on to Study 20, it is important for you to make sure that you have fully mastered all the material contained in Studies 17 through 19. This will help you to prepare for the final personal application.

The method followed in the final review is similar to that followed in the first three.

First, read carefully through all the questions of the preceding three studies, together with the corresponding correct answers. Check that you now know and understand the correct answer to each question.

Second, review all the Scripture verses in these three studies that you have learned for Memory Work.

Third, read carefully through the following questions and consider how you would answer them. Each question is related in some way to the material you have been studying.

1. What are the main things that you should do to prepare yourself for Christ's return?
2. List ten signs in the world that indicate Christ is coming soon.
3. What does the bride's "fine linen, clean and bright" (Rev. 19:8) refer to? Is your garment ready?
4. In what ways will you be changed at the resurrection?

Finally, write out on a separate sheet of paper your own answers to the above questions.

* * * * *

There are no marks allotted for this final review. Its purpose is to help you consolidate all that you have been discovering. When you are satisfied that this has been achieved, turn the page to Study 20: Personal Application.

Study Twenty

>> Review and Personal Application

INTRODUCTION:

The purpose of this last study is to fix firmly in your mind the many important truths that you have learned.

Review is a key part of all learning that lasts. By working step-by-step through this last study, you will greatly add to the benefit and blessing that you have received from this course. Also, you will find out for yourself just how much you have really learned. Do not forget to do the review of the memory work!

Final Memory Work: James 1:25

Check here after memorizing the verse.

(Review verses from prior lessons daily.)

First, read through all the questions of the other nineteen studies, together with the correct answers. Be sure that you know and understand the correct answer to each question.

Second, review all the Bible verses that you have learned for Memory Work.

Third, write the answers to Sections A and B below.

Study Questions

SECTION A:

In the spaces provided below, write four important truths from the Bible that you have learned from this course. In each case, include the references to the verses in the Bible where that truth is found.

First truth

.....
.....
.....
.....
.....
.....
.....

Bible references

.....
.....

Second truth

.....
.....
.....
.....
.....
.....

Bible references

.....
.....

Third truth

.....
.....
.....
.....
.....
.....

Bible references

.....
.....

Fourth truth

.....
.....
.....
.....
.....
.....

Bible references

.....
.....

Marks for the Course

Write your points for each study in the space provided below in the right-hand column. Add up your own total and compare it with the standards given for Pass, Very Good or Excellent.

Study No. 1.....	49
Study No. 2.....	54
Study No. 3.....	38
Study No. 4.....	36
Study No. 5.....	38
Study No. 6.....	59
Study No. 7.....	49
Study No. 8.....	40
Study No. 9.....	44
Study No. 10.....	44
Study No. 11.....	47
Study No. 12.....	54
Study No. 13.....	48
Study No. 14.....	51
Study No. 15.....	61
Study No. 16.....	33
Study No. 17.....	43
Study No. 18.....	23
Study No. 19.....	62
Study No. 20.....	4
TOTAL.....	877

PASS = 50% and over (439)

VERY GOOD = 70% and over (614)

EXCELLENT = 80% and over (702)

Congratulations on completing the course!

Now you will want to explore the truths of the Bible through further systematic study.

Request a catalogue for a list of other helpful Bible teaching materials, which will lead you into a fuller understanding of God's plan and provision for you as a Christian.

>> Glossary

<i>Adamic</i>	coming from Adam, the first created man
<i>ascension</i>	going upward, especially Jesus rising to heaven from the earth
<i>blasphemy</i>	slander, abusive words
<i>confess, confessed, confession</i>	to speak out in public
<i>deliver, deliverance</i>	to set free, as from misery or evil
<i>eternal, eternity, eternally</i>	time that lasts forever
<i>faith</i>	a conviction, trust, belief or assurance
<i>Gentiles</i>	heathen nations, especially people who are not Jewish
<i>glorify, glorifying, glorified</i>	to take on an aspect of God's greatness
<i>hallowed</i>	used to describe something that is holy
<i>immortality</i>	the state of living forever, not subject to death
<i>incorruptible, incorruption</i>	not able to be destroyed or spoiled
<i>judgment</i>	making a decision that determines one's guilt
<i>justification</i>	to be free from a charge or accusation, declared righteous
<i>martyrs</i>	those who died for their faith
<i>meditate, meditation</i>	to think often or deeply about something
<i>oppress</i>	to treat people cruelly so that they don't have the same freedom or benefits as others
<i>prophecy, prophesied, prophesying</i>	to speak forth, bring a word directly from the Lord, often about the future
<i>recompense</i>	something received as a payment or reward, to make compensation
<i>redemption</i>	being set free because someone paid a ransom, being delivered from evil and the penalty of sin

