

Historicity and Values of Christ For The Nations

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Disclosure

This book contains many names of staff, students, alumni and friends who have been associated with Christ For The Nations throughout the years. Since there are no derogatory statements about any of them, I didn't see the need to get permission to include their approval before mentioning their names. Since the historicity is described from the perspective of the writer, it must be understood that these stories reflect my history. Others may have a different perspective.

Such was the case when Jesus delivered the demoniac in the land of the Gadarenes. Matthew was not with Jesus during this exorcism but was introduced to him immediately afterwards. When Matthew wrote the story, he said Jesus encountered two demon-possessed men. Mark and Luke also wrote the historical accounts. Both Mark 5:2 and Luke 8:27 record only one demon possessed man met Jesus. While some people may deny the story actually took place because they couldn't agree on the facts of whether there was one or two men, the fact remains that Jesus cast out demons and they went into a herd of swine, which all of three of the gospel writers attest. Others may remember the stories in this book differently but like I said when I used to umpire baseball games, "I call them like I see them."

Some of the information gathered in this book was obtained from alumni websites at the time of this writing. Other testimonials were obtained three years early when I helped Dr. Dennis Lindsay do research for his dissertation. Because books usually outlive people, it must be understood by the reader that the dates and people mentioned in this book were accurate at the time it was written. Some of the Bible School directors mentioned may currently be serving the Lord in some other capacity and not as the Director of the Bible School mentioned.

Dedication

Typically, a book is dedicated to the cherished relationships of the author. This book is no different, it is dedicated to the people of Christ For The Nations. It commemorates over 45,000 staff, students and alumni who have sat in the Institute Building and experienced the presence of the Lord.

Christ For The Nations is comprised of missionaries on every inhabitable continent and Bible Schools Directors who model the ministry in Dallas. It includes the many speakers who have made tremendous impartations to the students since 1970. It includes the fifteen directors who has provided leadership and vision during their tenure.

Christ For The Nations includes all the faculty who have studied to show themselves approved and passionately filled the minds and hearts of eager students seeking to know their Lord in a greater way. Christ For The Nations includes every Board Member who provided oversight to the leaders since 1948 and the hundreds of Advisory Council Members who helped leadership pave the way through new territories.

Christ For The Nations includes people around the world who have never touched the 85 acres of land on which the campus sits. It also includes friends of the ministry who sacrificed and obeyed the voice of God to help pay for the property and buildings that have been dedicated for the Master's use.

Christ For the Nations is more than an organization or ministry, it is the legacy of Gordon and Freda Lindsay, their children and grandchildren and those who will follow in their footsteps to impart the gospel of Jesus Christ to all humanity.

Christ For The Nations is not a location but rather people to whom God gave my family and me the privilege to learn, to serve and to sacrifice. It has been these relationships where we have shared the blessings since 1983. It is to all of you cherished ones that my family dedicates *Historicity and Values of Christ For The Nations*.

INTRODUCTION

In December 1985, after concluding my final teaching session in Prayer and Intercession for that semester, I received a handwritten notice from Freda Lindsay requesting me to visit her office immediately after class. That word “immediately” sounded serious and like any student called into the principal’s office, my heart raced in anticipation of some wrongdoing. I could not think of any misbehavior except for the final class when all exams were completed and Dr. Duane Weiss and I joined our classes together for a final day of relief and laughter.

Rehearsing the class events, I wondered if it was my singing off tune or the humorous monologue at which no one laughed that had gotten me into trouble. The mind can play funny tricks sometimes; mine produced a nervous laughter. I was shaking like a fifty-cent ladder as I walked into her office but after a few minutes, I left highly elated, walking out with a smile. She had just offered me the position of Dean of Students. I thought, “Now what do I do?”

Learning the role and responsibility of one’s job is important. You never know when you might be asked to do the same job again. Such was the case a few years after I returned from Jamaica. In 1993, a restructure of the organization opened the opportunity for me to once again become the Dean of Students. Two years later, I was given the privilege to establish a third year School of Pastoral Ministry, now called Pastoral Major. Within two years, I headed to Minnesota to pastor and to put into practice what I had been teaching the pastoral students.

In 2010, I returned to Christ For The Nations and four years later, they asked me to be the Dean of Students for the third time. Two contrasting thoughts came to me. “I was either good at my job and they needed my services, or I was bad at my job and they thought, “The third time is the charm.” Perhaps neither was correct. At the time of this writing, I am blessed to serve this great organization as the Director of International Ministries.

Serving as the Dean of Students on three different occasions in three different decades helps one to gain perspective of changing times. With the assistance of other deans, the primary role of the Dean of Students is to provide a wonderful college experience to the students outside the academic arena. It also meant enforcing the standard of conduct established by the school and determining whether or not a student's behavior conformed to policy.

In the spring of 2015, the deans' department dismissed over thirty students who were not compliant with CFNI standards and many of the offenses were sexual in nature. The current sexual culture popularized immoral behavior, which caused the deans department to rethink how best to help students who struggled with life issues and to motivate them into a lifestyle of wholeness.

We implemented three things that helped the situation. First, we established a class for those struggling with life issues. Mike Massa met with this class one hour prior to 8:00 A.M. chapel and led students down Freedom Road, pouring God's love and word over those desiring change, causing tremendous breakthroughs.

Second, Dr. John Hollar, the Director of the Institute, required a class for all first-year students that would teach the history, beliefs and values of Christ For The Nations, so that students could appreciate the integrity and the standard of righteousness and holiness that has existed since the schools inception.

The third change was perhaps the most important. We needed to convince the students that the deans are for them and not against them. We are here to help them succeed and not here to catch them in the act. We wanted to be pastors and not policemen. It is my belief that these three factors led to only one behavioral dismissal in the fall of 2015 compared to more than thirty dismissals the previous semester. Sometimes culture changes quickly; other times it changes gradually and people are the same. They can change quickly or gradually depending upon their acceptance to change. It takes opportunity and effort. But if a person is willing to change, then that person will change. Volition is the motivating factor.

This book is a result of the decisions made in the spring of 2015. After teaching the class for two years, it seemed appropriate to write a book outlining the lectures to enable future students to learn some of the history, beliefs and values that have formed Christ For The Nations Institute. It will also be a book for the International

Bible Schools to insert into their curriculum. CFNI alumni, around the world, will benefit to understand the common DNA of Christ For The Nations and appreciate the glue that bonds us into the CFNI family.

The word history is said to be “his story” so many of the examples used in the history section describe my story as it relates to Christ For The Nations. It is interjected with information received from Dr. Lindsay’s dissertation that he wrote for Oral Roberts University on the subject *The History and Global Impact of Christ For The Nations Institute*. It includes information from the *Gordon Lindsay Story* and the books written by Freda Lindsay. After the first three chapters, this book will discuss and provide a biblical basis for establishing the values maintained at Christ For The Nations. I came to teach at CFNI in 1983, thirteen years after its inception. Since that time, many of the professors, leaders and alumni have taken their place in the cloud of witnesses mentioned in Hebrews 12:1. It is my privilege to share my personal experiences as they relate to Christ For The Nations and my love for the organization that has impacted my life, family and friends.

We are all inexplicably linked to our past. I only knew James Gordon Lindsay through his writings and the many stories passed along by those who were acquainted with him or knew him best. But I knew Mrs. Lindsay and was privileged to work for her. Some people called her Mom Lindsay, others called her Freda but I always addressed her as Mrs. Lindsay. I didn’t call her “Mom Lindsay” because I was bit unfamiliar with the African and Caribbean cultures that address fathers and mothers of the faith as dad and mom. That practice crept into the CFNI culture and became a fitting epitaph that was placed upon her tombstone, “Mom For The Nations.”

I couldn’t call her Freda because she informed the staff, “If you are at least fifty years old, then you could call me Freda.” At the time, I was thirty-three years old and she was more than twice my age, so I always called her Mrs. Lindsay. I still do. And although at the time of this writing I am eighteen years older than fifty, I squirmed a bit when writing the first sentence of this introduction and using those two words in sequence, “Freda Lindsay.”

It reminds me of the respect, or possibly the fear of blasphemy, that led the Jewish people to abbreviate God’s proper name. Instead of writing “Yahweh,” they removed the vowels and wrote YHWH. So, if throughout this book you see the capital letters

FRD, then you will know I'm referring to Freda Lindsay. My great reverence and respect for her just wouldn't allow me to write it properly.

