

# new covenant Choice



*I want to know one thing  
—the way to heaven; how to land  
safe on that happy shore. God  
himself has condescended to teach  
the way; for this very end He  
came from heaven. He hath written  
it down in a book. O give me that  
Book! At any price, give me the  
Book of God!*

*—John Wesley*

But ye are come unto mount  
Sion, and unto the city of the  
living God, the heavenly  
Jerusalem, and to an  
innumerable company of angels  
to the general assembly and  
church of the firstborn, which are  
written in heaven, and to GOD  
the Judge of all, and to the  
spirits of just men made perfect  
and to JESUS the mediator of the  
new covenant, and to the blood  
of sprinkling, that speaketh  
better things than that of Abel  
See that ye refuse not him that  
speaketh

HEBREWS 12:22-25

# WANTED - ORDINARY PEOPLE

GEORGE W. NORTH

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## 'THE WESTMINSTER ABBEY OF THE BIBLE'

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The eleventh chapter of the epistle to the Hebrews has been called the Westminster Abbey of the Bible. The likeness is apt and at once recognizable, for like the Abbey, so many famous people are named there, men who did great things, the elders of the faith who accomplished so much for God. We are grateful for them and the record of their exploits. But the chapter is famous also for the great unnumbered hosts of ordinary people like you and me referred to in its verses. Their names are not mentioned, they never did anything important enough to be mentioned, but they are there. Of course the great men, patriarchs of the race, especially of Israel, were quite ordinary men as well, having wives and children like the rest of us. But they did extraordinary things: they were wonderful people and for what they did, their names are enshrined in the Book. We honour them.

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## ABRAHAM'S GOD IS YOUR GOD

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'The God of Abraham praise' we sing, and a lovely hymn it is too. Abraham cannot be spoken of too highly, but it is his God who is to be praised, not Abraham. Surprisingly enough, upon reflection, the Bible properly read is not really about extraordinary people, though we seem to think it is. This is undoubtedly due to preachers: 'I'm going to talk to you about Joseph', or, 'I'm going to talk to you about David', or 'Abraham's our subject tonight', they say: so the picture of extraordinary people doing extraordinary things is kept before our eyes and hearts. This is necessary to faith and knowledge of course, and preachers must not neglect their duty to present us with great examples and constantly challenge our faith. Sometimes though, ordinary people like you and me can get discouraged when these great men of God are always being pointed out to us. The Peters, the Pauls, the Johns, did such marvellous things, incomparable things that ordinary folk can never hope to accomplish, that dejected souls can come to wrong conclusions about things and say, 'Well, I'm just not a Paul, or a John, or a Peter anyway, what's the use of trying'. Do not be disheartened beloved, God doesn't want you to be a Paul or a Peter or a John, but you can have John's and Peter's and Paul's God: theirs and Abraham's and Isaac's, Jacob's God is your God and God is the same today as in their day. He has His great purposes and makes His elections and raises up men to work them out, but usually there are only one or two such men in each generation. There was only one Abraham, for instance, wasn't there? There were not a million Abrahams, nor yet two of them - just one. There is no denying he was an outstanding man, but it was God who made him great. So with them all: their names are only in the Book to tell us that all they did was by faith. Abraham was a lone figure in his day, so were the great ones who preceded him and followed after him. He went on pilgrimage from Ur to Canaan. But you may say, 'I live here (wherever it is), I've had my roots down here a long time, there's nothing special about me, this is where I live, and I'm just an ordinary kind of

person'. How right you are. Did you know that Jesus became an ordinary kind of person? 'But He was the most extraordinary person of all', you say, and you are right. But see what you are saying: the ordinary was the great extraordinary.

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## A SON OF THE HERD

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There is a wonderful expression used in the book of Leviticus, chapter 1, about Jesus. We are told there about the burnt offering that should be offered to God. Moses says of it in the Hebrew language that it must be a 'son of the herd' (cf v3). As we know, in type he was speaking of Jesus when He made His great offering to God. He was the son of the herd. Let us speak of it reverently, it was such a great and marvellous thing. 'The son of the herd': it sounds almost an insult, but it is gloriously true. When the Lord Jesus was here among men, He did not say to Himself, 'Now I wonder if I can find anyone on earth equal to Abraham, I'd better have a good look round, and see if I can find one, I only want one man'. On the contrary, He started off by calling all men and then choosing twelve from among them; that was a beginning. Have you got the idea? Following that, a little later, He chose another seventy and sent them out to everybody, all the 'nobodies' of the land. At one point, when five thousand men gathered around Him, He fed the lot. Some said, 'Send them away', He said, 'Don't send them away, sit them down and feed them'. So we could go on. He was moving in a new way: the gospel is good news for ordinary people.

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## GOD IS AFTER A PEOPLE

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We need to read this eleventh chapter of Hebrews from a point of view of the ordinary man, if we do so we shall find much encouragement. The great names appear first, Abel, Enoch, Noah, Abraham, Isaac and Jacob, and then Moses: seven in all, the perfect number. Sarah is mentioned and her place is very significant, but let us include her with Abraham, for she was his wife. First the special ones - only one of each of them in their day, but from Moses onward, in one tremendous leap, the writer moves right away from individuals into a vast company. The next great person mentioned is Joseph; but he was one of Moses' ancestors, he did not succeed him, we are just told that Joseph's sons were blessed. But where is Joshua? He was an important man surely, but he is not even mentioned. Why? Is it not simply because God was not wanting brilliant individuals so much as a great people? We so easily incline to the brilliant person idea. The great outstanding man, very gifted, very talented, able to do this, able to do that, he gets all the praise. It may be because we want to avoid responsibility. Probably there is a tendency to hero-worship in all of us. We've got stardust in our eyes. What we've got to see is that God is after a people. He loves us all. Let us do some more reading and fill in the outline we sketched. Verse 8, 'By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out not knowing whither he went'. Quite obviously, Abraham went for an inheritance: he got his inheritance too, but he never possessed it.

For all that the land was his, he only dwelt as a stranger in it, his inheritance was never possessed by him, it is doubtful that he even fully explored it, he couldn't. In order for the land to be dwelt in fully and possessed wholly, God had to have a people, for that He had to wait until Joshua's day. One man and his family, with his entourage (maybe several hundreds), dwelling in tents pitched in numerous places in a country, cannot be said to possess a land. They are more like lodgers than owners and possessors.

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## HE'S THE GOD OF THE UNNAMED

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Now we must consider Sarah. 'Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised'. 'A child', just one, the brilliant and much loved Isaac. Verse 12-16, 'Therefore sprang up even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city'. There it is, and there they are, that great multitude of people who did nothing to warrant mention by name - God's people. We speak of God as the God of Abraham, Isaac and Jacob, but He was the God of the unnamed too. Now do not get big ideas; you can never be an Abraham; you can never be an Isaac or a Jacob, and you can't be a Moses or a Sarah either. We must get our thinking right and not swing from one extreme to another. Let each take his or her mind off these things, and start thinking about himself or herself personally - you, your little home, nonentity that you are. It is quite alright to do this and perfectly true; let us all understand that we shall never have our names written in a Bible. Compared with these great ones we've never done anything, have we? Perhaps you may be inclined to say, 'Look at me, I'm a failure, I can't do anything'. Beloved, you are doing just what God wants you to do, if God is your God and you are serving Him just where you are. He's not looking for great and brilliant men. He wants millions like you. If you look back over a fairly lengthy life, you can think of tremendous names, men and women who have done much and have achieved fame in recent years. But do you know why God raises up a man to do something? Only because He wants a people. It is not so that men can say 'Was not he a marvellous man, he has raised the dead', or whatever. If he is an evangelist he may have big meetings with marvellous bands and popular singing and a really wonderful atmosphere, but he is not an evangelist because of these things. He's an evangelist only if he gets souls saved. God is after the people, that is why evangelists exist.

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## JUST ONE OF THOSE PEOPLE

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Let's have a look at this man Moses (v 23). 'By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the King's commandment'. Let us pause there: lots of people never do what God wants them to do because they are afraid. Moses' parents, whose names are not mentioned, were not afraid. 'By faith, Moses when he was come to years, refused to be called the son of Pharaoh's daughters;

choosing rather to suffer affliction with the people of God ...'. There it is, the people. The people of God. Not just the Abraham of God, or the Moses of God, the people of God. Once you get this absolutely fixed in your hearts, what a marvellous thing it will become, changing everything. The people of God. Do not think 'What I've got to do is outshine the elders', nor let the elders think they've got to outshine the apostles, or some equally unreal thing like that. You don't have to do that, God is not wanting it. Let us all be ordinary and completely equal. Moses longed to be one of the people, he just wanted to be with them, that's all. He could have chosen the palace and the courtiers, but he did not, we would never have heard of him if he had. He chose to be with the people, and so did Jesus. It is a marvellous truth and wondrously strengthening once it gets into the heart.

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## IT'S ALL FOR YOU

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Let us look into second Corinthians, chapter two, and consider Paul. Do you wish to be a Paul? Ask yourself if you would like to be beaten and go to prison as many times as he did. Have you considered that God only raised up Paul because He wanted a people? Let that sink right in. In chapter four Paul gives a tremendous account of his experience (v 15) and then says 'All things are for your sakes'. He fully realized that. Don't you think that is lovely? Look at chapter five, verse 13. 'Whether we be beside ourselves, it is to God; or whether we be sober it is for your cause'; all was for others, ordinary people like you. This is not a mere spiritual ethic or a divine biblical principle. Paul is not saying that if you do anything for yourself it is only loss and you are not going to get anything for it in the end, so live for others, true as that may be. He wants us to get hold of this whole idea; accept it, it is all for you. You can now say, 'It's for me'. Go on, dare to do it. Maybe you may think this is selfish, but are you counted as selfish if you sit down to eat a meal? Nobody thinks you're selfish, it's all for you. Do you not see that beloved? If you really believe you are loved and all is provided for you, the devil cannot depress you. Do not say, 'I am nothing, a nobody', you are one of the people God loves and He is not ashamed to be called your God. You may not be special for the same reasons as some, but God has great love in His heart for you. That is why He's not ashamed to be called your God. He says, 'I love him, I love her, I love them'. That's it. This is one of the great things Moses realized. He wrote it in the book of Deuteronomy, 'Yes, He loved the people' (Deut. 33:3). Have you ever read that verse? Read Deuteronomy, you'll find that sort of thing over and over again. He said (cf Deut. 7:7) 'I have not set My love upon you because you were greater than any people, but because I would'. And that's it: He just did it. All you have to do is sit down, without making an excuse for getting this, that or the other wrong, and just know that you're one of His people. Moses taught the people these things, they sat at his feet, 'My doctrine shall drop as the rain, my speech shall distil as the dew', he said. You must read Deuteronomy - just sit there and say 'I'm one of God's people'. Can you raise the dead? What's that got to do with it? Can you preach and a thousand get saved?, comes the whisper. What's that got to do with it? Say to yourself 'He loves me'. Of course you'll want to do more when you realize that. Of course you'll want to grow bigger, you'll want to grow stronger. You'll want to do all those kind of things, but you'll not do it with a whip in your hand ready to whip yourself. What you'll do is in the realization of the love of God, and if it isn't accomplished in that realization, it won't be accomplished. If what you do as an ordinary person - one of the people - is done

unto the Lord. He gets as much out of that as if you'd gone to the cemetery and called all the people out of their graves and commanded dust into bodies.