<i>remission (of sins)</i>	a cancellation of all judgment or obligation
<i>repent, repentance</i>	a turning around; a change of mind and heart accompanied by a change of behavior
<i>resurrection, resurrected</i>	a restoration to life; rising from the dead
<i>righteous, righteousness</i>	the quality of being right because of the grace of God
<i>salvation</i>	rescue, deliverance; in Scripture it includes forgiveness, healing, prosperity, deliverance, safety, rescue, liberation, and restoration
<i>sanctify, sanctification</i>	to set apart, dedicate, consecrate, make or become holy
<i>testimony</i>	proof, evidence, or what someone can say from their personal experience to support what they believe to be true
<i>transgression, transgressors</i>	the breaking of a moral law or rule of behavior
<i>Zionism</i>	a movement that is focused on supporting the well-being of Israel

>> Appendix A

STUDY QUESTIONS

The Divine Exchange

Section One

FILL IN THE BLANKS

1. The entire message of the gospel revolves around one unique historical event: The sacrificial death of Jesus on the c_____.
2. This one sacrifice covers e_____ need of the *entire* human race. These needs include physical and spiritual. Covering every area of your life: your body, your soul, your mind and emotions, as well as your material and f_____ needs.
3. This one all-complete sacrifice lasts f_____ and into eternity.
4. The true meaning of the cross and the divine exchange that took place was Jesus Himself who bore the s_____ of mankind and took the punishment due to us as we are all s_____. In exchange God offers us f_____ and peace with God.
5. J_____ died our death that we might receive His life .

Section Two

MARK TRUE OR FALSE

6. ___ To receive the full effects of the cross we must have faith.
7. ___ None of us have done anything to deserve the offer and none of us can ever do anything to earn it. It is by God's grace.
8. ___ To those who accept Jesus' sacrifice on the cross, the gift is eternal life.

Section Three

CHOOSE ONE CORRECT ANSWER

9. Jesus bore our shame that we might share his:
(a) *guilt* (b) *glory*
(c) *sins* (d) *rejection*
10. Jesus endured our *rejection* that we might have his *acceptance* with the:
(a) *Human race* (b) *Christians*
(c) *Father* (d) *Non-Christians*
11. Jesus endured our _____ that we might share his abundance.
(a) *poverty* (b) *efforts*
(c) *laziness* (d) *intentions*
12. Jesus was made a curse that we might enter into:
(a) *riches* (b) *glory*
(c) *faith* (d) *blessing*

Section Four

FILL IN THE GAPS

13. Jesus was wounded that we might be h_____.
14. Jesus was made s__ with our sinfulness that we might we made righteous with His r_____.

How to Pass From Curse to Blessing

FILL IN THE GAPS

1. There are two forces at work in everyone's life: blessings and curses. One is beneficial and one is h_____. The Bible has a lot to say about both.
2. God wants his people to have a clear understanding of this so they might live in v_____ and experience the full b_____ of God.
3. Blessing and curses belong to the invisible spiritual dimension. There are two important features to both:
 - (a) They can continue from one g_____ to next.
 - (b) The effects can go beyond the individual person to other f_____ members, their c_____, tribe and even a whole nation.
4. Blessings and curses are charged with supernatural power – maybe the power of G__ or of S_____ himself. G__ is the sole supreme source of all blessings.
5. The reason Abraham received God's blessing for himself and all his descendants was because he o_____ God's voice by offering up Isaac, his son, as a sacrifice. We need to hear God's voice by hearing the written Word of God, The Bible, and o_____ing it.
6. One way of receiving a curse is by n__ hearing G__'s voice and not obeying it, this is r_____.
7. God detailed twelve curses that could be on the Israelites when they came into the Promised Land if they didn't obey. The twelve curses come under these four headings:
 - a) *Idolatry and worshipping f_____ gods*
 - b) *D_____ parents*
 - c) *Illicit or unnatural s__*
 - d) *Injustice towards the w____ and helpless*

8. The Bible warns against the occult and its branch w_____, including sorcery which seeks Satan and is disobedience (of the first ten commandments God is the only true God).