CHAPTER ONE

HISTORY AND HERITAGE

The year 1948 was a good year. It was the year that Christ For The Nations was born. Gordon Lindsay, Jack Moore, and Anna Jeanne (Moore) were the initial founders of the Voice of Healing Magazine that was first published on April 1, 1948.¹ The application for incorporation was filed in Baton Rouge, Louisiana almost a year later, March 29, 1949 and once it was stamped by the Secretary of State, a new non-profit organization was legally formed. The name of the new Louisiana corporation was Voice of Healing Publishing Company Incorporated.²

The Israel Connection

On the other side of the world was the rebirth of the nation of Israel. Gordon Lindsay prophetically wrote about the time when Israel would be recognized as a legitimate country. One month after Christ For The Nations was born, the rebirth of Israel occurred. This tiny nation, situated among the giants of Islam, would regain national status as an independent country for the first time since 606 B.C., when the Babylonians occupied the southern tribes and eventually controlled the land and government of Israel.³

Over 2,500 years passed with Israel unrecognized as a Jewish state but a probe for a new Israel began in 1896 when Jewish Austrian journalist Theodor Herzl published, *The Jewish State*. It called for the nationalization and

¹ Secretary of State of Louisiana, “Articles of Incorporation, The Voice of Healing Publishing Company Incorporated” Baton Rouge, LA: *Online Archives*, https://coraweb.sos.la.gov/commercialsearch/CommercialSearchDetails.aspx?ChartID=8237_5AB264302E 1949.

² Ibid.

³ History.com Staff, “This Day In History, State of Israel Proclaimed” Posted 2010, Retrieved 17 July 2017, <http://www.history.com/this-day-in-history/state-of-israel-proclaimed> 2010.

establishment of the renewed Jewish state.⁴ Herzl became the heralded leader of Zionism and convened a 1897 Conference in Switzerland, where he made the argument that the only way to combat anti-Semitism was to include Israel as a recognized independent nation. He recommended to an Ottoman-controlled Palestine that the legitimate homeland of the Jewish people be reinstated, since the land originally was occupied by the Jews. His petition to the Ottoman government for a charter was denied.⁵

The emphasis on a nationalized Israel led many Jews from Russia and Europe to migrate to the land of Palestine where they spoke a common Hebrew language. The fragile and collapsing Ottoman Empire during World War I necessitated Britain's governmental oversight. The warring relationship between the Jews and Palestinian Arabs needed a referee.

In 1917, Britain issued the "Balfour Declaration" declaring Palestine to be the Jewish homeland, which has been protested by the Arabs since that time. Five years later, the League of Nations certified Balfour's declaration, which found radical opposition.

After World War II, the United States joined the Jewish cause and they voted to partition Palestine giving the Jews more than half the land even though their population was less than half of the Palestine population. Battles ensued between the Jews and Palestinian Arabs but on May 14, 1948, the issue was settled when Britain released the land to Israel's control. That evening, the United States recognized the new State of Israel, followed by the USSR three days later.⁶

Surrounded by ongoing warfare, the United States brokered cease-fires that left Israel in permanent control. This caused hundreds of thousands of Palestinian Arabs to depart, giving the Jewish

⁴ Ibid.

⁵ Ibid.

⁶ Israel Ministry of Foreign Affairs, "Declaration of Establishment of the Israel".<http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/declaration%20of%20establishment%20of%20state%20of%20israel.aspx>, 14, May 1948, Retrieved 26 January 2017.

population a substantial majority.⁷

Ongoing wars were fought as the tiny nation struggled to survive but God strengthened Israel as He did many times in the past and her military capabilities kept the enemy at bay. On December 2016, U.S. President Barak Obama instructed Samantha Power, the Ambassador to the United Nations, to abstain from voting on a resolution to allow censure of Israel over settlements, which would give Palestinian control over some of the most holy sites of the Jewish people.⁸

At the time, President-elect Donald J. Trump urged the administration to veto the resolution but the Obama administration failed to do so, allowing the resolution to pass 14-0 with the United States abstaining. After Donald Trump was elected president, he fulfilled a campaign promise and on December 6, 2017, he formally announced the United States' recognition of Jerusalem as the Capitol of Israel.

The international community was concerned that the decision would create mass chaos in the Middle East so the United Nations Security Council made a motion to condemn the move with a 14-1 vote but with the United States' lone veto vote the motion failed to pass and the United States began plans to move their embassy from Tel Aviv to Jerusalem. The ongoing battle for the land God promised Israel has positioned nations to align with God's promise or resist it. The battle continues!

The history of the Lindsay legacy supporting the nation of Israel extends back to 1967 when Gordon and Freda's eldest child, Carole, moved to Israel and became an Israeli citizen.⁹ She married Ari Sorko-Ram, changed her name to Shira and they started an organization called Maoz Inc., which heralded a voice among the Jews

⁷ Ibid., "This Date in History, Israel."

⁸ Somini Sengupta and Rick Gladstone, "Rebuffing Israel, U.S. Allows Censure Over Settlements" https://www.nytimes.com/2016/12/23/world/middleeast/israel-settlements-un-vote.html?mwrsm=Email&_r=0. *New York Times.com*, 23 December 2016.

⁹Dennis Lindsay, *History and Global Impact of Christ For the Nations Institute* (Dallas: Christ For The Nations, 2014), p. 214.

to embrace the Messianic promise naming Jesus as King of God's kingdom.¹⁰ The Sorko-Rams have been pioneers of the Messianic Jewish movement in Israel and have published *Maoz Israel Report* since 1979.

The Formation of Christ For The Nations

The birthing of Christ For The Nations was not as chaotic and hostile as the rebirth of the nation of Israel. From the very beginning, Gordon Lindsay maintained consistency in reporting the supernatural. The original purpose of the *Voice of Healing* was to report the miracles that occurred in William Branham's crusades.¹¹

Lindsay was hired to be the editor of the magazine but as soon as the magazine was established, Branham temporarily ceased doing the campaigns citing exhaustion and the need to rest, leaving Gordon Lindsay to oversee the ministry. In July 1948, he extended the magazine's mission to report supernatural healings and miracles of other healing evangelists such as F. F. Bosworth, Oral Roberts, William Freeman, Ern Baxter, U. S. Grant, L. D. Hall and Wilbur Ogilvie. Lindsay retitled the magazine, *The Voice of Healing: an Inter-Evangelical Publication of the Latter-Day Sign-Gift Ministries*.

Additional healing evangelists such as O. L. Jagers, Harold Horton, Tom Welch, Loren Fox, Dale Hanson, Harvey McAlister, Gayle Jackson, and T. L. Osborn were added to the list of ministers that he reported.¹² The ministry grew exponentially in the first four years, which led Lindsay to move the ministry to the larger, easier accessed city of Dallas, TX.

In 1952, the organization incorporated in the state of Texas. The first directors of the expanding ministry were: Gordon Lindsay, President; Jack Coe, Vice President; Velmer Gardner, Secretary; A. A. Allen; Clifton Erickson; W.V. Grant; Gayle Jackson; Raymond T.

¹⁰ Ibid., p. 27.

¹¹ Ibid., p. 96.

¹² Gordon Lindsay, "Healing Campaign Schedules" *The Voice of Healing*, Dallas, TX., 1 July 1949, 2.

Richey; L. D. Hall and Richard Vinyard.¹³

In 1967, Gordon Lindsay reviewed the previous twenty years of ministry and realized that a shift had occurred in the spiritual culture of the church. The revivalists were opposed by nominal churches, fewer healings and miracles were occurring and dissention existed among the evangelists. Many of them ceased reporting their campaigns to the *Voice of Healing* and instead, started their own magazines. The cultural shift caused Lindsay to re-name the ministry.

When announcing the change, he refused to expose the negative friction; instead, he reported, in a positive way why the ministry had changed its name.

“There are a number of reasons for this name change. For one thing, many of the evangelists have settled down and become pastors...others have established offices and publications of their own.”¹⁴

On May 3, 1967, the Lindsays renamed the ministry Christ For The Nations. Making the announcement, he wrote,

“The ministry has become a world outreach because divine healing has opened the door to reach the multitudes with the message of Christ. Divine healing is the means (to spread the gospel) and Christ For The Nations is the objective—and has been our objective from the beginning; therefore, we have decided that the name of our association and magazine shall be Christ For The Nations.”¹⁵

¹³ Secretary of State of Texas, The Voice of Healing Publishing Company Incorporated: Articles of Incorporation Austin, TX: Online Archives) 28, October 1952.

¹⁴ Gordon Lindsay, *Winning the Nations for Christ*. (Dallas, TX: Voice of Healing, 1958, p. 34.

¹⁵ Gordon Lindsay, “Announcement of Christ For The Nations Institute” *Christ For The Nations*, Dallas, TX, 1 May, 1967, 12.

The ability for the Lindsays to recognize the shifts in culture helped them to embrace the people within the hippie movement of the 1960s. And while Lindsay didn't accept their lifestyle, he did accept the youth who rebelled against the traditional culture found in the church. The Lindsays realized that these new "Jesus people" were

looking for "a certain reality" that the political and religious institutions weren't providing.

Biblical training that didn't conform to the governmental regulations forced many Bible Schools to either close the doors or seek accreditation by the government. Gordon gathered the family to discuss the possibility of starting a Bible School but they offered no support.