This must be basic in your thinking if you are going to get on with God. It's all for us. These great epistles of Paul are written to tell you it's for you, and to show you what is yours. Paul had a marvellous experience, He was caught up to heaven. You might wish you could be translated to the third heaven; it was only for you, that's why it was done. Somebody had to be given the revelation. God makes His choices; usually He chooses about one or two in a generation. Don't say 'We all ought to be a Kathryn Kuhlman, or a Catherine Booth, or a Billy Graham', or this, that or the other. No, and do not let anybody else tell you so. You are you. If He wants, God can take beggars out of dunghills and make them sit among princes. He can raise up a Paul any time He will. We sometimes think that would be marvellous, but mind you, there's a price to be paid for it. Isn't it marvellous to realize that you can just be yourself? Instead of straining, struggling and trying to be this or that, just sit down and say, 'I'm me'. What you must not say is 'I'm me, and you'll just have to take me as I am'. That is wrong and entirely unacceptable, it displays the wrong attitude, the wrong spirit is coming out. But it's wonderful to be able to say 'It's me' and realize beloved that you are loved. There are homes all over the world that have pictures on the walls, a print of Constable's Haywain, a copy of a Rembrandt. There are others which have something pinned up or stuck up on the wall with cellotape, they have no name, but someone says 'That's what she did when she was three'. She did it for Mummy or Daddy. And that's worth more to the heart than all the Constables or Rembrandts in the world. That little child did it with all her heart and in all her inability. She did it for Mummy or Daddy. God is rather like that.

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## PEOPLE LIKE YOU

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'Would you like to see the gallery of modern art?', someone asked politely. 'No thanks, my child does better'. One piece of sound advice from Paul reaches us very clearly: 'And whatsoever you do, do it heartily, as to the Lord and not unto men' (Col. 3:23). So you can go back to work tomorrow, horrible grinding work and do it as unto the Lord. He will think that is marvellous, even if you've only pulled weeds out of the border, or peeled potatoes. 'But I want to do this ...'. No. You just do what you do with all your heart unto the Lord. That's all. Can you believe it? It couldn't be simpler could it? A child could do it. I guess that is why a profound word of scripture has deeper meaning and greater force than ever: here it is, 'A child shall lead them' (Isaiah 11:6). It does not matter whether that painting on the wall is the right way up or the wrong way round, he did it when he was two. Isn't that great? That's the thing that matters to God. Do you believe that? There's going to be a change if you really believe that, a real change. Abraham, Isaac, Jacob, Moses - all these other people, each was raised up of God, and do you know what rejoiced Abraham's heart? Here is Jesus' report of Abraham. 'Abraham rejoiced to see My day' (John 8:56). Why? Because He was going to come who should raise up a people: the people of God. Just ordinary people responding to love and grace, coming at His call, responding to the winsomeness and glory of the Lord. Just responding. Listen - God wants multitudes like you; will you believe it? Multitudes. If God could fill the place where you work with people like you, there would be a revolution. If God could fill the village where you live with people like you, it would be revival. Isn't it wonderful?

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## IN THE SIGHT OF GOD YOU'RE LOVELY

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You might say, 'Well of course if you knew me ... I hate myself, I think I'm horrible'. That's good, you should. What do you think you should think? We can all think these things. Mortal pride is a subtle thing, the devil can twist it, he can turn it to your destruction. He knows that if he can make you think like that, he can quit and go and work on somebody else. He will have no need to oppress you, you'll do it yourself. The devil is a sound psychologist. But so is God, and it's written in that Book. Just be yourself. In the sight of God you're lovely. If nobody else thinks you're lovely, that doesn't matter so much. If you can get this relationship with God fixed in your heart and be certain on that score, if somebody else doesn't smile at you you will not think 'Oh no'. This is not arrogance, other people's opinions do not matter at times if your heart is right, you have no need to worry. You just can't please everybody. What you've got to do is know that you're loved. That is joy. All begins there. And the rest? It's rather like the shipwreck (Acts 27:44) 'Some on boards, and some on broken pieces of ship. And so it came to pass, that they all escaped safe to land'. Now a fellowship is a fellowship of these kinds of people. It's not one or two or three stars, around whom the people gather and look up to them as though at idols. This does not mean God will not raise up evangelists, we want more. We want more prophets and pastors and teachers, it's all part of God's way. But it won't happen because by this you will become somebody great. It will start because you think 'Oh Lord, is this really for me? Lord, You love me'. Devote yourself to Him. Pour your all upon Him, someone will begin to see it, and not because you are trying to attract attention. One day, you will speak with tongues, one day you will prophesy, in the will of God you will do all sorts of things, and people will know He loves the people He chose: the people of God.

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## 'AS THE STARS OF HEAVEN'

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Hebrews 11:12, 'Therefore sprang there even from one so many as the stars of heaven for multitude and as the sand of the sea shore, innumerable'. What vast numbers are involved here. It is surely humanly impossible to roughly calculate, let alone count exactly the number of grains of sand on one beach'. An expert can tell which is Mars, and which is Uranus, and which is Venus or the Bear among the stars of heaven. But there are galaxies upon galaxies and clusters upon clusters of stars, many millions of them are beyond human vision altogether, appearing like puffs of smoke in the heavens, forming a Milky Way. God has them all numbered: maybe there is a star for every single person that's ever going to be born again, who knows? It is claimed that there is a place out there in space where stars are being born now. And who and what do you think that father-mother creator is? Men claim to know something of the 'birth' processes of these vast masses, but what does it matter? We know that stars are born, they are those that shall shine forth in God's kingdom for evermore. It would not be surprising if the astronomers are wrong, but so long as we do not impute flesh and blood birth to the stars of which they speak, it does not matter.

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## LOVE IS LOVE ...

## WHAT MORE CAN YOU POSSIBLY WANT ?

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Let us all be ordinary and be glad that we are. That allows you to be normal and be yourself. Perhaps if we could enter into the council chambers of God, we might hear Him say 'Good, good, now I can really do

something with them'. Till then all is struggle and effort without gain. We must all be in a place where we are free and malleable in God's hands, one of His people. To ordinariness He grants greatness, to weakness strength, to inability ability. He takes the things that are not and makes them things that are. Here is the wonder of love beloved: love is love, no matter what. When you realize that you're just an ordinary person, think that you might also be classified a little bit with Jesus, the 'son of the herd', and become a whole burnt offering unto God. What more can you possibly want? What higher privilege is there than this?  
GWN

**Do not try to put religion in the place of Christ. The heart of religion is to know Christ, and to know Him better, and to know Him still better. Then to see Him as He is, and then to be made like Him.**

**ANDREW A. BONAR**

## **NEW BIRTH - PART THREE**

**NORMAN MEETEN**

The last section of Norman's article on New Birth proves to be too large an item for one issue, therefore the final part of the section will appear in the next issue of New Covenant Voice - Ed.

### **WHAT IS THE PROOF AND EVIDENCE THAT I AM ?**

You must be born again! For if you are not born again you cannot see and you certainly won't enter. Therefore, I've got to be absolutely sure, without a shadow of doubt, that I am. It is not something I can be woolly or uncertain about, or imagine that I am. I imagined for years. One godly person once suggested that I wasn't born again, and I got very upset about it, and very rebellious in my heart. 'Rebellion is as the sin of witchcraft'. That's a devastating statement, isn't it? I was furious. If I had really been born again, my reaction would not have been like that. If you are something, if you are in something, you are not trying to be it and you do not have to defend it. That is why Jesus did not defend the fact that He was the Son of God. Never. They said He was of the devil. He was a son of fornication. Have you noticed in the scriptures that Jesus never argued with His accusers? Never. He went into a frontal attack with them. It didn't matter whether it was Pharisees or Sadducees, or who it was, He never argued with them. He did not say 'I am this', or 'I am that'. He was. And if you are, you do not have to prove it to anyone.

The answer to our question is to be found in 1 John. It was through reading this epistle that I came to the realization of the great discrepancy between what I called 'my testimony' and what God's word said to me by the Spirit. It was not until God had opened my eyes and caused me to see and brought me into the truth that this book speaks of, that I understood it. There are seven great proofs (perfect number!) clearly marked out in these five short chapters, that will leave you without a shadow of doubt as to where you stand in relationship to the experience of new birth.

### **PROOF NUMBER ONE**

The first one is to be found at the end of chapter 2, verse 28: 'And now little children' (he addresses all the important things to the little children. This is not profound teaching, it is for little children, those of you who are just beginning). 'And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If you know that He

(that is Jesus) is righteous, ye know that everyone that doeth righteousness is born of Him'. Born again, born from above.

Chapter 3:7, 'Little children, let no man deceive you: he that doeth righteousness is righteous, even as Jesus is righteous'. It is all very simple. He that doeth righteousness is born of Him. 'Little children, let no man deceive you: he that doeth righteousness is righteous, even as He'. I love the place where he sets the standard: not in a doctrine but in a Person. yes, He is the Doctrine. This is why Jesus taught in the sermon on the mount, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter the kingdom of heaven'. The Pharisees were regarded as righteous men, upright, law-abiding men; they were sticklers for the jots and the tittles. But Jesus said, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter the kingdom of God'. At the end of 1 Cor. 1, he says 'He is made unto us ... righteousness'. His righteousness. When He gives you His life, He gives you His Nature, which is righteous. Romans tells us that Jesus Christ was the righteousness of God revealed.

Isaiah 62. Here God is speaking, and what He spoke here He fulfilled in the Person of Jesus, and is working out in the lives of all those who come into a living relationship with Him by new birth. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the gentiles shall see thy righteousness, and all the kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God'.

God said, 'I will not rest until the righteousness thereof goeth forth as brightness ... and the gentiles shall see thy righteousness, and all kings thy glory'. God said He would not rest until that was accomplished: and He will not rest in relationship with the activity of His Spirit in your life until He has effected in your experience that glorious principle of righteousness. Jesus was the righteousness of God revealed, and you are to be the continuity of that glorious revelation to men and women in the generation in which we live. 'Righteousness exalteth a nation', saith the scripture, and the reason why the nation goes down is because the standard of righteousness is lowered and lowered. That is why it says in the scripture, 'Lift up a standard. When the enemy comes in like a flood

the Spirit of the Lord will raise up a standard against him'. This is not a little flag that you wave in the eyes and face of the devil for him to mock you. The standard is the standard of righteousness revealed in the Person of Jesus by the Spirit being reproduced in your life and mine. That is what will resist. That is the sort of standard that God raised up in a man called Wesley, which averted the tide of iniquity which was flowing into this land and would have destined her to have a revolution like that in France. It would have been the ruination of this nation. Secular historians say it was because of such men as John Wesley and George Whitefield and the like, who lifted the standard of righteousness high, turned the course of history, and God ministered His blessed Spirit and swept through the land. We refer to it as the 'Great Revival'.

Righteousness - that is the proof that you are born. You find within yourself a principle of righteousness that isn't determined by legalism which says 'Don't do this' and 'Don't do that'. You find that what God says in His law becomes promise to your heart.