SHOW TRUE OR FALSE FOR EACH OF THE FOLLOWING

9. Curses can be put on you by people of authority and in other ways such as those listed below.

___ *Parents*

___ *Leaders*

___ *Self-reliance*

___ *Younger members of the family*

___ *Your government*

___ *Religious groups*

___ *Teachers*

___ *Servants of Satan*

___ *Self- On ourselves by our talk or 'soulish' prayers*

___ *Secret societies like Free Masons*

10. Of the ones above that you have decided are true, which curse was the hardest for God to protect His people from in the Bible?

.....

WRITE DOWN WHICH OF THE SEVEN INDICATIONS OF A POSSIBLE CURSE YOU/A LOVED ONE NEED TO FIND DELIVERANCE FROM (You may mention as many as four)

11. The seven indications of a curse are:

- *Mental or emotional breakdown*
- *Repeated chronic illness*
- *Barrenness, a tendency to miscarry or related female problems*
- *Breakdown of marriage or family alienation*
- *Continuing financial insufficiency*

- *Being accident prone*
- *A history of suicides and unnatural or untimely deaths*

Name:

Curse to be broken:

Name:

Curse to be broken:

Name:

Curse to be broken:

Name:

Curse to be broken:

CIRCLE THE CORRECT ANSWER

12. The good news is that God does **not** allow his servants to remain under a curse. The basis of our deliverance is based on our:
- (a) *good works*
 - (b) *attitude*
 - (c) *study of the Word*
 - (d) *faith in Christ's redeeming work on the cross*
13. God's deliverance from a curse covers which of the following aspect/ aspects of our lives?
- (a) *just our spirit*
 - (b) *all aspects soul, body and spirit*
 - (c) *our body for healing*
 - (d) *our soul*
14. We must do our part to be released from a curse by:
- (a) *praying*
 - (b) *knowing, listening and obeying God's voice and written Word*
 - (c) *going to a leader in the church often for prayer*
 - (d) *talking to our ancestors about their past*

SHOW TRUE OR FALSE FOR EACH OF THE FOLLOWING

15. Which are part of the seven steps God requires to being released from a curse?

- ___ *Go to church frequently*
- ___ *Confess your faith in Christ and his sacrifice on the cross on your behalf*
- ___ *Repent of your rebellion and sin*
- ___ *Receive forgiveness of all sins*
- ___ *Good works and helping others will release you*
- ___ *Forgive all other people who ever harmed you or wronged you*
- ___ *Renounce all contact with the occult or satanic things*
- ___ *Pray the release prayer Derek suggests on page 77*
- ___ *Believe that you have received and go on in God's blessing*
- ___ *Learn the ten commandments by heart*

FILL IN THE GAPS

16. The choice is o___ whether to claim the release from our lives. Our choice may also affect the destiny of our d_____.

17 .The summary of God's blessings mentioned in Deuteronomy 28:2-13 are:

*Ex*_____

*H*_____b

Reproductiveness

*Pro*_____

*Vi*_____

*God's F*_____

18. The H___ S_____ if you seek Him, will help show you what areas you need release from. How quickly you will be released can depend from person to person. Sometimes it is i_____.

19. Once we have taken the steps to be delivered we must make c_____ of God's Word. Confession is only valid if we fulfil the conditions attached to the promise. Confession is never a substitute for o_____.
20. Making a "proclamation" by speaking out loud Biblical promises are w_____s charged with power. We must always give t_____ to God for the blessing and victory.

WRITE DOWN WHICH OF THE SEVEN INDICATIONS OF A POSSIBLE CURSE YOU/A LOVED ONE NEED TO FIND DELIVERANCE FROM:

Name:

Curse to be broken:

Name:

Curse to be broken:

Name:

Curse to be broken:

The Holy Spirit in You

1. SHOW TRUE OR FALSE FOR EACH OF THE FOLLOWING

- ___ *The Holy Spirit was not active and alive in the Old Testament.*
- ___ *The Holy Spirit is a person.*
- ___ *The three persons of the Godhead are Father, Son and Holy Spirit.*
- ___ *Jesus used the power of the Holy Spirit to perform miracles before being baptised in the Holy Spirit at the Jordan River.*
- ___ *God's presence throughout the Universe is the Holy Spirit.*
- ___ *Jesus promised his disciples that the Holy Spirit would be their helper on earth to counsel and comfort.*
- ___ *The Holy Spirit was only available to us as believers after Jesus died on the cross.*
- ___ *The Church is the representative of the Godhead on earth.*