Freda pointed out that sixty-year old men were generally looking toward retirement, not starting a major initiative. She suggested that he leave the task to younger ministers.¹⁶ His daughter informed him that other Bible Schools were going bankrupt and that Christian colleges required financial resources.¹⁷

Gordon Lindsay took their suggestions under consideration. After a few months, he brought the subject to the family with a different approach. He said, "The Lord told me that He would not take me until this school is established."¹⁸

As a result, the entire family embraced the project and Gordon Lindsay announced a new Bible training school to be opened September 4, 1970. Within two years, the school had grown to 250 students. Soon thereafter it reached 450 and the school reached its largest enrolment of 1500 students in 1983.¹⁹

¹⁶ Freda Lindsay, *My Diary Secrets* (Dallas: Christ For The Nations, 1985), p. 284, 285.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Freda Lindsay: *Freda: The Widow Who Took Up the Mantle* (Dallas: Christ For The Nations Inc., 1984), p. 139.

Government of Christ For The Nations

The governance of Christ For The Nations is through a Board of Trustees who elect the officers of the organization to handle the day-to-day operations. According to the Bylaws, general powers are vested in the Board of Directors. Also, an Advisory Council, which is nominated by the president and elected by the board, serves in an advisory and counselor capacity.²⁰At the time of this writing, three presidents have led the organization. Gordon Lindsay was the pioneer. His leadership occurred from April 1948 to April 1973.

His wife, Freda Lindsay, was elected President and CEO in April 1973. She resigned as President in December 1985 but retained the position of CEO until 1988. Although Dennis Lindsay was elected President in 1985 and elected CEO in 1988, he always remained respectful to his mother's leadership right up until she officially retired in 2008.²¹

In 2012, the Board of Directors elected Ginger Lindsay to be the Chief Operations Officer, which not only placed another woman at the helm, it also opened doors to allow Ginger to excel in her administrative skills. This appointment beneficially presented a well-rounded group of diverse opinions and ideas but it also gave Dennis the necessary time to focus on his teaching assignments and the many books the Lord writes through him.

In December 2015, Ginger Lindsay was promoted to be vice-chair of the Board of Directors. She not only helps Dennis with oversight of the organization, her maternal focus upon the alumni assures their connectedness around the world. At the same meeting, their youngest son, Golan, was named Chief Operations Officer, which provides the youthful energy necessary to take the organization to the next level. Golan manages the organization through an

²⁰ Edward Bianchi, COB, "Bylaws of Christ For The Nations, Article II Board of Directors," *Corporate Records*, Dallas, TX: Christ For The Nations, June 1997.

Operations Team and his kind nature and integral heart will assure quality growth for the future of the ministry.

The First Patriarch

Legacy is one of the hallmarks of biblical values. Ever since the birth of Adam and Eve's children, patriarchal order and lineage have been recognized and traced through the paternal bloodline of the Jewish and Christian faiths. Abraham, Isaac and Jacob are considered the patriarchs of the faith but the first patriarch was actually Adam, followed by Seth, Enosh, Kenan, Mahaleleel, Jared, Enoch, Methuselah, Lemech, Noah, Shem, Eber, Isaac, Jacob. Appendix A shows the dates of the birth and death of the patriarchs and the number of years they would have served in that capacity. It also reveals the patriarchs' birth and how long they served as the main patriarch.

Lindsay is the patriarch name of Christ For The Nations. The Lindsay legacy has thus far seen three different presidents who have served the ministry. Their leadership styles were uniquely different. Gordon Lindsay was a gifted theological writer and maintained a positive attitude about people and events. He was very focused on his writings producing more than one 35-page booklet a month, which he gave to people who donated to the ministry.

Gordon Lindsay was a man of prayer. His best-selling book, *Prayer That Moves Mountains*, is also distributed to churches in developing countries at no charge. Lindsay wrote five books and booklets on prayer. The others include: *Prayer and Fasting*, *Praying to Change the World*, *The Art of Successful Praying and Increase Your Prayer Power Tenfold*.

He was a man of faith; he believed in hearing God and then doing what God said. His Pentecostal background set of standard of how to pray and he is known for the statement, "Everybody ought to pray at least one violent prayer a day."²²

Freda Lindsay had a different leadership style. Although she recognized the writing gift of her husband, it often brought her

²²Dutch Sheets, *Watchman Prayer* (Ventura, CA: Regal Publishing, 2000), 72.

frustration. She told the story about the time when she slipped into his home office where he was hammering out another article on his manual typewriter. She noticed that he was wearing the same thing that he had worn the day before and questioned whether or not he had even been to bed.

She had just fixed breakfast for the special day but he didn't want to stop writing even to eat. Interrupting his concentration, she said, "Gordon, it's time to eat." Paying little attention to her announcement he said, "I'll be there in a little bit," to which she replied, "But Gordon, its Christmas Day and the children are waiting to open gifts." His zeal and passion for writing and his prophetic sense of urgency helped him to have thirty-six books prepared in advance for the monthly gift when he graduated to heaven in April 1973.

That occasion was quite remarkable and it will forever be sketched in the memory of Christ For The Nations. On a Sunday afternoon service, Freda was making announcements at the pulpit when she heard a commotion behind her. The previous Sunday was the grand opening of the newly constructed auditorium and Gordon had spoken on the subject, "The Hope of the Resurrection." The commotion behind her was an illustration of the previous week's message. Gordon suddenly slumped over in his chair and died on the stage. A medical doctor in the audience tried to revive him but to no avail. His passing forever shaped the future of the ministry.

The Election of Freda Lindsay

Freda Lindsay was elected by an all-male board in the midst of controversy. Some of the leaders had assumed positions to which they were not appointed causing an unsettledness among board members. Also, the idea of a woman leading an international ministry was very rare. Freda's blunt personality caused some to think the ministry would be bankrupt within six months. But the opposite was true. Her tenacious work ethic and strong administrative leadership skills caused the ministry to excel.

Her election as President of Christ For The Nations was as unusual as President Donald J Trump's. It was the weekend of Gordon's death that Demos Shakarian prophesied to Freda, "Gordon's mantle has fallen on you." Prophet Chuck Flynn also

declared, “The reins are in your hand.”²³ But it was bank President, Claude Keeland, who gave the clarion call for her presidency. Proverbs 22:7 states, “The rich rule over the poor, and the borrower is servant to the lender.” Keeland asked Freda to call a Board Meeting the morning after the funeral in order to elect a President.

Their financial picture looked bleak. Christ For The Nations owed \$450,000 on a bank note for the a newly constructed auditorium and they needed an additional \$300,000 to finish the project. To make matters worse, the ministry operations account was overdrawn by \$17,000. Keeland gave the board an option. They could either elect Freda Lindsay to be the President and Chairman of the Board and he would help build their campus or he would pull the note and they would have to pay the entire balance at once.²⁴ It is no wonder that Freda Lindsay was so adamant against paying interest. That day, the Board of Directors elected Freda Lindsay as Chairman of the Board and President of Christ For The Nations.

Decision Making Principles

If Gordon Lindsay was a visionary and pioneer, his wife was a fervent expander of the campus and a shrewd businesswoman. Like her husband, Freda was a woman of prayer and others caught the vision that the Lord gave her. She purchased as much property as possible and built buildings for classrooms, a small auditorium and a library. She also built an apartment complex for married students after purchasing all of the others in the area that had been for sale.

Her deep respect and love for Gordon’s vision and her passion to see it fulfilled, led her to reflect upon Gordon’s principles that guided her life. On one occasion, she compared another ministry that made a business decision to rent offices and buildings instead of buying property and building on them. It was not in a braggadocios manner but rather the business principles that she explained why Christ For The Nations purchased property instead of renting. Her

²³ Freda Lindsay and Claude B Keeland Jr., “One Person Who Inspires One To Reach Missions,” (Story of Claude B. Keeland, Jr.) (Christ For The Nations Media Archives, C.D.) 3 August 1998.

²⁴ Ibid.

business savvy helped her to build an 85-acre campus at the vertex of I-35 and Hwy 67, just 8 miles south of the downtown Dallas mix-master.

I still remember the phone call I received from her on September 1, 1982. She called to offer me a teaching position at Christ For The Nations. On the phone she said, “I am looking for two Pentecostal teachers; we have enough Charismatics around here. I am looking for an older Pentecostal and a younger Pentecostal.” She paused and I stood motionless holding the phone. She followed up by saying, “I prayed and I believe you are to be one of the teachers.”

I had forgotten about the resume I sent to my friend, Jim Hodges, six months earlier. Jim was one of the premiere teachers at Christ For The Nations and was a great friend and mentor. The fact that he was from Cabin Creek, West Virginia and occasionally ministered at the church where I pastored in Weirton, created a ministry connection. But a bonded friendship occurred when I realized he was a West Virginia Mountaineers fan.

Eighteen hours before Freda’s phone call, the Lord had awakened me at 2:00 A.M. with a specific message about my ministry. The three-page prophecy laid out instructions about the future of my family. Five different times He referenced a change and a move. Many of the things He stated didn’t make sense until I hung up the phone with Mrs. Lindsay and heard a still small voice say, “Go, read the word I gave you in light of going to Christ For The Nations.”

When I arrived on campus to start my teaching assignment, I met another new teacher. Dr. Eric Belcher. He was about the age of my father and in due time, he became a father to the staff, students and alumni at CFNI.