When I was an office-boy in Worthing it was my responsibility to look after the stationery, under the head-typist, in the big company where I worked. The traveller used to come in and display his wares. I was already a student in those days, because I knew where God was leading me; and I used to spend all my evenings at night school. I was terribly thick; I had to learn and study and swot and sweat. It was not long after the war, and this fellow came and he had those great fat shorthand/typists notebooks. I looked - wouldn't they be super for making all my notes at night-school? Now the chief secretary was a very close friend of mine and out of the kindness of her heart she thought it would be nice to give me one of these pads and pencils for my homework. One day she presented me with a parcel. I opened the parcel, and my eyes almost popped out of my head. The traveller had said I couldn't buy one; you couldn't obtain them in ordinary shops in those days. I was so pleased. And then the Lord said to me, 'You can't have it'. Just like that; just as if someone standing behind me has said, 'You can't have it'. I was in a real dilemma. I knew that I'd got to give it back, because it was not hers to give. It was the firm's. Now to them it was like a drop in the ocean - they put more value than that in the waste-bin every day. That was not the priority, you see - it was their's. It wasn't worth sixpence, and they were a multi-millionaire company. I could not have the pencil and I could not have the pad; but my dilemma would offend her, and hurt her. I'd got to give it back, I'd got to tell her why. It took me some weeks to muster up courage. I put it in the saddle-bag of my bicycle; I used to ride seven miles to work and seven miles home. Plain sailing down-hill on the way to work (unless there was a prevailing wind!) and one long drag to the top of the Sussex Downs coming home, and then about a half-mile run down. For the next three weeks it was like having a ton of lead behind my bike. Never have I found those seven miles such a strain, such an agony. I'd wake up in the night and this stupid (according to other people) thing absolutely ate the inside out of me, until I could endure it no longer. I can see the moment now. It was dark and I'd been to supper at her house, with her widowed father, and I was leaving. I mustered up courage, with much fear and trembling, and I said '... I can't have it'. She said, 'Why?'. I said, 'Because it's stolen'. And she broke her heart. She wasn't the Lord's.

The glorious principle of righteousness already functioned. It doesn't let you tell a lie, not even a white one; it doesn't let you deceive: you cannot do anything anymore that's less than that quality of righteousness manifested in Jesus Christ. The moment

you do there is a bell goes inside you, and you know. Unless you intend to quench the Spirit and resist the blessed promptings of the Holy Ghost and go in a way contrary to the will of God, take notice. There's the proof that you are born again - that you cannot do the things that you once did, that you cannot think the things you once thought, you cannot go to where you once went. It is a clear-cut change in your life. You do not need a commandment which says, 'Do not steal', you cannot. No more than you can commit adultery, or murder - you cannot. You have a new nature. Do you find that principle functioning within your being, beloved? That's the first great proof.

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## PROOF NUMBER TWO

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Chapter 3, verse 9: 'Whosoever is born of God doth not commit sin for His seed remaineth in him and he cannot sin because he is born of God. In this the children of God are manifested and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother'.

This is the only great proof that is reiterated in this lovely epistle: chapter 5:18, 'We know that whosoever is born of God sinneth not'.

The secret of living above sin is in verse 6: 'Whosoever abideth in Him sinneth not. Whosoever sinneth hath not seen Him neither known Him. Little children, let no man deceive you'.

When God by His Spirit reveals the Son of glory in your heart, and takes away the old nature and plants in you a new nature, the disposition and habit and bias towards sin is BROKEN. The apostle Paul argued this out in Romans 6, 'Shall we continue in sin that grace may abound? God forbid', he said. 'How can you that are dead to sin live any longer therein?'

Does that mean that I will never sin any more? No, it does not mean that, but you should not, and you need not. As you and I learn to abide in Him in that precious relationship, realizing our new state and position in Christ, the norm of our former life ceases to be. Outside of Christ you were sin, you could not do anything else but sin. You had the devil within you (the law of sin) and you had the devil without you. And those two great powers connived to bring about your inevitable downfall. In Christ you have Christ within. Yes, the devil is without now. He will tempt, he will poke, he will pull, he will push. Immediately Jesus was anointed of the Spirit, He was led of the Spirit into the wilderness to be tempted, to prove just how powerful the Godhead was within Him. That is all it proved. John says (in chapter 4), 'Greater is He that is in you than he that is in the world'. He is greater than the devil, He is greater than temptation, He is greater than sin; He is greater than your natural disposition and your previous weakness - and he will always attack you along the line of your previous weakness. That is the line along which he will come, that is where he will poke. It is when you are down that he will come and kick you.

'Whosoever is born of God doth not commit sin. Shall we continue in sin that grace may abound? God forbid'. Do you hate sin like God hates it?

This is why many people do not live in the glorious victory of Jesus. They get up in the morning and they think, 'Will I make the grade today? Will I last out until tonight?'. They are defeated from the word go, because they are not believing God's ability to accomplish in them what He has promised. 'Faithful is He that calleth you Who also will do it'.

1 Thess. 5:23, 'The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it'.

Do you believe that He can do it? Do you believe that God can fulfil His word in your experience? You look at yourself and you despair. Look at Him and realize the tremendous ability that He has and the life that He has exampled unto us in the Person of Jesus. This is why Peter said in his epistle, 'Cease from sin. He that hath suffered in the flesh hath ceased from sin. Those that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit'. There is the truth. 'Cease from sin', he says in the first epistle; in the second epistle he describes those who cannot cease from sin. He says they are like natural brute beasts. You do not want to be identified with them, do you? They are the people who cannot cease from sin ... the natural brute beast, the unregenerate man who only has the animal nature divested of that blessed divine provision that made him superior to the rest of the creation.

That is the proof that you are born again. That is how I knew I was not born again. I had never ceased from sin, the law of sin had never been broken in my life. The habitual manifestation of this habit and that habit bound me, fettered and enslaved me. And though I willed and though I desired, the good things (like the apostle) that I wanted to do I don't do, and the things that I longed to do I cannot do. Who can help me? That was my dilemma. I saw what I should be, knew what I should be, and longed to be it.

And then God did it! Glory be to His Name. He set me free and broke the law, the power, the disposition of sin in me and established the blessed principle of righteousness, holiness.

Has He done that in you, beloved? That is the proof that you are born again of the Spirit of God. You are not what you once were. You are no longer the person you were naturally born. You are a new creation that has a new nature, a new pattern of behaviour - and it is the habit, the norm, of your life.

'If any man sin', the exception to the norm, 'we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins'. It is not WHEN a man sins, it is 'IF any man sin'.

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### PROOF NUMBER THREE

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Chapter 4:4. 'Ye are of God, little children'. Born from above, born again, ye are of God. You were of the devil - that is what Jesus said. 'Oh', they said, 'we are the seed of Abraham'. He said, 'You are of your father, the devil'. They were trying to justify sinning (John 8). He said, 'You are of your father, the devil'. It did not matter about their pedigree, it did not matter that they had been born of the natural seed of Abraham: they were of the devil, Jesus said. That really upset them! But He says to you, 'you are of God, little children, and have overcome them: because greater is He that is in you than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them'. You cannot be a friend of God and a friend of the world. If you are a friend of the world then you are the enemy of God - that is what the scripture says. That is what deals with worldliness in your life and that is what conforms your precious life to the pattern set in heaven.

'They are of the world, therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also'.

'Everyone that loveth is born of God and knoweth God'. And the word there is the great divine word to describe Divine love. There are a number of words in scripture describing the various manifestations of love as human beings know it; but this is a word way and beyond, that embraces and catches up all the lesser forms of loving, that describes the way in which God loves. It is the word AGAPE. It is one of those words I wish had been transliterated rather than translated. No-one knew how to love like that until the Holy Ghost came. That is made abundantly clear after the resurrection, after Jesus had breathed on them and said, 'Receive ye the Holy Ghost'; made abundantly clear by the conversation of Jesus with one called Peter.

In John 21, Jesus said to Peter, 'Peter, do you love Me?'. He used the word AGAPE.

Peter's response was, 'Lord, I like you, I'm your friend'. He used a different word - PHILIOS - friendship, natural brotherly love.

Then Jesus said to him again, 'Peter, do you love Me?' (AGAPE).

Peter said, 'Lord, you know I like you, you know I'm your friend'.

And then Jesus very graciously said, 'Peter, do you like Me? Are you my friend?'

Peter said, 'Lord, you know that I like you, you know that I'm your friend'.

But he was not able to say, 'Lord Jesus, I love you'. He hadn't the ability, he had not been born again. He could not be, until the Holy Ghost came. Isn't it an amazing thing? It is not, because it fits in with the whole gamut of revelation; it unfolds the scripture that was displayed in the Person of Jesus. It is not until the Holy Ghost comes and begets us again and reveals the Christ. Jesus could not be revealed in anyone all the time He was on the earth. Impossible! It was not until the Holy Ghost came and

descended from heaven that there could be that inward revelation of Jesus that would plant the Christ of glory in a man and beget him again. Mary could only know it in an external way - which was a most glorious illustration, the mode, the means brought in the beginning of this great new creation. But it could not be anyone else's - not even hers in the realm of the spirit - until the Holy Ghost came and revealed Him in her spirit, in her heart, and then worked it out through her life ... like everyone else.

'Whosoever is born of God loveth'. And notice that it says lower down, 'loves as He loves'.

Verse 17, 'Herein is our love made perfect that we may have boldness in the day of judgement, because as He is so are we in this world'. That lovely hymn, 'O to be like Thee', in the last verse, doesn't only fit us for heaven, fits us for life, it gives me the ability to be what He wants me to be down here on the earth; it gives me the ability to 'love even as He loved'. You say, 'How?'.

When God by His Spirit sheds the love of God abroad in your heart. For what a man is in his heart, that is how he will speak, that is how he will live, that will be the conversation, the manner of his daily living. There is the greatest proof, beloved. Jesus said, 'By their fruits ye shall know them' ... and the fruit of the Spirit is love. The rest of the statement is the analysis of that word. Love - joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

'They will know that you are My disciples, because you love'. HIS love, His quality of love - there is the proof that I am born again of the Spirit of God, not natural love. Some people have a natural capacity to love; they are of that disposition. They are generous, they are soft, they are sympathetic. He is not talking about that. It is not according to our natural disposition. Sometimes people who are naturally disposed that way find it so much harder to come to a realization that they need a Divine quality of love that does not fizzle out. It is the sort of love spoken of in 1 Corinthians 13, the great definition of the normal Christian man.

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## PROOF NUMBER FOUR

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Chapter 5: 'Whosoever believeth that Jesus is the Christ is born of God'.

'Oh', you say, 'I believe that'. Do you know what my Bible says ... so does the devil - and trembles. he is not born again, that is one thing of which you can be sure.

What does the apostle mean here? If we turn back into chapter 4, we learn to make the Bible interpret the Bible. 4:1, 'Beloved, believe not every spirit but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God; the spirit that confesseth that Jesus Christ is come in the flesh is of God and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and is of the spirit of anti-Christ, whereof ye have heard that it should come and even now is already in the world'.

You say, 'I believe Jesus Christ was born in the manger at that time which we call Christmas, if not on that day'.