- ___ *The Holy Spirit lives in the Church and in the believer.*
- ___ *The disciples became bold with a new understanding of Jesus and His ministry once they had been filled with the Holy Spirit.*
- ___ *We were better off when Jesus was on earth before the Holy Spirit came.*

2. MATCH THE FOLLOWING ITEMS TO THE CORRECT ANSWER

- | | |
|---|------------------------------------|
| 1. <i>The Holy Spirit reveals the nature, character and ministry of</i> | a. <i>a person</i> |
| 2. <i>The Author of Scripture</i> | b. <i>The teacher of scripture</i> |
| 3. <i>Holy Spirit the _____ of God</i> | c. <i>Godhead</i> |
| 4. <i>The Holy Spirit is</i> | d. <i>The Holy Spirit</i> |
| 5. <i>On the day of Pentecost the Holy Spirit came down to earth as a</i> | e. <i>Jesus</i> |
| 6. <i>The personal representative of the _____ on earth</i> | f. <i>breath</i> |

CIRCLE THE CORRECT ANSWER

(You may use your Bible. See 1 Corinthians 3:16 NIV)

3. The Holy Spirit lives in:
- a) *the church*
 - b) *the written Word of God*
 - c) *the believer*
 - d) *a & c*
 - e) *all the above*

4. The Greek word 'paraclete' which is used to describe the Holy Spirit means:
- a) *will be with you always*
 - b) *he will glorify God*
 - c) *streams of living water*
 - d) *someone alongside to help*

FILL IN THE GAPS

5. After the Holy Spirit came to earth on the day of Pentecost there were three areas that had immediate results. Firstly the m_____ and message of Jesus was better understood, secondly the disciples became b____. Thirdly there were s_____ confirmations.

MATCH THE FOLLOWING ITEMS TO THE CORRECT ANSWER

6. The Holy Spirit helps us pray by the following ways:
- | | |
|---|--|
| 1. <i>Intercession according to the Word of God</i> | a. <i>We begin to know how to pray</i> |
| 2. <i>He illuminates our mind</i> | b. <i>groaning too deep for words</i> |
| 3. <i>He gives us a new unknown language</i> | c. <i>what God wants us to pray for at that time</i> |
| 4. <i>He puts the right words in our mouth</i> | d. <i>prayer language - one that the natural mind doesn't know</i> |

FILL IN THE GAPS

7. The life of Jesus in the Holy Spirit is manifested in our physical bodies. We have power in us that makes us r_____.
8. God's love is poured out in our h_____ by the H____ S_____. Translated *agape* love which is self giving and does not lay down any prior c_____ (Romans 5: 1-5).

9. A person who has been born again (new birth) demonstrates agape love. Using key phrases listed below to help you, write a brief description on **one** example how this agape love has, or will, affect your life.

.....

Tips: The goal of all Christian ministry is love. All manifestations of the Holy Spirit are intended to be channels of love (i.e. prophecy, giving to the poor, healing, etc). Because God's love is in our hearts, we have the peace of God, God's grace and we rejoice in the hope of our future. Also, we rejoice in sufferings.

COMPLETE THE FOLLOWING PHRASES

10. We need to be open to the Holy Spirit, but it takes discipline and training. Derek has mentioned seven conditions from the scriptures.

We need to r_____ and be b_____ .

You need to a__ the father in prayer to be filled with the Holy Spirit

You need to be t_____, God does not force his blessing on people who feel they do not need them. Come to J_____ he is the baptiser.

You need to d_____ to actively receive the Holy Spirit and y_____ by giving our body as an instrument of righteousness.

God's Medicine Bottle

FILL IN THE GAPS

1. Proverbs 4:20–22 gives us ‘directions’ on how to take God’s Word (medicine).
Attend to my w____
Incline thine e__ unto my sayings
Let them not depart from thine e____
Keep them in the midst of thine h_____
2. “Attend to my words” - we need to understand that when God speaks to us he wants our undivided a_____.
3. God wants to be our doctor. The first condition and primary key to receive healing is ‘h_____’ the Word of God. The emphasis is on listening. We must give God our undivided a_____.
4. Romans 10:17 tells us that f_____ comes from hearing the Word of God. It’s faith that enables us to receive the h_____; it comes by hearing the Word of God.
5. ‘Bend your ear’ means having a good attitude when reading God’s Word. We must be t_____ and _____.