In the summer of 1986, Mrs. Lindsay asked me to meet her in the speaker’s room adjacent to current Green Room. In the meeting, she explained a new vision to start a Bible School in the Caribbean. The purpose of the Jamaican school was to have a training center in the Caribbean, where the cost to attend would be much cheaper than the Dallas campus. The plan was also to have an annual conference on the campus and host various church and mission groups that wanted to come to a tropical island for ministry. She asked me to pray about

going and concluded the conversation with the statement, “I believe you are the person to head up that school.”

I knew very little about being a missionary and she asked me to move my family to Jamaica. As instructed, I prayed about the offer but I could not get a release to accept it. I went to her office the following week and explained that I didn’t think it was the Lord. Her reply was, “Go pray again.” At that moment, I understood Dr. Jack Hayford’s introduction when he informed those attending the Jamaican conference that he had received a phone call from Freda Lindsay inviting him to speak and her voice sounded so much like God that he couldn’t refuse. This time as I prayed about going to Jamaica just to get the school started, I instantly knew it was the Lord’s will. She had a unique persuasiveness that led people to do things beyond their capacity even in the area of giving.

When visiting the school, Mrs. Lindsay reminisced, “Gordon always said, ‘Look for the man not the location.’” It was her way of teaching me how to place people in positions at the school. She was very in-touch with the Spirit and acted intuitively when she believed that she had heard from Him.

She also taught me another Gordon Lindsay principle about the naming of one’s ministry. Many of the Charismatic leaders named their ministries after themselves but the ministries that transcend generations are the ones that continue after the leader passes away. The name Christ For The Nations is a notable name that transcends generations. The legacy of this organization is not named after the Lindsay family. It is named after their King. I like to say that God’s name and heart is forever inscribed in this ministry. His name is Christ and his heart is for the nations.

Differences in Leadership Styles

Freda Lindsay was a remarkable leader. She knew what she wanted to do and she seemed to have the knack of making it happen. Although the Academic Dean chaired the 3:30 PM Adcom meetings each Monday, the CEO was usually first on the agenda to share her thoughts. The term “Adcom” stands for Administrative Committee and was comprised of the President, CEO, the Business Manager, the heads of all Academic Departments and the faculty.

At one particular meeting, Academic Dean, Harold Reents, opened with prayer and gave the floor to Mrs. Lindsay. She opened with the following statement, “I don’t want anybody talking about who is going to be my successor.” Apparently, a hidden rumor mill, to which I was not privy, had been discussing the fact that she was seventy years old and would soon retire. Freda must have had access to that rumor mill because she began to name individuals who were mentioned as possible replacements. The room was filled with an aggressive silence. She was the only one talking. After mentioning four or five names, who she assured would not be her replacement, she mentioned her youngest son, and in a sort of frustration said, “And Dennis doesn’t want it.”

I am not sure how the other staff felt about her comments that week but I was troubled that Dennis didn’t want to lead this great ministry. I tried to pick the right time to approach him but could find none. Since our offices were situated next to each other on the second floor of the Student Center, I stopped by one day for a chat and asked him about his mother’s comments. He immediately said, “I didn’t say I didn’t want it.

I just don’t want it the way that it is.” He went on to explain that his mother’s leadership style was much different than his. She was a skilled administrator and made all the decisions while her nephew Business Manager implemented them. Dennis explained, “I don’t want to do it that way! I want a team of leaders to surround me who will help make the decisions.”

There are many different leadership styles. Most of them are personality driven or cultural based. Dennis is a mild-mannered Clark Kent type person who has the ability to turn into Superman at will. His humble meek personality and his integrity led the late Dr. Eric Belcher to introduce him as “a man in whom there is no guile.” His laid-back lifestyle is like his father’s and his love of science was a paternal endowment.

After returning from Jamaica to establish a Bible School in the Caribbean, Dennis asked me to help him with the organizational transition and restructure. He surrounded himself with leaders of major departments who met weekly to envision the future, correct

ongoing problems, and decide upon personnel. Dennis called his leadership group “Division Directors” but his mother visited one of our meetings and called us “the dream team.” She said, “You all just set around dreaming about things to do but no one but me is out there raising money to do it.” And she was right. Who could compete with her fundraising ability?

Freda Lindsay was not afraid to ask people for money. She annoyed some, motivated others and pleased God. This remarkable woman was one of the most frugal people I have ever met. She never considered herself; she always had a project in the back of her mind that would help others; and she managed to get people to help her pay for these projects.

National leaders of major organizations found themselves swimming in the abundance or lucrative lifestyles but Freda and Gordon Lindsay lived in a very modest two-bed apartment on campus with the rest of the students. When Gordon graduated to be with the Lord, Freda continued to live in that same apartment. And she lived there until March 25, 2010, the day Jesus welcomed her into his arms.

Freda Lindsay’s generation was one where strong men made decisive judgments and enforced them quickly. Along with her strong Type A personality and her need to compete in man’s world, Freda seemed overpowering to people who didn’t understand her heart. One afternoon she opened her heart to the student body when taking an offering. The love of a grandmother and the burden of the ministry clashed before our eyes.

She was nearing eighty years’ old as she stood in front of the wooden pulpit to present the offertory need. With tears in her eyes, she explained how she would love to be a “normal grandma” and play with her grandchildren. In a yearning and longing sigh, that only a grandmother has, Freda expressed her desire to spend time with them like other grandmas. That’s when I heard a break in her voice. She paused momentarily, regained her composure and then continued, “But there is no one else to raise money for the ministry.”

I don’t know how much money I put into the offering that day, probably more than usual. She didn’t do it to manipulate people.

She did it for the love of the ministry and people who had a heart for widows and orphans didn't care about her motives. Christ For The Nations was her passion and her maternal instincts caused her to care and love it just like she loved and cared for her other three children. Being the newest, you might say, "Christ For The Nations was her baby." And the Lord showed me a glimpse of what a mother feels when their children grow up and leave home.

Clark's Law

Clark and Mildred Krickbaum lived next-door-neighbor to my family in the Maranatha Complex. They were also Ginger Lindsay's parents. The Krickbaums served the Lord at Christ For The Nations from March 11, 1974 until their passing.

Mildred was the sole Manager of the Christ For the Nations Bookstore from its inception until July 5, 2000. Her twenty-six-year management was done with great efficiency and all the profits of the bookstore were given to missions.

All three of the Lindsay children (Missy, Hawni and Golan) worked under her tutelage. At the age of eleven, Golan obtained his first job at the Bookstore watering the grass outside. Upon Mildred's passing, Hawni became the manager of the Bookstore while she pursued her education at Dallas Baptist University.

Clark retired early from the Union Pacific Railroad where he worked in the corporate offices at Orange, Calif and Cheyenne, Wyoming. His early retirement required him to forfeit a larger pension in order to serve Christ For The Nations. Except for the first five years, all of his service was strictly volunteer. One of his main hobbies was connecting with other people around the world as a Ham Radio operator.

One Christmas, Clark gave Golan a train set, which became the inspiration for the Lindsay Christmas Village, situated on the first floor of the International Headquarters Building. The Christmas Village is a multilevel model train set erected in a 1500 square feet area. It has almost 5000 (*4789 at the time of this writing*) moveable and non-moveable pieces and over 440 linear feet of train tracks. The

display is enjoyed by students, staff, alumni and visitors during the Christmas Season.

Clark served the ministry as the Assistant to the President and his reliability, loyalty and trustworthiness landed him the title “the keeper of the keys.” He provided security access for all offices and issued keys to access buildings when needed. When my office moved into the International Headquarters to help Dennis with the organization restructure, I had to visit Clark Krickbaum to get another key. He handed me a single key and said, “This is the “#3” key. It will get you access to wherever you need to go on campus.”

No one ever explained why it was called the #3 key. Those who were spiritual thought it stood for the Trinity. I wasn’t as spiritual and assumed it was the third time that the campus had been re-keyed. I guess I will never know why it was called #3 key but the staff knew how sacred that particular key was.

Clark handed me the #3 key but when I reached out to take it, he held onto it tightly and seemingly didn’t want to release it. Before letting it go, he looked at me and said, “I don’t care if you lose this key anywhere in the world, just don’t lose it on this campus.” Some people call them goose bumps; some call it chicken skin; others term it “potty-shivers.” Whatever it’s called, it happened to me when Clark said, “Just don’t lose it on this campus.”

Throughout the years I managed to obey his sacred edict but after you have worked in a familiar location, doing the same routine over and over, there are times when you inadvertently take things for granted. At the time of this writing I had only been a Christian for 59 years, unless you count the additional nine years that I was born and raised in a Christian home. And for the entire 68 years of my life I have not figured out whether God causes problems for His children, whether problems come from the Devil or whether our own humanity gets in the way. The Bible shows just positions for all three sources. But I wasn’t in a theological mood to ascertain the source of the problem. I only knew I had broken Clark’s law.

I searched frantically for my missing #3 key. Retracing my every move, I went from my office to bathroom, to the main auditorium, where I sat in chapel. I did it five times.....in ten

minutes. I looked in the car, under the car, on top of the car and all sides of the car and I searched in every nook and cranny of the car. No key! I called my wife just to be sure I hadn't left it at the house. The #3 key was missing. Perhaps that was the reason that they created a new sacred key. For three days, I replayed the events and locations where I had been. Hoping God would free me from my dilemma, I prayed extra, seeking a miracle. How could I face Clark?