Again, beloved, the devil believes that and trembles. He contested it all the way through. The slaughter of the innocents was a proof of the contesting of that great and glorious birth that relegated Jesus to be a refugee down in Egypt for the initial period of His life. Isn't it amazing how Jesus is identified with all the conditions of men: accused of being illegitimate from man's point of view and assessment. Lots of us were born illegitimate; Jesus came to deal with the stigma of that, which has dogged many precious souls and kept them in bondage for years. He was also a refugee; many people have suffered from exile and separation from those they love. So was He a refugee in an alien land. And so on and so on. The devil contested Jesus in the flesh from the very word go.

Therefore it is obvious that this means more than believing the historical facts. Another verse will help you to understand - verse 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God'. Now that is a man's confession and that is what the apostle means when he says, 'Whosoever believeth that Jesus is the Christ is born of God'. This is what he means. It is the man who believes, it is the man who personally confesses, not that Jesus was born in the flesh only two thousand years ago, but as the result of that verse and the interpretation of that verse unto your state and condition you know that Christ has been born into YOUR flesh. That is the great significance of the name Christ. Christ is God's anointed One and Christ is the Name which speaks of God being in us. 'Christ in us, the hope of glory'. There is a man's confession, He can confess that Jesus Christ is come into HIS flesh, not just into his heart, not just into his soul, but come right down into his flesh, has found a habitation in the depths of his being. It is not something that happened 'once upon a time' a long time ago, but it is a confession. Your confession is that which personally relates to you - first-hand knowledge. That is true in a court of law. The only thing that you can confess in a court of law is a thing that you personally know. It is no use going to the judge and saying 'so and so told me'. he is not interested in that sort of evidence, or 'I think ...'. It is a personal, first-hand confession that you have; it relates to you.

Verse 15, 'Whosoever shall confess Jesus is the Son of God, God dwelleth in him, and he in God'. There is the proof that you are born. 'Whosoever believeth Jesus is the Christ (the Anointed One) - in me, in you - is born of God. That's wonderful. When you realize that then you cannot be what you were before, you cannot do what you did before, you cannot go where you went before, you cannot behave as you did before ... because wherever you go, He goes. That is what delivers us from the dreadful state of schizophrenia which makes us one thing in church, one thing amongst our Christian friends, and something else in the other venues in which we find ourselves. Jesus said (Luke 10), 'Into whatsoever city and place you go, I will come'. Wherever you go, He comes. So your kitchen sink or your office or your school or your hospital or your home is as sacred, as holy as anywhere else - because where you are, He is. It does not matter whether you are on your own or with other people, He is there. He is in you. NM

**Ask the Father by the Holy Ghost to reveal to thee what a glorious, loving, mighty Christ this is, in whom thou hast thy place and thy life; it is the faith in what Christ is, more than anything else, that will keep thee abiding in Him. Be much occupied with Jesus, and believe much in Him, as the true vine.**  
**ANDREW MURRAY**

# God Came

G.W. NORTH

The word 'dedication' carries with it the idea of complete and utter concentration. It is the determination of an utterly convinced soul, a fixed intention, it implies the setting aside of whatever or whoever it is to one end and purpose alone.

There is something wonderful about dedication unto the Lord, implying the thought of 'being within the veil'.

As a result of this in the hearts of a group of people I was blessed many years ago to be in an outpouring of the Spirit of the Lord in a certain district of Yorkshire. I am a result of that, I did not begin it. I did not take revival. The Lord outpoured His Spirit in that place at that time, I did not take it there, I emphasize that: I am a result of it.

## YOU CAN HAVE REVIVAL

Throughout the ages there have been great men who have moved in revival, to name one - Charles Grandison Finney. Finney wrote a series of lectures on the subject: 'Revivals of Religion' he called them. In these he gave some guidance, if not rules, about revival, and said that if you follow these procedures you can have a revival any time you wish. I would heartily commend Charles Finney to you, for it seemed that everywhere that man went there was a great move of the Spirit of God; it must have been marvellous to have been there.

I can remember a time in my life when I avidly read everything to do with outpourings of the Spirit and revivals. Some of you may have heard me commend certain books for reading:

Finney's 'Lectures on Religious Revival'

Finney's Autobiography

Jonathan Goforth's 'By My Spirit', and so on ...

I remember reading, when I was a young man, a book by Dr. Campbell Morgan in which he spoke of being deputed to visit Wales during the Revival taking place there. He was amazed, he said, as he sat in the congregation of those people being wrought upon by the Spirit of God. He came from a very orderly congregational background and was there as an observer. To his amazement four or five people stood up, all praying at the same time, yet there was no confusion, as he thought would happen; everything was being done decently and in order. This is Campbell Morgan's own confession: 'Instead of it being reprehensible and confusing, this divine disorder' (his own words) 'was wonderful, all was under the inspiration and control of the Spirit of God. He was moving on the congregation'.

No man carries round revival in his pocket or in his sermon bag, no-one can guarantee an outpouring of the Spirit of God. In the general reading of scripture - both in the New Testament and also in the Old, revivals as we speak of them are never ascribed to the outpouring of the Spirit.

What we call revivals happened when perhaps God raised up either a prophet or a king who would speak out His word and go dead against sin. All idols, whatever their name, had to go. All kinds of things had to go and deep repentance and contrition seized the people.

At these times the blood sacrifices and offerings to God were restored and His pure worship reinstated. In some instances you will find that the word of God, the scripture of truth, was read; always it was coming back to that which God originally gave.

I can remember too reading about the revivals in Lewis (in Scotland).

We had that great man Duncan Campbell staying in our home at one period. He visited us for a weekend when I was in Yorkshire, and he shared with us. He was a dear man of God - he still is, of course, he has gone to be with God; he is more a man of God now than he was then. That is the great future for us, isn't it? As you know, God is not a God of the dead, but of the living.

Duncan Campbell was telling some of the glorious stories of the outpourings of the Spirit of God, in Lewis. One that vividly remains in my memory is the story of the woman in the ditch. He was going along the road to a service at the time, when he heard a woman's voice crying, sobbing out her heart to God. Louder and louder grew the cries as he drew toward their source, and as he listened, he began to make out the words. They were being repeated over and over again in solemn, heartbreaking repetition: 'Oh God, the walls of Zion are broken down, the walls of Zion are broken down'.

Reaching the immediate spot where the woman was, he looked over and through the hedge, and there in a ditch, lay a Scotswoman in great distress, crying out to God. Duncan Campbell was greatly moved as he listened to her heart-cries. She wasn't praying marvellous prayers, there was no great oratory, just distress of soul, and heartbreak.

The heartbreak of God - it was coming out of a ditch; a poor woman feeling under the burden, under the weight of the sin and need of the island of Lewis.

He left her there with God, went down the road and walked into the church; and are you surprised to hear that that very evening, in that same church, God poured out the Spirit. On another occasion (I think it was), he preached on 'I will pour water on him that is thirsty'. At least, he announced his text (whether or not he preached, I cannot remember), and a man, an elder in the church, who was sitting on the end of the pew somewhere back down the church, got up, stepped out into the aisle and cried, 'Oh God, I'm thirsty ... Oh God, I'm thirsty'.

That was as far as Duncan Campbell got with his sermon! God came.

Duncan Campbell, that humble servant of God, said, 'I do not carry revival round with me in my bag'.

I believe with all my heart that with God all these things are by law. By that I do not mean that you and I can make up laws about it. I am pleased that I can faintly remember things that Finney says about fulfilling the rules and conditions, and am persuaded that God in heaven and a woman in a ditch, and a man in a pew, continued without knowledge, aforethought or agreement to fulfil the conditions of God.

If we did the same things, put a woman in the gutter here, put a man in a pew, have the right text announced, will we have revival? Strangely enough, we might, but I do not think so. I wouldn't like to guarantee it.

## NEW TESTAMENT CHURCH

When this same kind of thing happened with me, I was a Baptist pastor in Kent, not without a degree of blessing in the ministry, when the Lord broke in and sent me to Yorkshire. God told me to go. I was under Divine command, that I know. Sorrowfully I tarried about 3-6 months after God told me to go - I ought not to have done, but I was doing the acceptable thing (in some circles) - fiddling about, putting out what are politely called 'fleeces'. God would have none of it. He told me to go, and that was that. And so the time came when I went. I did not go there to have a revival, I did not go there to have an outpouring of the Spirit - God did not tell me what He was going to do, he expected me to obey Him, that was all. God had long since shewn me what a true New Testament church was: and I knew that the church in which I was pastor was not a true New Testament church. God knew it too. This is not spoken in a criticism; I was the pastor of the church, if you like you can say it was my fault. I knew it was not a true New Testament church because I read of the New Testament church in the Acts of the Apostles, and obviously the church was not like that nor wanted to be. But it was as though God was hitting me in the eyes with truth. Before God sent me north I had come to a conclusion in my heart that I would not rest until I saw a New Testament church on the earth. Notice I did not say 'the perfect' New Testament church, nor did I say a first century church; but I at least knew what I wanted and that the way I was functioning and the system I functioned under was not remotely like the function of a New Testament system. The only standard of a true church and true church worship must be the New Testament.

So, when I went up north from the south, I went up having already declared this before God - that I would not rest until I saw a New Testament church. I did not go up there specifically to do it, but that was already in my heart when I went. Beloved, from the depths of all that I understand, I want to state plainly that 'as a man thinketh in his heart', so is he and so he does. Unless men and women are true to what is in their heart before God, he or she will never get anywhere in the kingdom.

I went up north eventually because God sent me there to a very small church. I sometimes think that may be an advantage. It must be a job if you inherit a thousand people and you don't quite know what all of them think, although they may be members of that particular congregation. So God had mercy on me, and I never even had 120 people to attend to, or to wrestle with. I just went there to a handful.

I had no plan. I was not seeking revival. God knows that. I am only telling you what I know, and what happened, I don't think there is any ready-made formula. Somehow - and I can't tell you how, except by the mercy of God - a great desire to pray came upon me. It was from Heaven itself. The group I went to were in expectation, I expect you must be if you invite a man to come up and be your pastor, you must have some hopes of him when you ask him to come. They had been without pastoral oversight for nine months. The pastor before had been taken ill and had been forced to give up ministry. So they had laboured on for nine months, praying that God would send someone to them. If you ask me, 'Why didn't God pour out the Spirit while you were in the Baptist Church?'; if you ask 'Why didn't He pour out His Spirit on the people before you went there?', I do not know. I only know this: that if God has made up His mind and He says to you, 'Go to so-and-so' - that is what you have to do. You must not bring your well-trained intellect to bear, you must not resort to mere reasonings.

## WAIT ON THE LORD

I would like to draw your attention to a couple of scriptures.

Acts 4:19 - Peter and John are saying, 'What do you think? Do you think it is right in the sight of God to listen to men more than to God?'

Chapter 5:29 - Peter speaking, 'We ought to obey God rather than men'.

Question and Answer - Do you think the answer is right? If you do, do you do it?

All I am telling you is that I obeyed God. God had mercy on me; I did not do it immediately. I followed the usual 'Christian' pattern of not believing God when He speaks, but trying to get proof of what He said by the 'fleeces' method. It seems so right, but it proves how untrusting we are, it is a cover for that kind of pseudo-righteousness so easy to assume, all the more subtle because it has scriptural precedent - 'we want to be absolutely sure we're doing right'. As though it is never right to trust God when He speaks, unless He speaks again or gives some kind of sign or proof acceptable to you. Obedience is the great key. It is not only the key to revival or outpourings of the Spirit, it is the key to all spiritual life. The great things of God are very simple.