SHOW TRUE OR FALSE FOR EACH OF THE FOLLOWING

6. ‘We must receive it with meekness and lay aside naughtiness.’
(a) Meekness means:

___ <i>Humble</i>	___ <i>Proud</i>
___ <i>Teachable</i>	___ <i>Respectful</i>
___ <i>Brave</i>	___ <i>Be poor</i>

(b) Naughtiness means:

___ <i>Arguing</i>	___ <i>Proud</i>
___ <i>Teachable</i>	___ <i>Unteachable</i>
___ <i>Being prejudiced</i>	___ <i>Preconceived ideas</i>

FILL IN THE GAPS

7. 'Don't let them out of your sight' is the third condition which talks of our eyesight. In Luke 11:34 Jesus states the light of the body is the e___. If your sight is single, meaning focused, the w_____ b_____ is full of light.
8. If the whole body is full of light, righteousness and healing are results of this, so sin and sickness are works of d_____.

TRUE OR FALSE

9. ___ *We have to read the Bible with the single eye of simplicity and sincerity.*

FILL IN THE GAPS

10. Derek Prince, the author, challenges us to lay aside worldly w_____. We need to become fools in the eyes of the w_____ that we might really enter into God's wisdom.
11. The reason we go through the ear gate and the eye gate in order to absorb scripture correctly is to reach a vital central area of the human personality which the Bible calls the h_____.
12. God's medicine bottle is only effective when it reaches the h_____.
13. Proverbs 4:23 tells us that out of the heart are the issues of life. We must k___ them there.
14. God's Word penetrates into our body, soul and spirit, the inner-most areas of our personality. Therefore there is no disease that the W_____ of G__ cannot penetrate into.

Spiritual Warfare

1. MATCH THE FOLLOWING ITEMS TO THE CORRECT ANSWER

- | | |
|---|--|
| 1. Our enemy is | a. Evil rulers of the unseen world |
| 2. We are not fighting against people but against | b. In the heavenly realms |
| 3. The conflict involves | c. under the authority of the kingdom of God |
| 4. The headquarters of Satan's kingdom are | d. Satan himself |
| 5. Demons are driven out | e. all Christians |
| 6. Satan's Kingdom is | f. highly organised |

FILL IN THE GAPS

- Derek Prince's opinion is that Satan's headquarters are located in the ___ (1st, 2nd or 3rd) heaven. Because of warfare in this realm, committed Christians can have their _____ answers delayed.
- Spiritual battles occur in the _____ realm when God's people and purposes are being worked out. The battle involves _____ and is triggered by Christian p_____.
.....
.....
- The battleground is in the realm of the mind. State in a brief one or two sentence answer why this is the area Satan attacks.
.....
.....
.....
- A stronghold is something that _____ men's minds so that the light of the gospel cannot shine in.
- The two strongholds Satan uses are preconception and P_____.

7. The defence we can use to defeat Satan falls into two sections, our defensive armour and our Weapons of _____.
8. The most important single fact which is the basis of our victory is _____ . He has already defeated _____ and all his evil powers and authorities totally and forever.

CIRCLE THE CORRECT ANSWER

9. Satan's primary weapon against us is:
 - a) *sin*
 - b) *unbelief*
 - c) *guilt*
 - d) *lack of prayer*
10. This guilt has been dealt with as:
 - a) *Righteousness is the key to our victory*
 - b) *God forgave us our sins*
 - c) *By our faith in Jesus*
 - d) *All of the above*
11. It is our responsibility to demonstrate and administer the _____ of Jesus.

Armour of God - Defense

MATCH THE FOLLOWING ITEMS TO THE CORRECT ANSWER

12. In Ephesians 6:10 – 17, Paul instructs us to put on the full Armour of God. Match the following statements with the correct armour in the list below. You may need to refer back to your notes.