My anxiety was similar to someone who had committed the unpardonable sin (whatever that is.) I was worried, uncertain, anxious, frustrated and afraid to face the keeper of the keys. Usually, I am calm and collected when these things happen and there are very few things that rattle me. My deep confidence in the Lord assures me that He has everything in control. He knew where that key was located and He wasn't telling anyone. At least not at first. I learned from Dennis Lindsay that when things happen, they happen for a reason. So, I quit focusing of the lost key and sought the Lord for an answer.

Keys provide interesting pictures in the Bible. Jesus told his disciples that he gave them the keys to the kingdom. I knew keys represented authority. It also gives you access to your office. I questioned, "Is the Lord taking away my office." As I walked up the headquarters stairs, my eyes focused on Clark's office. Dread overcame me as I saw him behind the fully glassed enclosure. I confessed my sin and informed him that I lost the #3 key. He looked at me with a smile and my tortured soul gave way to a tremendous sigh of relief. Sharon Hobbs had found the key in the parking lot days earlier and returned it to the "keeper of the keys."

My next-door neighbor is now enjoying his heavenly mansion and Christ For The Nations has another "keeper of the keys." But through this incident, the Lord showed me something very special about Mrs. Lindsay. As I took that key and opened my office I heard the Lord say, "Now you understand how she feels." And I knew exactly what He meant. Mrs. Lindsay was losing her authority. She had already resigned her positions of CEO and President to Dennis. It was her decision. But our volitional choices do not always coincide with our inner emotions. She felt what every good mother feels when her children leave home. She felt frustrated, worried, uncertain, anxious

and scared. Although she was still in charge, she felt her weakening body losing control. She was giving up her baby and breaking Clark's law helped me to be empathic.

Last Goodbye's

On the plane headed for Dallas to be interviewed for the position, the Lord gave me a word. I didn't have a paper and pen to write it down so I pulled out my pocket tape-recorder and recorded the four-page message about my future ministry. One section was about CFN. He said,

“My Son, you will be the solvent (or the sealant) that will fill the cracks and the crevices for the head surely has been bruised. It has been wounded. It has been hurt. But I have sent you there that you can bring comfort and strength. You will be an under girding. Release yourself into her authority. Release yourself into her care. Be warm to her. Think not about her heart. Do not be concerned about what you hear. Do not be concerned about what people tell you about her...for they are false rumors. There are things that many have said against her. But being one in the flesh, I have placed her in authority. She has taken on a tremendous thing. She has undergone tremendous pain. And yet in the same way that I have joined your heart with your previous overseer, I have joined your heart to the one in authority over you now.

Submit it to her with all loving kindness. Do not think evil against her. Do not even think concerning her traditions. Only listen to what I tell you about her. She is the one I have sent you to. Love her. Be good to her. I love and I care for her. She is my own. You will be a comfort to her in her dying age.”

When the Lord speaks so plainly, it is easy to know your mission. I came to CFNI to serve her. I knew nothing about the school or the Lindsays. I had never met them. My only contact was a phone call in the evening of September 1, 1982.

One morning in prayer, I was talking to the Lord about my son, who had just graduated from Christ For The Nations and needed my help. He answered with a question, “Why would you help someone else's son when you can help your own?” That word

seemingly conflicted with the one I had received in 1982, where I would comfort her in her dying age.

Dennis was President but I was sent to help Mrs. Lindsay. She often introduced me as Dennis' helper, probably because she couldn't keep track with my titles. They changed so often. I knew I was sent to CFN to support Freda Lindsay but the Lord had released me to leave.

Having an understanding about God's authority required me to leave with their favor. I also couldn't leave without reconciling the two words he gave. How could I comfort her in her dying age if I was in Minnesota? I reasoned, "She was in the latter part of her years and her waning authority was a type of dying. After all, He had shown me her inner turmoil as she released her authority."

Mrs. Lindsay was eighty-three when our family moved to Minnesota and she was ninety-six the last time I was in her apartment. We were in a business meeting when Dennis called Golan and requested him to check on his grandmother. The caregiver had not answered the phone and he was concerned. I asked Golan if I could go with him and we soon entered her apartment. Golan spoke with the caregiver and I moseyed into Mrs. Lindsay's bedroom.

Earlier that day she had slipped into a coma. As a pastor, I was well aware that people in comas are able to hear but they do not have the ability to communicate. The highest rank in the United States Army is that of a six-star general. In my estimation, Freda Lindsay outranked them. I gazed upon this seven-star general in God's army, who had once exhibited life and vitality. She lay motionless on her bed.

I took the opportunity to express my love and appreciation for being so good to my family. With tears in my eyes, I explained that I was Dennis' helper and I'm back to help him. I thanked her for providing my son and wife with an education (both are alumni) and allowing me the privilege of serving her for fifteen years. Since one-third of the student body are from countries other than the United States it is an awesome blessing to be able to touch the world from one Dallas location.

Before leaving her room, I took one more breath and said, “I love you.” Tears rushed my eyes and I walked away with deepest appreciation of seeing her once more. That night, she went to be with Jesus. The Lord knew in October 1982 that I would comfort her in her dying age. He even told me it would happen. But it wasn’t until a few days later that I re-read that prophecy and realized that the Lord had given me an opportunity to say my last goodbye.

Dennis and Ginger

Dennis and Ginger Lindsay met at Vanguard University. She was the first Cinderella at Disneyland in Anaheim, California and he was the Handsome Prince in shiny armor who won a date with Ginger on Vanguard’s Newlywed Game. He swept her off her feet and took her to the place where everyone lives happily ever after.

Dennis was a valiant warrior, especially on the basketball court. He had this weird set shot where he’d bring the ball down to his chest and heave the ball to the basket. Unfortunately for the other team, it usually went into the hoop. As a senior, Dennis was the popular jock and Ginger was a freshman in waiting. He could play handball with the best of them but his latter-years led him to golf courses just to compete. Being the youngest of three children, he had an innate design to compete with older siblings, especially his brother. Gilbert, when it came to sports. But today, the Lindsay legacy, which includes Shira, Gilbert and Dennis, are on the same team fighting the enemy when he perches his head.

His father was a pioneer, his mother expanded the campus but Dennis had a different expansion. He moved the school from a two-year school, offering diplomas, and gave students an opportunity to obtain a three-year unaccredited degree with in a specific major. Under his leadership the campus continued to grow with the purchase of a complex with 156 apartments and the updated extension of the Freda Lindsay World Missions Building. He also built a new Christian Conference Center that houses, Legacy Den, Cafeteria, and various offices and classrooms. As land became available, he purchased the corner Convenience Store and an Insurance Building that the ministry has tried to get since the 70s.

His ministry expansion started with an offsite School of Missions at the Caribbean school in 1987, two years after taking office. Students graduating from the two-year program in Dallas, earned an addition year of credits at the third-year school in Jamaica by taking classes.

The curriculum included research, classroom lectures and hand's-on-training of operating a Bible School. They served as the infrastructure and staff for Caribbean Christ For The Nations. In 1989, the Missions School relocated to Dallas and became the foundation of the Global Missions Major. The Youth Major today was known as the School of Youth Ministry. It was established in 1990. The School of Pastoral Ministry started in 1995 and today is known as the Pastoral Major.

In 1998, the School of Worship and Technical Arts was established but in 2015, it was divided into two majors, the Worship Major and Media Major. In 2002, the School of Family and Children Ministries began, which is now the Family and Children's Major. In 2011, a Healing Major was established but two years later, the name was changed to Marketplace Ministry Major. In 2015, the Evangelism and Biblical Counseling Majors was added and more can be expected in the future.

Accreditation and Granting Degrees

Christ For The Nations has always respected federal, state and local laws. We understand that all authority comes from God and from the beginning of the ministry, the Lindsays have adhered to all legal requirements. On two occasions, Christ For The Nations Institute, pursued accreditation only to decide at the last minute to opt out of the process. The first pursuit occurred in the early 80s. Sufficient time was given and the ability to grant degrees was provided until December 1986, when the school discontinued its pursuit.

Almost two decades later, Christ For the Nations Institute again started the pursuit of accreditation. The process required an introspection of curriculum, professors, library resources, property and other factors. There are pros and cons when a school becomes accredited. The primary benefits are for the students who are able to

obtain loans and grants from the government but everything has a price.

Regional and state accrediting agencies have established a standardized criterion to assure society that all students have been taught general educational courses such as English, Math, History, and Science.

It is assumed that accredited schools offer a more quality education. That assumption leads some employers to review the educational standards of their employees before hiring them. But most employers understand that not everyone who graduates from accredited universities have grasped what was taught; albeit, there is a certain cultural status that comes with an accredited degree.

When going through the process, Christ For The Nations Institute realized they would have to change their curriculum and teach general educational courses. They also realized that many of their professors with years of knowledge and practical wisdom would not qualify to teach although their ministry had proven results and their impartation had changed the lives of so many students.