When people ask, 'How?', or 'Tell us what?' never answer them except from scripture and your experience of it, because if you do you will be guilty of misleading people. People must not be led that way.

God chose not to pour out the Spirit in the south of England. There is much in the prophets about rain; God made one such statement about cities saying He would cause it to rain on one city and not on another. We speak about this as 'showers of blessing'.

When I went up north, somehow a great desire came on me to pray, not that I was a stranger to prayer, but it seemed to really blossom forth. In those days the favourite text among us was very simple; 'Wait upon the Lord. Wait, I say, upon the Lord'. That and several related scriptures were constantly found in our mouths. 'My soul wait thou ONLY upon the Lord'. That is exactly what I and a few others did. Some of them had been praying long before I arrived, that God would send them a man. Not that I want you to look at a man, it is just what happened. Why he should send me I do not know. It was a move of God in His sovereign will, that is all.

We prayed constantly almost from the moment I got there. Of course there were the usual services. We had our Sunday meetings, morning and evening, and a mid-week Bible exposition, as God enabled me to give it. There were all sorts of other meetings as well; open-air meetings every Saturday, and when the lighter nights came we had an open-air in the mid-week too. All this talk about 'you can be too busy', I disproved. We were up to our eyes in work, getting the manse ready, preaching sermons, Bible expositions, two open-air meetings a week, tracting, I don't know what we did. We weren't trying to work up or bring about revival, we just did it. I am telling you what happened.

On top of all that, waiting on the Lord. People are too slack, too lackadaisical, and too bone-idle lazy to give themselves to the main thing. If you find that a harsh judgment - well, beloved, better hear it now than wake up in eternity and wish somebody had told you. I do not see that Finney had revival because he withdrew into near-monastic states. I do not think that John Wesley had revival because he hid himself away somewhere in retreat. He used to ride all over the country on horseback. Sometimes they had to thaw him off his horse because he was frozen to his saddle. In between preparing sermons he occupied himself with writing primers and the like for Greek students. How did he do this? He would preach at five o'clock in the morning - that was just a beginning. Where would you be if you had to do that? I find that great things do not come about because as people say, 'we are far too busy'. I find instead that they are not busy enough in the right things, they are far too busy in the wrong things though.

That is what we did, it was a hectic programme. What members they all were! My Sundays were spent walking to and for the church, a mile or so in each direction, three times - somewhere about eight to ten miles. Some of you are born to inherit cars. I wasn't, I walked. These things are true. I am not boasting. Morning and evening meetings were preceded by prayer meetings. We loved to pray and pray and pour out our hearts together, we simply loved it. I have never heard outpourings of hearts anywhere as I heard in those days. Occasionally I have heard lovely prayers, beautifully phrased, comparable with any you can read out of a book - they had not the power of hearts out-poured. I have heard noisy, shouted prayers too, but that is not what I mean, they have not been the same as the prayer that gripped us in those days. I have heard prayers vibrant with that 'something' of the heart, the Spirit of God and the whole spirit of man in it too. I have listened to the whole being of man praying, the

utter out-pouring. We used to gather and pray, and go home and pray. We loved it, loved it. The real difficulty I had was to stop the people praying. We just prayed and prayed.

I want to testify that when Duncan Campbell came and spoke about a woman crying out in the ditch, I knew exactly what he meant, because I'd heard it. We weren't praying in tongues particularly; we would speak in tongues if God wanted us to and wrought upon us for that. We were praying in plain English, pouring out unto God. We used to have a Saturday night meeting every week following an open-air meeting and house-to-house visitation or tracting in the afternoon. On top of all these things we used to have a Prayer, Praise and Testimony meeting at night. Our Saturday night used to start at two o'clock in the afternoon with a prayer meeting, and finish around 10.00 pm. Later a late-night drunks meeting was added, which finished around 2.00 am. You say, 'Well, we can't do that, we have fellowship meetings, and besides God isn't moving like that these days'. Everything has to be accommodated to our present states, it's the 'in' thing, nice little meetings arranged to fit in with our family programmes. How in the world can we expect God to do anything when everything is made to revolve around ourselves?

None of us knew anything about that. We just got there. If you say, 'it is going to cost you everything to have a revival' - it is not true. Neither I nor anyone else had any sense of it costing anything. Friends, your mind is labouring and under strain because you are approaching it all wrongly. The testimony of all hearts and radiant faces was 'it was a delight', it was joy, it was indescribable. Utterly satisfying and strengthening.

## THE TEMPLE IS FILLED...

So it continued, and one night, God came - that is about the only way to describe it.

'What did you preach on?'. I didn't preach on anything. 'There you are then', you might say, 'revivals do not come by preaching'.

But I'd been expounding and preaching months beforehand. Was that a preparation for it? There is no prescription for revival. You can bring all your wits and wisdom, all the ways of man to bear upon it, but I beg you to cease. It just isn't like that. It began with God getting hold of someone, I know. Let me ask you, brother - have you got a stirring in your bowels? Have you got a longing in your heart? Have you got a driving force that has become the dynamic of your being? Is it like that? If not, give up all ideas of anything mighty happening. Earnestness, sincerity, concern are good, indispensable, but not good enough, something must happen that will make you give everything up ... or else give up all your ideas of a move of God. God must do something.

As I look back upon it now, I realize how completely it ate me up. I was in the heyday of my physical strength and manhood, and it not only ate me up, it ate up all that little group of which I was but one. Something came down, it was from God. I didn't set myself to do these things, I disown any part in it.

I find this kind of thing going through people's minds: some young man will say, 'I want to serve God, I've always wanted to serve God. I've given up my work to wait on God, to get a call'. Calls do not come from God that way. I was doing all my work when God called me. I never laid aside anything; I was unaware of what He was going to do. I reckon that Jesus Christ was working hard at the carpenter's bench when the stirrings and calling of God took Him and thrust Him out to Jordan. The apostles were fishing when they received the call. They did not throw up their work or only do half a week's work in order to wait on God. Perhaps men easily catch the idea from Jehovah's Witnesses. Gideon was working hard, threshing wheat, when God came to him. I find that another of them was following the plough when God spoke to him. David was minding the sheep; his family were saying, 'Well, it isn't David, it can't be David,' but it was. Moses was working, slogging hard, daylight to dark, in the back side of the desert, and one day God came to him, burning in the bush. Moses didn't go to the back side of the desert with the idea of waiting on God, thinking God was calling him. At best, a manufactured call can be the only result of such a folly and if nothing materializes from it, after a time

you have to go back to work. God does not call lazybones. Preachers are many - it's workers we need.

On that Sunday night when God came, the morning message was 'The Glory filling the Temple'.

Afterwards, one of our young ladies came to me and said, 'I MUST HAVE this glory'.

So I said, 'Okay', and looked at my watch (because we had this mile or so trek home, have lunch, mile or so trek back for Sunday school, about half an hour's walk the way I used to walk then). 'Alright', I said, 'after the service tonight'.

So we carried on, and at night I preached on 'entering into His rest'. There was a young woman present who did not normally come to the meetings.

'You know', she said, 'I'm not in this that you've been talking about'.

So I got hold of one of the elders in the church, and said, 'Look, this girl has responded tonight, and I have to talk to her. You go in there (the other room), Walter, so-and-so is in there and she wants the glory. Go in there and minister to her'. So in he went.

I knelt down with this precious girl and started to talk to her. She'd had this experience, she'd had that experience. Isn't it sad that people who say they are baptized in the Spirit are wanting heart-rest. There's something radically wrong with so much that is going on in these days.

Well, as we were talking I found I had to raise my voice louder and louder - there was quite a noise coming from next door. So I spoke louder and she shouted back at me; until at last I shouted back at her, 'It sounds as though what you want is going on next door. We'd better go!'.

So in we went. Instead of seeing one young lady in there seeking the glory, there were about fifteen to twenty. She had passed round the message. There they were on their knees, some radiant with the glory, others crying out with tears to God. God had come.

## ...WITH THE GLORY OF GOD

We had those bender chairs, horrible for sitting on, but very good for what was going on then. I saw little lakes of tears gathered on the patterned plywood seats of those chairs as hearts wept out their cries and needs before God. It was awesome. If you want revival you must have weeping, not just charismatic euphoria, real revival that brings regeneration comes through someone's heartbreak. It has to do with the heartbreak of God over sin. That is what revival is about. It is not making you happy over the top of sin in the heart. It is not God's means of repression or covering up, or glossing over, it is thorough cleansing.

Tears at last turned to cries of joy as one after another stood up, lifting heads and faces to the heavens, filled with the glory of God.

That was the beginning and what a beginning it was, and it introduced all that was to follow. It continued exactly as it started. Numerically we doubled, we trebled, we quadrupled, we quintupled; it was all so effortless. We had to get into bigger premises, trying to keep pace with God. God moved and was still moving.

During those days of change and development, preaching, for me, became as new. Having never been one who needed, made, and preached from copious notes, it was perhaps not so great a change as it may have been for some other men in my position. All I was using was a bit of paper on a little desk with perhaps four or five headings, a 'pegs for preachers' idea. But from that occasion all notes were swept away. God came on the preacher as well as on the people, He came on everybody; it was indescribably wonderful and absolutely unforgettable.

I perfectly understood Dr. Campbell Morgan when he spoke about 'Divine Disorder'. It was utterly beyond anyone's power to shut people's mouths, they couldn't stop praying, praising, singing, shouting; the glory had come.

One man, a university graduate, stood up one night as if in pain, and said, 'Oh - if you don't let me pray, I shall burst'.

Very irreverently, I said, 'Perhaps you'd better burst, brother, we'll get something good then'. He did, and we did.

Did miracles take place? Oh yes, miracles took place.

What did you see? I'll tell you - the greatest miracles I saw were people utterly transformed.

Oh, I thought you were going to tell me about the lame being made to walk, and bodies being healed.

Yes, I could tell you that, but compared with that glorious night which began weeks and weeks of unstinted outpouring they ought hardly to be considered. The greatest thing is that men and women were absolutely transformed and remained transformed. I did not have to mount rescue operations anymore. Pastoral visitation went by the board, I was busy dealing with enquiring sinners. All quarrelling stopped dead, no-one seemed to have anything to complain about. Women weren't falling out anymore, men saw eye to eye, there was not a frown to be seen. The problem of the caretaking of the church premises was immediately solved, they all volunteered to do it. They used to stand up and announce 'scrubology' and all the ladies would come. All internal church problems vanished and stayed that way for years. I never heard a murmur or a complaint, all church decisions were unanimous.

It has never been my privilege to hear or be involved in the kind of prayer that you read about in Acts 4. That surely must be the prayer-meeting par excellence. They all prayed in their mother-tongue.

That surely excelled the prayer that took place on the day of Pentecost. I suppose if you pray in tongues it is fairly safe, everybody could be praying quite different if not opposite prayers, nobody knows what is being prayed. But they (according to Acts 4) all prayed exactly the same prayer in their mother-tongue. How about that! That would most probably frighten the majority of churchgoers to death - what a phenomenon!