1. *Faith and love protect the heart. We are now the righteousness of Christ; our works are out of love because of our faith. Faith that works by love is the essential element.*
2. *Honesty, sincerity, openness, frankness, put away hypocrisy and religious clinches.*
3. *Being ready to communicate the gospel message by scripture study and memorisation.*
4. *The ‘Hope of salvation’ protects the head and mind. Hope is a quiet, steady expectation of good based on the Word of God.*
5. *The Word of God taken in faith*
6. *Faith – for protection and provision for ourselves and all whom God has committed to us. Hope, be an optimist.*

Choose from the list below to match the above items.

- | | |
|---|--------------|
| <i>a = The Shoes of the Preparation of the Gospel</i> | <u>eg. 3</u> |
| <i>b = Breastplate of Righteousness</i> | _____ |
| <i>c = The Sword of the Spirit</i> | _____ |
| <i>d = The Shield of Faith</i> | _____ |
| <i>e = The Girdle of Truth</i> | _____ |
| <i>f = The Helmet of Salvation</i> | _____ |

CIRCLE THE CORRECT ANSWER

13. In Derek's opinion, how or who protects our back from the devil's attacks?
- a) *The Holy Spirit*
 - b) *Fellow Christians*
 - c) *Scripture*
 - e) *Jesus*

Weapons of Attack

14. The church's assignment is essentially to attack, not be defensive. The devil should wonder where the Church is going to strike him next. Remember, God through the Cross, disarmed Satan's kingdom, rulers and authorities on behalf of us. (Eph 6:15)

Using the example below, make a statement on each of the four attack actions relevant to you and where you could exercise the authority Christ has given you. If you find this difficult, discuss with a peer.

The four weapons of attack:

1. *Prayer*

.....
.....

2. *Praise*

.....
.....

3. *Teaching/Preaching*

.....
.....

4. *Testimony (example answer) I will tell my best friend how Christ has saved me and helped my life. How he can say the sinners prayer to experience the same outflow of love I have.*

.....
.....

CIRCLE THE CORRECT ANSWER

15. It takes our _____ to make the promises of God's Word effective in our spirit and to release angels of intervention on our behalf.
- a) *courage*
 - b) *perseverance*
 - c) *prayer*
 - d) *the Holy Spirit*
16. The mouth is the primary channel for releasing our spiritual weapons other than prayer, p_____ is a weapon to silence _____, who accuses us day and _____ by using guilt.
17. Praise is most effective when accompanied by _____.
18. The most solemn charge to us is to preach the W_____ of _____.

MARK AN X BESIDE WHICH ONE BELOW IS FALSE

19. Acts describes the supernatural results to Paul's preaching. They were:
- ___ *Evil spirits being driven out*
 - ___ *Money was made by burning occult books*
 - ___ *Miracles*
 - ___ *Occult domination being broken over a whole city*

FILL IN THE GAPS

20. We overcome Satan when we testify personally to what the Word of God says the blood of Jesus does for us.
- We are redeemed*
 - We are f_____*
 - We are c_____d*
 - We are j_____d (made righteous)*
 - We are s_____ (made holy)*

>> Appendix B

STUDY ANSWERS

The Divine Exchange

1. *cross*
2. *every, financial*
3. *forever*
4. *sins, forgiveness*
5. *Jesus*
6. *True*
7. *True*
8. *True*
9. *(b) glory*
10. *(c) Father*
11. *(a) poverty*
12. *(d) blessing*
13. *healed*
14. *righteousness*

How to Pass from Curse to Blessing

1. *harmful*
2. *victory, blessing*
3. *(a) generation*
(b) family, community
4. *God, Satan, God*
5. *obeyed, obeying*
6. *not, Gods', rebellion*
7. *a) false*
b) Dishonouring
c) sex
d) weak

8. *witchcraft*
9. *True*
True
True
False
True
True
True
True
True
True
10. *Self*
11. *N/A Not Applicable*
12. *(d) faith in Christ's redeeming work on the cross*
13. *(b) all aspects soul, body and spirit*
14. *(b) knowing, listening and obeying God's voice and written Word*
15. *False*
True
True
True
False
True
True
True
True
False
16. *ours, descendants*
17. *Exaltation, Health, Prosperity, Victory, Favor*
18. *Holy Spirit, instant*
19. *confession. obedience*
20. *words, thanks*