When making the final determination about whether Christ For The Nations Institute should finish the accreditation process, Dr. Rod Groomer, one of the executives of the Ministry spoke up and said, “When I came to Christ For the Nations as a student, I didn’t come for a transcript, I came to be transformed.” The room shifted and the accreditation process was placed on hold. Dennis Lindsay did not rule against accreditation, he ruled for transformation. At the time of this writing, the leadership under Golan Lindsay, was again discussing accreditation.

Christ For The Nations is recognized by the Texas Workforce Commission that views this Institute as a vocational school. This recognition allows government benefits to Veterans who enroll and it opens the immigration door for international students. At that time, when Christ For The Nations last applied for accreditation, Texas state law required all institutions to meet certain standards if they call themselves a college, university or seminary.

This law was challenged by Tyndale Seminary and their school was fined for issuing thirty-four degrees without the Texas Higher Education Coordinating Board's approval. The use of the word Seminary in their name was also challenged, stating they had no right in the state of Texas to use the normal names of college, university, seminary etc. The law was established to stop schools from issuing post-secondary degrees without requiring students to do the necessary *general education* coursework required by the state.²⁵

The Supreme Court of Texas overruled a lower court verdict, which exempted Bible Schools from state oversight. On August 31, 2007, Texas became the twenty-ninth state to offer such an exemption.²⁶ This court battle opened the door for Christ For The Nations Institute to change their name to seminary, college, or university. It also paved the way to expand the academics allowing them to offer degrees. The Academic Team created a degree program offering majors with qualified credited hours. Ten years later, CFNI was offering various Bachelor's degrees with nine different majors. But this did not answer the accreditation problem.

The word *accredit* means to give credit. Since the Board of Directors of Christ For the Nations is the body that authorizes student credits, CFNI is technically accredited by the Board of Directors. Christ For Nations is not recognized by either the Council for Higher Education Accreditation (CHEA) or the United States Department of Education (USDA,) which are the two major institutions responsible for recognizing accredited institutions in the United States. They also have not sought accreditation with any of the other regional or national agencies.

Christ For The Nations Institute does not seek accreditation with these agencies; however, in 2016, Christ For the Nations

²⁵ Wikipedia, the free Encyclopedia, "Texas Supreme Court Ruled Religious Schools Exempt, 28 Other States do also." "Retrieved 17 January 2017, https://en.wikipedia.org/wiki/Talk:List_of_unaccredited_institutions_of_higher_education/Archive_3#Texas_Supreme_Court_Ruled_Religious_Schools_Exempt.2C_28_Other_States_do_also.

²⁶ Ibid.

Association of Bible Schools (CFNABS) was granted approval by the leadership of the Ministry to provide accreditation for elite International Bible Schools.

Alumni and friends of the ministry who desire to be part of the Association of Bible Schools are admitted into the Association with one of the following status. Developing status is for those who are in the beginning stages of developing an International Bible School, somewhere other than the United States. Member Status is reserved for those schools whose director or founder is an alumnus or alumnae of Christ For The Nations, Dallas or has had a long term relationship with the school. Affiliated Status is given to those who are not alumni and do not have a long term relationship but are seeking one. Certified Status and is given to Elite schools only after an on sight visit has been conducted.

Prior to 2018, CFNABS used the term “Accredited School” but the name was changed to “Certified School,” which is the term used for those schools that have gone through the authentication process with an on-sight visit. The Association of Bible Schools does not recognize Bible Schools in the United States and does not seek accreditation authorized through the state.

Christ For The Nations Institute in Dallas offers degrees but they do not have outside accreditation; therefore, they are considered unaccredited degrees. To help our students, in August 2016, Director John Hollar successfully adopted a program allowing Christ For The Nations students to receive a Bachelor’s degree from CFNI and an accredited bachelor degree through neighboring Dallas Baptist University. Students are able to graduate in three years with two Bachelor degrees, which also allows them to pursue a Master Degree immediately after graduating from Christ For The Nations.

Review Questions

Chapter 1

1. When and where was the Voice of Healing started? _____.
2. Who were the three people responsible for starting the Voice of Healing? _____, _____, _____.
3. Discuss the Christ For The Nations and Israel Connection as it relates to Shira Sorko-Ram.

_____.
4. What was the original purpose of Christ For The Nations?

_____.
5. When did the ministry move to Dallas, TX? _____
6. What year was the Voice of Healing renamed Christ For The Nations? _____.
7. What year was Christ For The Nations Institute started?
_____.
8. How many presidents has Christ For The Nations had and when did they lead the ministry?
 - a. _____ (_____)
 - b. _____ (_____)
 - c. _____ (_____)
9. Who was Christ For The Nations ' first Chief Operating Officer and when was she appointed? _____ .
_____.
10. What was Gordon Lindsay's last message before he graduated to heaven? _____
_____.

11. As of this writing, how many acres comprised the campus?
_____.
12. Who was Clark Krickbaum?
_____.
13. . What University did Dennis and Ginger meet?
_____.
14. If Gordon Lindsay was known as a pioneer and Freda Lindsay was known for campus expansion, what will Dennis Lindsay be known for?

_____.
15. Discuss the pros and cons of accreditation
Pros

Cons
_____.
16. When was the door opened for Christ For The Nations Institute to grant degrees and be called a college, university or seminary?
_____.

CHAPTER TWO

THE SEAL, MISSION, VALUES AND PILLARS

A school is known for its seal, its values and the principles that guide it. Christ For The Nations is identified by the these three things. The seal is a picture of what the school stands for. The mission is one's purpose for existence. The values are the core concepts and principles upon which decisions are made. Biblical beliefs often change but values do not. For example, when Christ For The Nations Institute was first established, the school conducted a Sunday afternoon service.

The building was packed with people who wanted to know more about the operation of Holy Spirit. Members from nominal churches all over the metroplex came where healings, signs and wonders occurred. Their churches did not emphasize such things but their beliefs changed when they saw the undeniable occurrences. Their churches taught that speaking in tongues was from the devil but they no longer deny the teaching and even practice glossolalia themselves.

Values are different. Core values of an organization should not change. If they do, the entire organization will change. Such has been the case of almost all Ivy League Schools. All but one of the current Ivy League schools started out as a Christian seminary. The only school that did not start as a seminary was Cornell which was founded in 1865 and was considered Nonsectarian.²⁷

The term "Ivy League" is commonly used to identify eight schools within an athletic conference that was established in 1952. All Ivy League Schools are private institutions and have academic excellence, selectivity in admissions, and social elitism.

They are viewed as some of the most prestigious and ranked among the best universities worldwide by *U.S. News & World Report*.²⁸ All eight universities place in the top fifteen of the *U.S. News & World Report* 2017 nation university rankings, including the top four schools

²⁷ Wikipedia, a free Encyclopedia "Ivy League" Retrieved 16 June 2016. https://en.wikipedia.org/wiki/Ivy_League. 2016.

²⁸ US News and World Report, "National University Rankings" 23 January 2017. <http://colleges.usnews.rankingsandreviews.com/best-colleges/rankings/national-universities>. 2017.

and five of the top eight.²⁹

All but one of these Ivy League schools, (Cornell founded in 1865), started out as a church sponsored school to train students to influence society. However, instead of these schools influencing culture with the Gospel of Jesus, they became influenced by the culture itself. Attached is a list of schools, showing the churches that started them, the date and their motto:³⁰

School	Year	Motto	Church
Harvard	1636	Truth	Calvinists (Puritans)
Yale	1701	Light and Truth	Calvinists
Penn	1740	Laws without morals are useless"	A Charity School Church of England Methodists
Princeton	1746	Under God's power, she flourishes	Calvinists (Presbyterians)
Columbia	1754	In Thy Light shall we see the light	Church of England
Brown	1764	In God We Hope	Baptist
Dartmouth	1769	The voice of one crying in the Wilderness	Calvinists
Cornel	1865	Find an institution to instruct any study	Non-sectarian

Ivy League schools are no longer known for their heritage. Their mottos do not reflect the original intent. Sometimes this type of change occurs in a grassroots effort to change policies or rules that students and faculty believe to be antiquated. Other times, Boards of Trustees are motivated to change the core values to conform to cultural mores.

²⁹ Ibid.

³⁰ Ibid, "Ivy League.

Gordon and Dennis Lindsay had an occasion to visit Oberlin College that was founded in 1833 by two Presbyterian ministers. The Second President of that college was Charles Finney, one of the most prominent and influential evangelists in American history. One of the auditoriums is named after him and a statute affixed in his honor. When the Lindsays visited Oberlin College, they saw the statue of Charles Finney. He was a Presbyterian minister and considered the leader of the Second Great Awakening in the United States. He has been called “The Father of Modern Revivalism.” The Lindsays questioned students they saw on campus but none of them were familiar with the person of honor for whom the statute was made. There is a good reason why.