But though I have not witnessed that, I have heard prayer that almost seemed as though it would tear the heart out of a man or woman, rising and rising and rising to God in ceaseless streams. It was wonderful.

Perhaps after two and a half to three hours I would say, 'Well, perhaps we ought to have a little break now'. We would get up off our knees, do the things needed to be done after kneeling for two to three hours, and then down again we would go.

As a preacher, I was produced from that. I did not learn it: it came from that - like the man in John 9 I can say, 'this thing I KNOW'.

## DEDICATION

Some years after these things, I was taken by God's grace to a place called the Longcroft, where again we saw similar things. I've seen young men carried out of the meetings in the Longcroft, they were under the power of the Spirit of God and were overcome. They had been making Christian professions before that.

It was the same in Liverpool, the same sort of things were reproduced there. And you must have the same thing in your church. I guess that God will not really count it to be dedicated until it happens. You must have an outpouring of the Spirit. Every church must have its own, local outpouring of the Spirit of God. There is no substitute for it and there is no paper-made way in which you can have it - it has got to happen though.

Dedication. To what are you dedicated? It is of no use dedicating a place to the Lord unless the persons who are dedicating it are themselves dedicated. Dedication of a place is of far less importance than dedication of a person, that is the important thing. The instabilities of the human nature are such that until that nature and being be suffused with the power and spirit and glory of God, they are utterly unable to sustain their own desires - any man or woman, whatever their promises, whatever their visitations, whatever their intentions and promises, will find that the waywardness of their own hearts overcomes the sincerity of their minds, and their first promises peter out and die away like water poured upon sand - swallowed up.

'Lovest thou Me?' He enquired of Peter. He did not say, 'I'm going to pour out My Spirit'. He had not really told them about that day. He had informed the disciples about His intentions, but He did not deal with Peter about that. All He asked was this: 'Do you love Me more than these?'. The outpouring of the Spirit was a fixed event in God, He never consulted with Peter about that.

He must have his love. Dedication depends and turns upon love. If you love the Lord, somehow He will hold you there until it - whatever 'it' is - happens. It will be by the grip of God on your life. It will not be by just a touch in passing.

'Peter, I just recently died for you. Peter, I took your punishment'. I don't know all that Jesus said to him, it was a private meeting with him in the beginning - then a group meeting with the apostles; and again, another public one that early morning on the shores of the sea. 'Peter, do you love Me? Do you love Me? Keep My commandments'.

Those men went from there (possibly to the room where it eventually happened) to the great outpouring.

How strong and how true is your dedication? God's determination and man's dedication go hand in hand.

'This one thing I do, forgetting those things which are behind and reaching out unto that thing which lies before, I press toward the mark for the prize of the high calling of God in Christ Jesus'. That is the mark of dedication. The dedicated heart is always pressing on, determined to reach the distant mark. Well, whatever was he after?

## GO FOR IT !

'I want to lay hold of that for which God has laid hold of me'.

Have you ever let God lay hold of you? If you do not, you will not lay hold of anything worthwhile.

God is not purposeless in anything He does, in calling you He has a purpose. If He has brought you together in your church and there are aspirations in your heart, let Him now lay hold of you together. Do this one thing - lay hold of that for which God has laid hold of you and let everything else go to the winds.

If you will do that I think that permission is granted me of God to make this promise to you: He will fulfil that for which He has laid hold of you. He will do it and if in your hearts there has been lighted a fire, go after it! Let it burn and give yourself up to it, let it consume you. Aim first at being consumed by the fire in your heart instead of killing it by the drenching cold water of your mind. Go for it. Let it burn in you until (if I may say so) God has to do it.

'You can't talk like that!'

Well, only in this sense: that He HAS to fulfil His own designs. If He instigates it, if He lays hold of you with purpose and you come into line with that purpose, there is a sense in which He just has to do it. He WANTS to do it and He WILL do it. Do you believe that?

Do not be satisfied because you might have had what you call an Evangelical or a Pentecostal or a Charismatic experience, as though God intended man to rest in that as the acme of everything. I see, I believe, that in this New Testament of ours, the norm is that God should be moving by His Spirit in localities, bringing others in.

I believe that one of the fundamental reasons for the outpouring of the Holy Spirit is the salvation of souls. And if you are not getting souls saved there is something wrong. There are people who say 'Ah, well, we are not at that phase yet, we are in the establishing or building up phase at the moment'. I hear the nice little phrases, 'God has shut us up to this, we can't do that', and the like.

Read the Book and see the great heart of God. It's above all this 'phraseology'.

Dedicate yourselves. Be intense, it takes utter concentration, and total self-giving. This is the proven way. I have not proved other.

GWN

# new covenant Sermons

Many of our readers have asked whether some of our articles could be produced in leaflet form, for use in personal ministry.

The following leaflets are now available at a standard charge of 5p each (Quantity orders - price on application):

The King is dying - G.W. North

Man of God - Norman Meeten

What a Price - Edgar Parkyns

The Kingdom Within Your Grasp - G.W. North

Other titles available soon.

# new covenant Sermons



## A-Z

## SMALL BIBLE WORDS

### F = FLESH

F = Flesh (Sarx)

Properly the soft tissues; sometimes = the whole body. Epicurus spoke of it as the seat of the affections and passions, and in Hellenistic thought of NT times sarx was often little more than man's base animal nature.

### THE OLD TESTAMENT

Heb. basar

1. Animal food (= meat) - Lev 7:15; Dan 10:3. Man's soft tissues (Gen 17:23; Ezek 37:8).
2. Physical nature (men or other animals), the seat of pain and pleasure (Job 4:15; Ps 16:9; 119:120; Ecc 2:3; 12:12), as contrasted with God's spiritual being (Gen 6:3; 2 Chr 32:8; Job 10:4; Is 31:3).
3. Kinship - man and wife, family, tribe, etc. (Gen 2:23ff; 37:27). 'All flesh' = humanity (Ps 65:2; Is 58:7; Joel 2:28).
4. Flesh is mortal, weak and erring and requires

God's forbearance (Job 4:17/19; Ps 78:39f; cf Ps 103:14).

5. Man early became corrupt (Gen 6:13; cf Gen 3). His fall was due, however, to his spiritual pride, not his material origin. But is capable of spiritual longing. (Ps 63:1; 84:2).

### THE NEW TESTAMENT

1. Of animal tissue (1 Cor 15:39, 50; 2 Cor 12:7).
2. Human nature, humanity (Mk 13:20; 1 Cor 1:29; cf 2 Cor 5:16, RSV); kinship (Rom 9:3).
3. Christ's sacrifice (Jn 6:52-6).
4. Man's physical as opposed to spiritual nature (1 Cor 5:5; 1 Pet 3:18) - thus WORKS (Gal 5:19ff), MIND (Rom 8:7) of the flesh, ie the sinfulness rooted in human self-centredness.
5. Though man is torn by warring flesh and spirit, his flesh is not itself evil, and through His Incarnation (L. in+caro, carnis = flesh) and Passion, Christ conquered sin in the flesh (Rom 8:3).
6. Through Christ's victory, believers have crucified the flesh (rebellious human nature), and live by and for the Spirit (Gal 5:24).

# THE PARABLE OF THE SOWER

BERNARD HULL

'A SIMPLE LOOK AT....'

## ROCKY GROUND

There is something deeply searching in Jesus' analyses of human heart states. Using the parabolic medium He lays bare things that are taking place inwardly in the hearts of those that hear the Word of God. When we examine truths related to the 'rocky' ground new lessons unfold, both relevant and sobering.

Firstly, we ought to note that although the three accounts of the parable employ alternatively the words 'rocky' and 'stony', in the original these words are but one. We might at first think of the 'stony' ground as being ground which has many stones of various sizes in it. This is not the true meaning of the word though. Rocky, or stony, ground is ground which has a thin covering layer of soil on rock. There are various parts of the world in which this condition is present, such as the Canadian Shield and parts of Finland.

In these places the underlying rock, hard and impervious, is covered by just a shallow layer of soil, making it very hard to raise crops of any quality. Often in such areas the rock sub-stratum protrudes through the soil, and whilst mosses cling to it, little else manages to live.

Examining the original language of the parable a little closer, we find the interesting fact that although the general idea that the sower was sowing his seed broadcast, tossing it in handfuls onto the soil, is true, yet his thoughts are upon each individual seed. This is revealed by the mistranslation of the word 'some' seed. In fact the original reads 'one' fell, and so on. The sense of the special nature of each seed, each sent to its place, is very apparent. How easy it is to lose the truth of the preciousness and individual nature of each seed in the idea of quantity and mass. The sower sowed his seed waiting and expecting for a return from every seed sown. Each fell with potential for fruitfulness if it was given the right conditions. There was no careless and casual attitude on the part of the sower.

## CREATED UNTO FRUITFULNESS

There can be no doubt that the whole purpose of the parable is to teach truth relating to spiritual fruitfulness. We are created unto it, that we should not be barren nor unfruitful in the things of God. Our hearts are not to be unproductive realms, bare wastes having nothing to yield in return, 'some thirty fold, some sixty fold and some one hundred fold'. But what determines the amount of increase? Why do some seeds produce more than others? We can partially answer these questions by bringing together the accounts in Matthew, Mark and Luke. In the Luke account we discover an absence of any mention of the thirty fold and sixty fold return, whilst Matthew and Mark include them. However, there is that absent in Matthew and Mark which is present in Luke, namely that the good ground is 'a good and honest heart' which 'hears the word and keeps it' and 'brings forth fruit with patience'.

## KEEP 'IT'

Notice how this good and honest heart hears the word and keeps 'it'! Mary said to the servants at Cana during the marriage feast, 'whatsoever He saith unto you do 'it'.' The servants were told by Jesus to fill the waterpots with water and bear to the governor of the feast. They did 'it'! They filled them to the brim, anything less would not have filled them, they did not collect other water pots in order to magnify the miracle, they filled only those that were indicated to them. They did not sip the water first before delivering it to the governor of the feast just to test whether a miracle had been done! They did 'it', that which had been spoken to them, not one thing less nor one thing more. A good and honest heart is one that does exactly that, not out of duty either, but out of integrity and goodness toward He who commands.

## 'WITH PATIENCE'

Luke mentions only the one hundred fold increase of the seed, he alone it is who records the word 'patience'. Perhaps there is no greater single cause for lack of full increase and fruitfulness in spiritual life than impatience. We could translate the word 'patience' as 'endurance'. If we would see the word of grace and promise becoming most fruitful in and through us, we must not hurry nor force things along. Perhaps Hebrews chapter eleven has been misnamed; it is often referred to as the chapter of the heroes of faith. In fact the true purpose of the writer of the Hebrews letter was to inspire his readers with new hope, as he showed them how those great worthies of old, who heard and received the word of God to their hearts, added to their faith patience - they endured in the face of things which opposed. They continued faithfully under such difficulties and obtained one hundred fold increase in doing so. They are those who are now 'made perfect'. Doubtless there are thirty fold and sixty fold increases which could have become one hundred fold, given time. There are words of promise from God sown into our hearts over which we must tarry long, waiting God's timings, lingering long as they grow, 'first the blade, then the ear, then the full corn'. We must forbear to strive and strain to speed up the process, but trustingly wait upon God's workings in the midst of things and we shall have the joy of seeing abundant fulfilment of that promised us of God.