The Holy Spirit in You

1. *False*
True
True
False
True
True
True
False (the Holy Spirit is, see page 96)
True
True
False
2. *1-e*
2-d
3-f
4-b
5-a
6-c
3. *(d)*
4. *(d)*
5. *ministry, bold, supernatural*
6. *1-b*
2-a
3-d
4-c
7. *resilient*
8. *heart, Holy Spirit, conditions*
9. *Your answer will be subjective. The main point is you have an understanding of how you can apply this agape love in ministry and/or in your daily life. Pg 131–134 in text book. Scripture references (Romans 5: 1-8), (1 Peter 22-23), 1 John 4: 7-8, John 7: 37 – 39. One example would be putting aside prejudices when praying or*

dealing with others. If you feel that you haven't been filled with the Holy Spirit, we suggest you ask a leader in your church or a Christian friend to pray with you for this.

10. *repent, baptised*

ask

thirsty, Jesus

drink, yield

God's Medicine Bottle

1. *words, ear, eyes, heart*

2. *attention*

3. *hearing, attention*

4. *faith, healing*

5. *teachable, humble*

6. *(a) Proud, Brave, Be poor = False;*

Humble, Teachable, Respectful = True

(b) Teachable is the only False

7. *eye, whole body*

8. *darkness*

9. *True*

10. *wisdom, world*

11. *heart*

12. *heart*

13. *keep*

14. *Word, God*

Spiritual Warfare

1. *1-d*

2-a

3-e

4-b

5-c

6-f

2. *2nd, prayer*
3. *heavenly, angels, prayers*
4. *So he can prevent people from being able to receive the gospel and the Word of God.*
5. *blinds*
6. *prejudices*
7. *attack*
8. *Christ, Satan*
9. *(c)*
10. *(d)*
11. *victory*
12. *a-3*
b-1
c-5
d-6
e-2
f-4
13. *(b)*
14. *Your answer will be subjective. The main point is you have an understanding of how you can apply prayer, praise, teaching, testimony - all weapons of attack in ministry and/or in your daily life. Pg 232 of text book. This question could get more specific as to when, how, by what date you will execute your ideas.*
15. *prayer, (c)*
16. *praise, Satan, night*
17. *God's Word*
18. *Word, God*
19. *Money was made by burning occult books.*
20. *forgiven*
cleansed
justified
sanctified

>> About the Author

Derek Prince (1915–2003) was born in India of British parents. Educated as a scholar of Greek and Latin at Eton College and Cambridge University, England, he held a Fellowship in Ancient and Modern Philosophy at King’s College. He also studied several modern languages, including Hebrew and Aramaic, at Cambridge University and the Hebrew University in Jerusalem.

While serving with the British army in World War II, he began to study the Bible and experienced a life-changing encounter with Jesus Christ. Out of this encounter he formed two conclusions: first, that Jesus Christ is alive; second, that the Bible is a true, relevant, up-to-date book. These conclusions altered the whole course of his life, which he then devoted to studying and teaching the Bible.

Derek’s main gift of explaining the Bible and its teaching in a clear and simple way has helped build a foundation of faith in millions of lives. His non-denominational, non-sectarian approach has made his teaching equally relevant and helpful to people from all racial and religious backgrounds.

He is the author of over 50 books, 600 audio and 100 video teachings, many of which have been translated and published in more than 100 languages. His daily radio broadcast is translated into Arabic, Bahasa Indonesia, Chinese (Amoy, Cantonese, Mandarin, Shanghaiese, Swatow), Croatian, German, Malagasy, Mongolian, Russian, Samoan, Spanish and Tongan. The radio program continues to touch lives around the world.

Derek Prince Ministries continues its ministry of reaching out to believers in over 140 countries with Derek’s teachings, fulfilling the mandate to keep on “until Jesus returns”. This is effected through the outreaches of more than 30 Derek Prince Offices around the world, including primary work in Australia, Canada, China, France, Germany, the Netherlands, New Zealand, Norway, Russia, South Africa, Switzerland, the United Kingdom and the United States. For current information about these and other worldwide locations, visit www.derekprince.com.