Oberlin's Graduate School of Theology (first called the Theological Department) was established alongside the college in 1833. But the Board of Trustees voted to discontinue graduate instruction in theology and in September 1966 they merged six faculty members and twenty-two students with the Divinity School at Vanderbilt University.³¹

Prior to 1960, women were subjected to a curfew and a formal dating parlor with chaperones was maintained in one of the dorms.³² In 1960s, the social rules became less restrictive and within six years the School of Theology ceased to exist. Time magazine reported that the first “Coed Dormitories occurred in 1970.³³ And in 2015, the Office of Communication announced Oberlin’s hosting of a Drag Ball in Wilder Hall designed around the theme “Seven Deadliest Sins.”³⁴

³¹ Wikipedia, the free Encyclopedia, “Oberlin College History” Retrieved 15 June 2015, https://en.wikipedia.org/wiki/Oberlin_College. 2015.

³² Plexuss.com, “Oberlin College – Dormitories and change in social rules” *Plexuss.com* Retrieved 23 January 2017, <https://plexuss.com/college/oberlin-college>. 2017.

³³ Ben Cosgrove, Time.com, “Boys and Girls Together: When Co-Ed College Dorms Were New” *time.com*. posted 02 August 2013, Retrieved 23 January 2017 . <http://time.com/3877735/oberlin-when-coed-dorms-were-new-1970/>. 2013

³⁴ Oberlin OnCampus, “Drag Ball 2013” Posted 18-24 April 2013,. <https://oncampus.oberlin.edu/source/articles/2013/04/22/drag-ball->. Retrieved 23 January 2017 2013.

In 2015, Oberlin was listed the twentieth friendliest college in America for Lesbian, Bisexual, Gay Transgender (LGBT) community by Advocate.com.³⁵

How did Oberlin College go from having a president who was leader of the Great Awakening to 165 years later becoming one of the 20th friendliest colleges in America for the LGBT community? Their history tells their story. One hundred years after they started (1952), they began to embrace views contrary to Scriptures. They lessened their values and ten years later the students lived in Co-Ed Dorms followed by the elimination of the spiritual values by removing their School of Theology.

Fast forward fifty years and their leaders support and advocate the LGBT lifestyle. This is typical to the people Paul mentioned in Romans 1:21 a group of people who knew God but they were unthankful and failed to honor Him. As a result, their thinking became futile, vain and dark. Romans 1:24-28 explained that these same people exchanged the truth of God for a lie. So, God gave them over to dishonorable passions and they were inflamed with homosexual tendencies and turned to a perverted lifestyle.

It is important to understand that the individuals with homosexual lifestyles were not necessary the ones who knew God and turned from the truth. That occurred in previous generations and societies. Their parents and ancestors knew God but failed to teach their children to always be thankful and to always honor God. Subsequently, the children embraced a perverseness not accepted by God. What one generation tolerates, the next generation will practice.

That is the dilemma today. My generation failed to preach truth. The next generation accepted an untruth and the following generation embraced the lifestyle.

Although the Lindsay's are the face of the Christ For The Nations, they delegate Directorship of the Institute to their son, Golan, and his staff to oversee the school and its functions. As of this

³⁵ Wikipedia, the free Encyclopedia, "Oberlin College History: LGBT Advocacy" https://en.wikipedia.org/wiki/Oberlin_College. Retrieved 23 January 2017,

writing, there have been fourteen Directors who were responsible for the academics of CFNI. Appendix B provides a listing of the Directors or Academic Deans from its inception.³⁶ In May 2018, Golan Lindsay, as COO became the principal of the Institute surrounded by a team of support and department heads to operate the functions of the school.

What We Believe

It is easy for a school to lose its way, when they cease to base their practices, beliefs and core values on biblical principles. After Freda Lindsay's passing in 2010, the President's Council met to firmly establish the mission, core values, and beliefs of the organization. They researched the original beliefs established by Gordon Lindsay in 1948 and found the foundational beliefs that were stated for the Ministry. They include:

1. We believe the Bible is God's standard and measurement for believers.
2. We believe in a personal experience of salvation by faith in the name of Jesus and obedience to His Word.
3. We believe in the baptism of The Holy Spirit and the operation of spiritual gifts.
4. We believe in intensive evangelization by preaching, teaching, and healing, according to the Gospel of God's kingdom.
5. We believe in personal holiness and separation from the world.
6. We recognize that all true believers, regardless of denomination and organization, are baptized of one Spirit into one Body, thus fulfilling Christ's prayer for unity.
7. We believe in the Christian's hope of an imminent, personal return of the Lord Jesus.

The President and his Council produced a mission statement that would explain why Christ For The Nations is in existence. The statement is found on all publications pertaining to staff, faculty, alumni and websites. It reads, "*We exist to impact humanity with the Gospel of Jesus Christ.*"

A mission statement should be concise and complete. It should state the over-arching purpose of the organization and be the

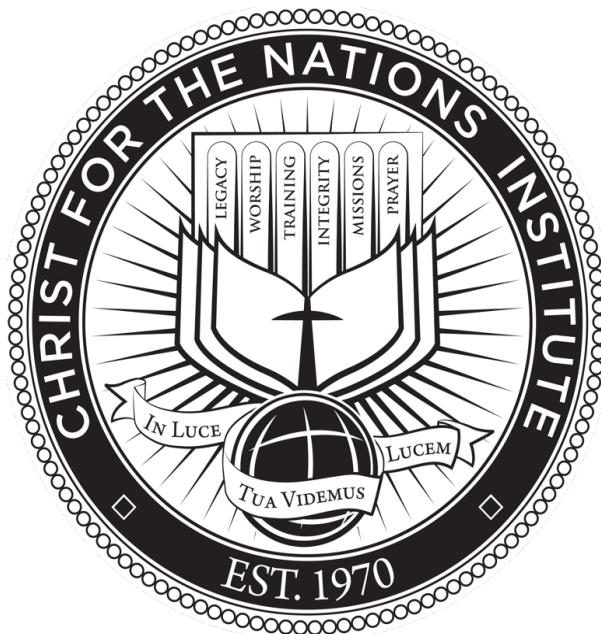
³⁶ Dennis Lindsay, *The History and Global Impact of Christ For The Nations Institute*. Dallas: Christ For The Nations, 2014.

motivating force that accomplishes vision, agendas, and tasks. Every department, employee, teacher and helper understands Christ For The Nations exists to impact humanity with the Gospel of Jesus Christ. That is our only mission. It doesn't change. If it ever changes, the organization will no longer exist as the founder wanted.

The Seal

The marketing department created a "seal" that would vividly express the organization with a single emblem. The seal of Christ For The Nations Institute identifies nine things about the college:

- Trinitarian circles
- The name of the school
- The date the school was established
- The global ministries
- The illumination of the Holy Spirit
- Bible as the foundational truth
- The cross as the means of salvation
- A motto that speaks of life and light
- The core values upon which the organization was built.



The seal of Christ For The Nations is a circular emblem intentionally designed to be an expression of God. It describes the eternal nature of God who has no beginning or ending. It is made up of three concentric circles. The outer circle is made of tiny individual circles and represents the Father. There are 126 tiny circles that represents God's sons. Paul said in Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God."

The second circle contains the name Christ For The Nations Institute and represents the second person of the Trinity. The title "Christ," which means "Anointed One, is King of God's kingdom. The founders included the name of the "Christ" or the anointed King to assure the future generations about whom the ministry is about. It also invokes the Great Commission upon which the ministry rests. Jesus said in Matthew 28:19, "Go make disciples of all nations." Jesus has a heart for the nations."

This compliments Psalm 2:8, which stated the heart of Jesus. God announced in verse 6, "I have set My King on My holy hill of Zion." In verse 7, Yahweh said, "You are my son. Today, I have begotten you. This was followed by verse 8, which records, "Ask of Me and I will give you the nations for your inheritance." The name of the ministry has God's name and heart in it. He is Christ; His heart is for the Nations. At the bottom of the second circle, the establishment date of the school is inserted.

The third circle includes all the inner expressions of the identity of Christ For The Nations to represent the work of the Holy Spirit that has led the ministry since 1948 and the college since 1970. It reveals the Latin motto reads "*In luce tua videmus lucem,*" interpreted "In your light, we see light. This was taken from Psalm 36:9, which reads, "For with you is a fountain of life; in your light, we see light." This verse was the basis of John 1:4 in his reference of Jesus. It reads, "In Him was life, and the life was the light of men."

This motto is quite similar to the motto of Columbia University, which is "In Thy Light shall we see the light." The intent for this motto is to interact current students with alumni who have already passed through these walls. The students announce to God,

“In thy light, we see light.” And the alumni respond with a declaration, “We are the light of the world.”

The motto is inscribed upon a banner that encircles the world to reveal the global expanse of the ministry. At the July 2016 Board Meeting, the Missions Department reported that out of the 195 recognized countries of the world, all but nine of them had Christ For The Nations literature downloads. Not only do we have alumni in most countries of the world, we have Bible Schools on every inhabitable continent. As of the date of this writing, Christ For The Nations has helped over 13,000 churches in 111 countries with church roofs since the program started in 1962.

The seal displays the illumination of the Holy Spirit with fifty rays of light projecting from the center to represent the Pentecostal roots of the organization. Pentecost was so named because it was fifty days after Passover or the time when Israel was delivered from Egyptian bondage. It also parallels the time of the crucifixion when Jesus died on the cross to deliver mankind from his sins. It was on the day of Pentecost that the Holy Spirit was poured out upon 120 Jews in an upper room.