## WHAT IS THIS UNYIELDING ROCK ?

How very kind the Lord is in not specifying exactly that to which He is referring when He speaks of 'rocky' areas in a man's heart. What these hard and unyielding areas are, which most truly can exist, He leaves us to learn by prayerful consideration, by inference and by terrible experience sometimes too. He speaks of this shallow soil as a person having 'no root in themselves' (Matt. 13:21). Nothing goes very deep, underneath, hidden in the personality, there lie

vast areas which are impervious, impenetrable to the living root of the seed as it would thrust down to gain sustenance. School studies taught that rock can be either igneous or sedimentary, that is, separate particles fused together into a mass of various hardnesses by the action of intense heat, or by the presence of water. Thus rock is elements which could have made up soil of various qualities, but have become hard, fused together, into something unproductive.

## PREJUDICE

There is no doubt that the human heart can be hardened along certain lines, solidified underneath, unreachable in its depths. This fusing and solidifying of attitude we generally call 'prejudice'. This 'set' of mind and attitude will most certainly be unhelpful to the process of truth in the heart. In fact, it will be a positive hindrance in due time when the roots of truth, having been received, start to reach down and find room. As Jesus noted, this rock was under the surface, hidden to the cursory glance. Perhaps it was only the withering plant that first alerted the unwary farmer to that which lay beneath. Certainly the first flush of growth was real enough and promised much, how short lived it turned out to be!

Jesus speaks of a man 'with joy receiving the word', deceptive joy this though. His analysis leads us to realize how often modern techniques used in the churches lead to surface, emotional responses. The word of grace must reach deep down, it must penetrate, rooting into the hidden personality. A man must nourish the truth in his own soul by the unconditional surrender of his spiritual powers to that which God has said. The invisible man of the heart must be soft, yielded, not hard and set along preconceived lines, thereby preventing the spread of truth within. Prejudice is a withering thing.

'Ask not the church or creed  
Of him who wrote this book,  
Lest from his soul a seed  
Of vital truth he took  
Whose flowers you will miss  
When at the end you bring  
A withered prejudice  
To mar God's garnering'

## SET AND SHAPED WITHIN

What should we call these heart states? Should we say that a person has a 'set attitude'? Concrete hardens and sets, so does jelly! Surely the fact is that this setting of a heart along certain lines is a taking of shape according to the contours of a certain mould. From birth this process of moulding is taking place. The natural bent of personality interacting with the background and circumstances through which a person passes shape the mould and fashion the heart-set. The process takes place gradually, imperceptibly.

The mind-set is seldom perceived by the individual himself until some contrary view or opinion is brought to his notice, then there is trouble! Is there anyone free from such processes of life? We know that there is an ordering of life which is nothing but beneficial, a shaping of practises of body and mind which contribute wonderfully to a healthy person. However, we speak more of inward things, and can we live in a fallen world with a fallen nature within and not be moulded and hard set along certain lines? Probably the answer to these questions is 'no'. However, we ought to note that there are degrees of

prejudice which may develop into the type of bigotry which will not suffer one of a contrary opinion to live.

Taking a further lesson from nature, we can deduce that the rock is the hardening of that which was already present. As already mentioned igneous and aqueous rock are formed by the action of fire and water respectively. Compression to solidity, it is thus with the human heart. The type of heart will determine the direction of the set attitudes. The pressures of elements at work in the society in which an individual lives, will mould the heart along certain lines. For example, there are those given to a temperamental fondness for the fantastic. They find it impossible to enjoy the ordinary things of life, and have by nature a psychic bent. As far as spiritual things are concerned, such people instinctively move towards the more pentecostal and charismatic churches. Often in the uniting of such hearts there rise certain practices and notions which are highly questionable, and multitudes of impressions can be followed, with little basis in scripture, and which lead to self deception. When the truth of God as revealed in scripture is brought to bear upon such people, as to the validity of some of their ways and practices, a stone wall of resistance is met with, which will seldom yield.

Considering the opposite extreme are those whose set of heart is fiercely antagonistic to the mystical, to the spiritual and charismatic. Often such hearts have hardened along the lines of the intellectual and the mental. It is so easy for people shaped this way to rest in the letter of the scripture and to resist resolutely anything to do with emotions and with the hidden and invisible. Faith becomes more an exercise of the mind, than anything else, and there is a dreadful sterility which sets in as truth becomes something tossed around like another interesting idea, but one to take more seriously, as it affects the world to come and must be got right in order to be safe and sure. The bent of such people is towards the scientific and the rational, and takes them away from anything not explicable. We may say, from just touching on these two poles of heart states, that prejudice is linked with the line of natural preference.

## MELTED OR OFFENDED ?

It is obvious that set heart states must be broken through. The word of grace is from above, and must be permitted to disperse such hardnesses of prejudice. His Name is higher than any other, and also His truth does not partake of the small and narrow preferences of men, and certainly not their heart prejudices. He can be guaranteed to proceed to cut right through such things. The penetrating power of God's living word will surely abruptly come to the hard mind-set of prejudice. Sooner or later it will happen. If the heart is unyielding, unfruitfulness will result. Perhaps there are no more graphic examples of this than many of the Pharisees to whom Jesus often spoke. They were extremely prejudiced men. In their example we see the close bond between lines of prejudice and sheer pride. They were arrogant men whose heart contours were set along the lines of a religious mould which was all the more subtle, in that it was so near the truth. They were bigots and hypocrites, and as Jesus lived and spoke among them, again and again, inevitably He offended their ideas and set attitudes. Others, who in measure had received with joy His word, later bore no fruit as their withering prejudices were offended at the implications of the truth.

In several parts of scripture, links are made between the fact of rock, stone, and being offended. We find it here again, the word offended can also be translated 'stumbled'. 'They stumbled at that

stumbling stone', says Paul in his letter to the Romans. It is a reference to Jewish prejudice, which did not allow of a righteousness which was of faith. It is not without significance that these hard 'rocky' states of inward prejudice stabilize the heart along certain lines. We know that Jesus Himself, following on from Old Testament scripture, calls Himself the 'ROCK'. There is something arresting about this, that we can have a rock in our hearts, a stabilizing firmness which is not the TRUE ROCK. Here lies the tremendous insult offered to the Lord, when the heart clings to its ideas and set notions, rather than to Him. True stability and immovability is found only in the Person of God, not in a set of ideas. Any other form of set attitude and solidity of thought is not permitted, it is forbidden. It is hardly surprising if we find that, when the TRUE ROCK comes with His grace to work in our lives, He moves to melt and break the former hard moulds of thought and attitude. All these must yield and melt away. The Lord will seek to deal with every one of them. Class prejudice, nationalistic pride, colour prejudice, religious pride, denominational bias, and so many more could be added to the long list of forms of prejudice, the wrong rock in the heart. Blessed is that person who swiftly yields to the penetrating and dispersing power of the new life within from above, which is able to transform us into the true mould and shape in the likeness of the Son of God.

### IS THERE DEEPNESS OF EARTH ?

Apparently, each seed sown requires its particular area and depth of earth in which to grow, develop and come to maturity. Our personalities in all their elements must be yielded up to the word sown in us of God. Obstacles to growth that lie deep, having already been farmed and laid in earlier years, must be dispersed. When the word comes to a heart, then its nature is to strike roots deep. The totality of the ground of the heart must be given over to that which God has sent. Here we touch the amazing mystery that God has need of us, of our powers, of our personality. Not that we should think that He wants to use it in itself to glorify it in itself, but rather that it be yielded to that sown in it of God. His word received in our hearts will need to root and spread in the heart, commanding space, time and commitment of all. It must be allowed to thrust down as it will, drawing from the elements of our beings, that it may come to fruitfulness. Is it any wonder that so often many who promise much, come to nothing? The hidden obstacles of set ideas lie just below the surface and will not

yield, so that the testimony of Life cannot be sustained under the penetrating glare of adversity. Our hearts are to be a bed for the word of God. He is able to disperse hard realms of prejudice and make the heart profitable to the seed. However, let a person hold onto their mould and set of mind, and they shall fall away and wither up to dry stalks. There are many such who could have been otherwise, sad testimonies to the fierce and independent attitudes which can form in a human heart.

### UNPROFITABLE OUTPOURING

I well recall being in Finland several times and observing how precious rain could not find penetration through the impervious rocky substratum. It fell, soaked the thin layer of soil, soon saturated it and then ran off, forming rivulets and streams, and so flowing back to the sea, having not fully realized its potential. Certainly there is a spiritual counterpart to this phenomenon. People can sit in a place where the heavens are opened and God's Spirit rains down bountifully to water the heart's soil. They receive its refreshing and soon are saturated because there is that within which is impervious to the loving grace of God. It seems that many are shaped by early life to not yield, trained to resist anything that requires an inward opening of themselves. Mishandling by others in family life contributes to this sort of hardness. All things considered, it seems that the more we look, the more we realize just how much of a miracle it is that the Lord should save us from such things. But He does and will. He can continue to save too. If roots have gone deep, then the glare of adversity in circumstances and pressures of which He speaks, shall not overcome us so that we wither and die. To some the first psalm is very applicable, speaking of a man whose roots lie deep and have gone down by the river of God. Jeremiah speaks in similar vein. Here in Western Australia, in our garden we have several trees, the eucalypts need little water in the summer season, with its blistering heat, because of the depth of their root systems, but there are the orange trees which have such shallow root growth, they need watering often. May the Lord have in us those whose hearts are free of the hard, impervious rock, which, if it is present, shall most certainly lead to a withering of all that which is wonderful and useful unto God in us. Rather let us be those who have depth of earth, able to retain and succour the root of the seed sown and able too to receive the waters from above and hold them to God's glory in producing fruit.

BH

## IN MEMORY OF A FRIEND

EDITOR

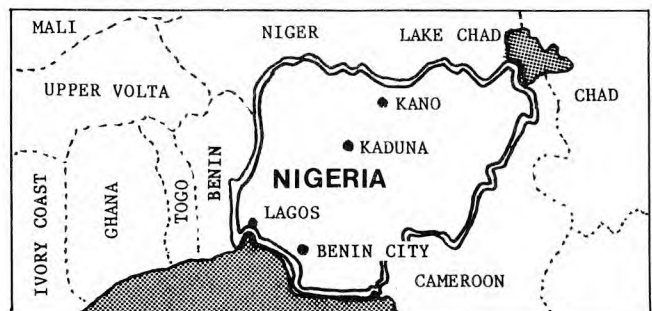
## ERROR!

We apologise that, in the production of the printing plates for our last issue of New Covenant Voice (No.8), we omitted a line of text on page 11.

Here is the corrected paragraph:

### FAITH AND CONSCIENCE

You don't stay in Western Nigeria more than two years because of the climate. You've got to get out and recuperate. So I came back for my furlough and was brought in contact in England with men who had been touched by the 'Latter Rain' revival, especially Fred Poole.



**DERRICK HARRISON****DIAGNOSIS OF MAN**

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**THE WILL**

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'Who shall deliver me from the body of this death?'

Four-fold bondage to Prejudice, Passion, Pride and Fear.