>> Books by Derek Prince

Atonement: Your Appointment with God
Blessing or Curse: You Can Choose
Called to Conquer
Choice of a Partner, The
Complete Salvation
Declaring God's Word
Derek Prince—A Biography by
Stephen Mansfield
Derek Prince: On Experiencing
God's Power
Destiny Of Israel and The Church,
Divine Exchange, The
Does Your Tongue Need Healing?
End of Life's Journey, The
Entering the Presence of God
Expelling Demons
Explaining Blessings and Curses
Extravagant Love
Faith to Live By
Fasting
First Mile, The
Foundations For Christian Living
Gateway to God's Blessing
Gifts of the Spirit, The
God Is a Matchmaker
God's Medicine Bottle
God's Plan for Your Money
God's Remedy for Rejection
God's Will for Your Life
God's Word Heals
Grace of Yielding, The
Harvest Just Ahead, The
Holy Spirit in You, The
How to Fast Successfully
Husbands and Fathers
I Forgive You
Judging
Laying the Foundations Series
Life's Bitter Pool
Lucifer Exposed
Marriage Covenant, The
Orphans, Widows, the Poor and Oppressed
Our Debt to Israel
Pages from My Life's Book
Partners for Life
Philosophy, the Bible and the Supernatural
Power in the Name
Power of the Sacrifice, The
Prayers and Proclamations
Praying for the Government
Protection from Deception
Promise of Provision, The
Promised Land
Prophetic Guide to the End Times
Receiving God's Best
Rediscovering God's Church
Rules of Engagement
Secrets of a Prayer Warrior
Self-Study Bible Course (revised and
expanded)
Set Apart For God
Shaping History Through Prayer and
Fasting
Spiritual Warfare
Surviving the Last Days
They Shall Expel Demons
Through the Psalms with Derek Prince
War in Heaven
Who Is the Holy Spirit?
You Matter to God

>> DPM Offices

For further information about Derek Prince Ministries or to obtain Derek's teaching materials, please contact your nearest DPM office.

DPM-ASIA/ PACIFIC

38 Hawdon Street, Sydenham
Christchurch 8023, New Zealand
Tel: + 64 3 366 4443
E-mail: admin@dpm.co.nz
Web: www.dpm.co.nz and
www.derekprince.in

DPM-AUSTRALIA

1st Floor, 134 Pendle Way
Pendle Hill,
New South Wales 2145, Australia
Tel: + 612 9688 4488
Email: enquiries@derekprince.com.au
Web: www.derekprince.com.au

DPM-CANADA

P. O. Box 8354 Halifax,
Nova Scotia B3K 5M1,
Canada
Tel: + 1 902 443 9577
E-mail: enquiries.dpm@eastlink.ca
Web: www.derekprince.org

DPM-FRANCE

B.P. 31, Route d'Oupia,
34210 Olonzac, France
Tel: + 33 468 913872
Email: info@derekprince.fr
Web: www.derekprince.fr

DPM-GERMANY

Schwarzauer Str. 56,
D-83308 Trostberg,
Germany
Tel: + 49 8621 64146
E-mail: IBL.de@t-online.de
Web: www.ibl-dpm.net

DPM-NETHERLANDS

Postbus 326
7100 AH Winterswijk
The Netherlands
Tel: + 31 251 255 044
E-mail: info@nl.derekprince.com
Web: www.dpmnederland.nl

DPM-NORWAY

P. O. Box 129 Lodderfjord
N-5881, Bergen, Norway
Tel: +47 928 39855
E-mail: sverre@derekprince.no
Web: www.derekprince.no

SINGAPORE

Derek Prince Publications Pte. Ltd.
P. O. Box 2046 ,
Robinson Road Post Office
Singapore 904046
Tel: + 65 6392 1812
E-mail: dpmchina@singnet.com.sg
English web: www.dpmchina.org
Chinese web: www.ygmweb.org

DPM-SOUTH AFRICA

P. O. Box 33367,
Glenstantia 0010
Pretoria , South Africa
Tel: +27 12 348 9537
E-mail: enquiries@derekprince.co.za
Web: www.derekprince.co.za

DPM-SWITZERLAND

Alpenblick 8 ,
CH-8934 Knonau
Switzerland
Tel: + 41(0) 44 768 25 06
E-mail: dpm-ch@ibl-dpm.net
Web: www.ibl-dpm.net

DPM-UK

Kingsfield, Hadrian Way
Baldock SG7 6AN
UK
Tel: + 44 (0) 1462 492100
Email: enquiries@dpmuk.org
Web: www.dpmuk.org

DPM-USA

P. O. Box 19501
Charlotte NC 28219
USA
Tel: + 1 704 357 3556
E-mail: ContactUs@derekprince.org
Web: www.derekprince.org