Behind all secondary causes stands the one great origin of evil - the devil (2 Tim 2:26). Whatever means he may employ to imprison and enchain, he is the author of our bondage. Realizing this, we shall give ourselves to prayer and supplication; for we are dealing with forces that we cannot touch, save by the throne of God (Mat 17:21). This requires persistent and believing prayer.

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**1. THE BONDAGE OF PREJUDICE  
(Jn 15:25, Lk 19:42)**

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Prejudice is more than ignorance. If ignorance be likened to prison walls, prejudice is reinforced concrete. Men have a bitter hatred of Christianity in many cases.

It is often necessary to let distressed souls sink deeper into their distress before they are ready to forsake their prejudice and turn to God for relief.

The most effective means in breaking open prison-houses of prejudice is 'love out of a pure heart'.

Perhaps none are more so imprisoned in this than Jews, and those of other religions of the East, and of course there is the phenomenal indoctrination of the cults - Jehovah's Witnesses, Mormons etc. With these there is not only prejudice but deep indoctrination and brain-washing. Someone has observed that the only Bible men read is a book some five feet in length, bound in human skin.

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**2. BONDAGE TO PASSION  
(Gal 5:17; Jn 14:6)**

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If prejudice and ignorance are the prison-houses of the soul, evil passions are its chains. Everywhere men are fettered by evil appetites. At first willing captives, imagining that silken cords are easily broken, young men and women gladly give themselves to their lust only to discover before long that when they would be free, their slavery is complete.

Rom 5:6. 'When we were yet without strength, Christ died for the ungodly'. Come to God as you are - without strength. You have not to break off your sins before you come. Christ died for you just as you are.

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**3. BONDAGE TO PRIDE (Matt 18:3)**

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Far more desperate than the other two is the enslavement of the will to pride. Only Christ can deliver. Forming of resolutions and the exercise of the will cannot save. 'No man cometh unto the Father but by Me'. It is our business to bring men to Christ.

After careful enquiry and having discovered that the man is in bondage to pride of heart, rather than evil passions, our business is to insist that he humbles himself as a little child and bring his pride to the Saviour.

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**4. BONDAGE TO FEAR  
(Lk 14:27; Rom 10:9)**

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The devil's most effective means of holding men captive.

Fear hath torment.

In a foreign land, the amazing power of idolatry.

Fear is in two distinct forms:

1. Superstition, or fear of evil consequences resulting from change of faith.
2. Fear of man. 'Fear bringeth a snare'.

The first is deep seated. Failure in business, sickness and bereavement etc., bring a lurking suspicion that fate has been offended. There must be the will to break forth from these suspicions by prayer and the Word of God.

For the Christian, the key to success is - first His kingdom. Of course, we believe in a providence that covers every eventuality.

The second type we are more familiar with - the fear of man.

When dealing with such a soul, the seeker will generally conceal the truth; the truth being that through fear of man, the new believer is unwilling to confess Christ openly before others.

'With the mouth confession is made unto salvation'. This will mean acting apart from our family and our 'set'.

In dealings with the human will, at all times beware of argument and controversy. Finney insisted that the great difficulty lay in the will and not in the mind.

We will meet with all conditions of men:

- The worldly and indifferent - Lk 12:17/21
- The self-righteous - Lk 18:18/30
- The genuine self-righteous enquirer - Jn 3
- The wicked and godless - Lk 19:1/10
- The carnist - Mk 22:23/33
- The political religionist - Mk 22:15/22
- The self-deceived enthusiast - Lk 9:57/62
- The unawakened but thirsty sinner - Jn 4
- The convicted sinner - Jn 8:1/10
- The death bed penitent - Lk 23:29/43 etc.

All these need different treatment, but the trouble is largely an unsundered will. Usually intellectual doubt is simply a cloak for sin.

Let our main purpose be to bring men to Christ, just as they are, provided they are awakened, enlightened and convicted.

Christ alone is the remedy for the human heart.

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## MINISTRY AND WITNESS

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Prov 11:30; 2 Tim 2:15

God has called us to reap as well as to sow. We can lead souls to Christ far more swiftly than is generally deemed possible.

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### 1. A SINCERE BELIEF IN THE POSSIBILITY OF IMMEDIATE HARVEST (Jn 4:35,38)

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There must be in the heart a driving conviction that it is possible for one entirely ignorant of the Gospel to be saved within a few hours of his first hearing the message, if only he has been prepared by the Spirit of God and his heart has passed through the crucible of suffering, sorrow or sin.

Some will move more slowly than others, but if only our prayer and our presentation of the message were more definite, concise and insistent, many would find the way to peace and be saved as swiftly as the dying thief and the jailer at Philippi.

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### 2. AN UNDERSTANDING OF THE MINIMUM OF TRUTH REQUIRED TO LEAD A SOUL TO CHRIST (2 Tim 2:15)

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No man can believe without some measure of understanding - but how much?

How much content does a preacher need to put into the MIND of the hearer before he can use it as a lever to move his HEART, WILL AND CONSCIENCE. It is easy to bewilder an inquirer and to discourage him by superfluity of discourse, or giving him theological stores for spiritual bread.

Some inquirers do not realize the simplicity of becoming a Christian. Many truths are not essential to be understood before a man becomes a Christian.

The truth we know and proclaim must be saving truth - the Gospel of salvation from sin. Until we are deeply persuaded that is alone the world's need, we shall never be winners of souls.

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### 3. A FAITH IN, A STUDY OF, AND A KNOWLEDGE OF HOW TO USE THE WORD OF GOD (James 1:21)

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The Word of God is a looking-glass, showing us

the true state of our hearts, as well as the love and grace of God. Perhaps of all things required for soul-winning, the study of the Scriptures is most important.

It is easy to be deceived by the one we are seeking to lead, unless we have a light that never fails; but God, who searches and knows the thoughts of men, has given us in the Word all the psychology we need to know in order to convict, wound, bind up and heal, enlighten and deliver.

Firstly, there must be a belief in the absolute inspiration of the Scriptures. The Bible presents us with an infallible diagnosis of man's lost condition, and declares to us an infallible answer for his misery and sin. We believe that man is guilty (Rom 3:19); dead (Eph 2:1); at enmity with God (Rom 8:7); blind (Eph 4:18); helpless (Rom 5:6); a lover of sin (2 Thes 2:12); in bondage to satan (2 Tim 2:25/26); by nature deprived (Rom 5:19); in danger of everlasting destruction (2 Thes 1:8/9).

Secondly, the soul-winner will need to study the Word in this particular connection, in order that we may bring conviction and healing.

Thirdly, the soul-winner must be able to USE the Word of God (Heb 4:22) when dealing with people.

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### 4. THE STUDY OF THE HUMAN HEART (Ecc 3:11)

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The Marechale once observed that his studies were limited to two subjects - the Word of God and the human heart.

Enquire carefully from Christians about their experiences. What was the first thing that interested them, or awakened them? What was their first contact with the Gospel? What made them desire to be Christians? What was their experience at the time of their first trusting in Christ? What was the Word that God first spoke to their souls? What were their former prejudices, superstitions, ignorance and sins. This will help us to know how to reach men.

When all else fails, personal testimony will awaken and convict. This is the scriptural method. The Bible is full of testimonies. Relate the testimonies of others.

This will help souls to see what God has done for others like themselves. 'If God has done it for them, then He can do it for me!' DH

Great industrial concerns have in their employ men who are needed only when there is a breakdown somewhere. When something goes wrong with the machinery, these men spring into action to locate and remove the trouble and get the machinery rolling again.

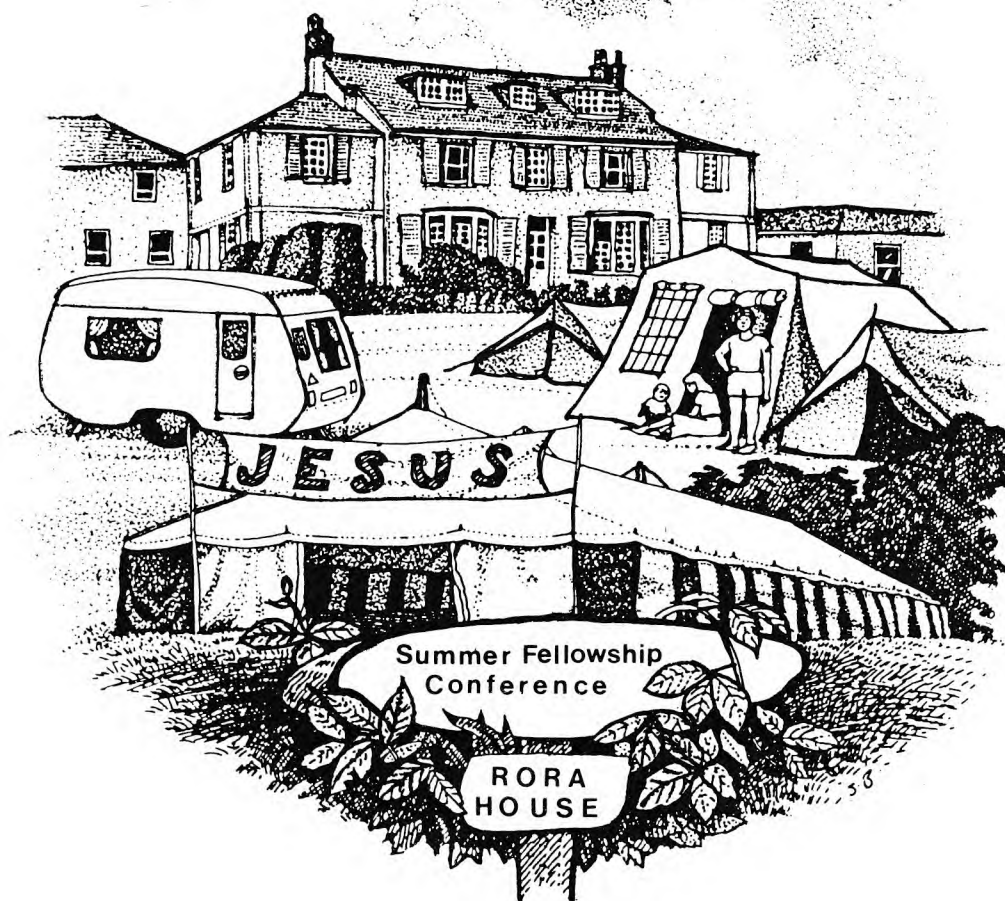
For these men a smoothly operating system has no interest. They are specialists concerned with trouble and how to find and correct it.

In the kingdom of God things are not too different. God has always had His specialists whose chief concern has been the moral breakdown, the decline in the spiritual health of the nation or the church. Such men were Elijah, Jeremiah, Malachi and others of their kind who appeared at critical moments in history to reprove, rebuke, and exhort in the name of God and righteousness.

Part of A.W. Tozer's Foreword to Leonard Ravenhill's book 'Why Revival Tarries'.

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# SUMMER FELLOWSHIP CONFERENCE



**30th. JULY – 6th. AUGUST  
1988**

The Summer Fellowship Conference takes place again this year in the grounds of Rora House on the south-eastern edge of the Dartmoor National Park in Devon.

If you require further information please contact Mike Cross, Summer Conference Secretary, 5 Talfourd Avenue, Reading, Berks. RG6 2BP.

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