From that time, the world has experienced a demonstration of the Holy Spirit in the lives of believers and Christ For The Nations is an outgrowth and participant of the Pentecostal movement of the twentieth century. Staff, students, alumni and visitors to the campus commonly experience the fresh anointing of the Holy Spirit that is found at the college.

At the center of the seal is an opened book representing the Bible with a marker identifying the cross, declaring salvation to all people. Christ For The Nations is a Bible School. We teach the books of the Bible, theological courses, and topical courses that are biblically based. Christ For the Nations believes the Bible is God’s standard and measurement for believers and the cross is the means by which Jesus executed God’s plan of salvation.

Coming out of the top of the Bible are six of the twelve pillars of Christ For The Nations. Originally, the President’s Council name six core values that the ministry was founded upon. Core values are necessary for an organization because they are the filter by which

vision is casted and decisions are made. The core values of Christ The Nations are Legacy, Worship, Training, Missions, Integrity and Prayer. Christ For The Nations is a Lindsay legacy. Since 1973, the school has been known for its annual recording of praise and worship, with many of the songs written, sung, and produced by staff and students.

Christ For The Nations is a training school, uniquely different than an teaching educational institution. Teaching is a process of imparting knowledge and skills by a teacher to a learner while training is a learning process that involves the acquisition of knowledge, sharpening of skills, and practical learning. CFNI is both theological and practical and requires students to interactively engage Christianity by establishing certain standards of conduct and to demonstrate what they have been taught.

Christ For The Nations was a Missions organization before it was ever a college. The schools was established in 1970 but the ministry started twenty-two years earlier. The concept of missions is played out in the lives of the students and that is why CFNI offers as many as twelve outreaches each year to other countries. The student enrolment comprises of about one-third of the students coming from countries other than the United States. CFNI's compassion ministries are a blessing to people in developing countries who need the most help.

Integrity and Prayer are the last two core values. The true character of an individual is seen in the integrity he walks when others are not looking. The root of the word for 'integrity' is a mathematical term "integer." An integer is a "whole number." Wholeness includes the complete person: spirit, soul and body. The desire of Christ For The Nations is that all staff, students, alumni and friends will walk in wholeness. Integrity is often related to truth, which is the spiritual formation of godliness. Prayer is the best way to achieve integrity. Staying in constant communication (prayer without ceasing) with the Lord and remaining obedient to his words and directives.

After the seal was established, Dennis Lindsay wrote his dissertation for Oral Roberts University on the subject, *The History and Global Impact of Christ For The Nations Institute*. During a devotional time, the Lord impressed upon him to add an additional six values that

is upheld by Christ For The Nations. He calls them the Pillars upon which Christ For The Nations was built. These twelve foundational pillars in the order of his preference include:

Prayer, Missions, Training, Worship, Integrity, Legacy, The Word, The Supernatural, Israel, Giving, Relationships, Faith. He believes that all students at Christ For The Nations should understand and adhere to these valuable spiritual monuments that has kept Christ For The Nations in the forefront of ministry around the world. They are the structure upon which the House of Lindsay was built.

Review Questions

Chapter 2

1. The Seal of the School is a _____ of what the school stands for.
2. How many Ivy League Schools started out as Church Based Schools but their faculty and principles have departed from the literal understanding of Scripture? _____.
3. Who was Charles Finney?

_____.
4. What college was Charles Finney the second president but the school later abandoned the Theology Department and now is listed in the top twenty schools of the LGBT Community?
_____.
5. What Year did Dr. Lindsay's President's Council establish the seal, mission, core values.? _____.
6. List the seven original beliefs established by Gordon Lindsay.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____

7. Write the "Mission" of Christ For The Nations.

8. Name the six core values of Christ For The Nations:

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____

9. Name the additional six values that make up the twelve pillars:

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____

CHAPTER 3

THE GLOBAL IMPACT

Before Christ For The Nations was a Bible School it was a Missions Organization. The heart of the Lindsay family is to spread the Gospel of Jesus Christ around the world and stay connected to students, staff and alumni. As of this writing, this ministry has had a global impact without the use of television and mass media presentations except for the internet. The influence comes from the 45,000 students who have attended Christ For The Nations either through day, weekend, or online classes, campus seminars. The family also includes alumni and friends who have established Bible Schools worldwide.

Two weeks after returning to Christ For The Nations in 2010, I got a call from President Lindsay with a request. The year before, Dennis and his mother were at a meeting with Dr. Jim Garlow and during their discussion before the service, Dr. Garlow casually asked, “How much money has Christ For The Nations given to missions throughout the years?” More than anyone else, Freda Lindsay would have known the answer but she sat motionless, thinking about the question and pondering the correct answer. She responded, “I really don’t know Jim. I haven’t given it much thought?” Jim said, “I am going to step outside for a minute and I’d appreciate it if you would at least give me a ball park figure.” He left and the Lindsays discussed the matter.” When Dr. Garlow returned with the same question, she intuitively said, “About \$100,000,000.”

One hundred million dollars to missions was quite a bit of money. That’s why Dennis asked me to verify the amount before allowing it to be published. As the Business Manager, my first main task was to go through the archives of all the financial records and audits. Typically, the government asks non-profits to keep financial records for up to seven years but the Lindsay’s had audits from the time they moved to Dallas, in 1952. They were meticulous about keeping accurate records. After doing the research, I found from 1996 through 2009, Christ For The Nations had donated \$33,850,402.

Before 1996, the ministry had given \$91,714,138. Some of the years were incomplete.

The Missions Organization and the Institute are seamlessly interconnected and the structure and flowchart of the organization does not distinguish between them. Students are commissioned to go into all the world and staff members understands the mission is not just an institute but a worldwide ministry that is fulfilling the great commission.

There are several aspects of their ability to accomplish that task. The main emphasis from the beginning was the literature program. Gordon Lindsay wrote ten booklets that have been freely distributed around the world. In addition, he wrote about 250 books and booklets to generate income for the ministry. The procedure was genius. He wrote a booklet of about 32 pages each month and gave away the booklets to donors who supported the ministry. The money that came in from donors was used to publish and distribute books in over 80 nations of the world and to keep the ministry afloat.

With the recent electronic advancements, the Literature Department has shifted to producing Gordon Lindsay literature in electronic pdf downloads and audio books. Each year, additional languages are selected and his literature is increasing being translated in different languages. Also, audiobooks are created into various languages by CFNI students who are from those countries where specific languages are spoken. Since 1948, over \$64,000,000 in literature has been distributed in print and electronic media and out of the 195 recognized countries of the world, Christ For The Nations, literature has been downloaded in all but nine of these countries. Gordon Lindsay literature has impacted the world.

In 1962, the Lord led the Lindsay's to start a program that is still called, "Native Church Program." The program, which is run by the Missions Department, connects donors with church supervisors that are located in various countries throughout the world. Many of the supervisors are alumni connections to Dallas or have Bible Schools situated around the globe. Typically, the program targets developing countries where it takes a miracle for them to build a church because of their lack of financial resources.

The Program has minimal requirements. First, a church must own the property and build the walls from the natural resources of the land. The most expensive part of the church buildings is the corrugated steel that is used for roofing the church. The Native Church program raises money to help purchase the roofing materials. A replica of a Native Church is situated in the Heritage Museum at the International Headquarters Building. In 2016, the Missions Department reported that since 1962, there have been 12,758 church roofs installed in 111 countries costing about \$13,000,000.

Mrs. Lindsay often found people in desperate situation and her heart of compassion would help. She began funding World Relief projects and helping orphanages because Jesus said, "Pure religion is helping the widows and orphans." Freda Lindsay was a widow that took up the mantle of her husband. She continued his ministry by connecting friends of the ministry with international alumni and demonstrated God's love all over the world.

The Missions Department also acts as a service agency to alumni who need to raise funds in the United States. Graduates who sign up for the MAPS program must make monthly reports of their activities, thus staying in touch with Dallas. Monies from their support groups are sent to Christ For The Nations so the donors can receive a tax deductible receipt for their donations. Other than the Native Church program, Israel is an area that donors prefer to give. Through these donations, Christ For The Nations supports missionaries in Israel have who have moved their families to the Middle East to minister the love Jesus to God's chosen race of people. But Israel is only one of the many nations throughout the known world that Christ For The Nations has influenced. Every known inhabitable continent has known about or experienced Christ For The Nations alumni and influence.

Africa

People often ask, "What is the reason that this Bible School is making such an impact around the world? There is an obvious answer.

We invest in people around the world. It is called the principle of sowing and reaping. Wherever a person invests, that is where he will get his return. It is easy to see how Christ For The Nations can impact the world just by seeing the student enrollment. In 2011, about 23% of the student body, or 250 students, were from countries other than the United States.³⁷

In Chapter Five of Dr. Lindsay's dissertation, he introduced many students around the world who were impacting the nations for Jesus, listing them by continent. It is by no means an exhausted list but naming a just a few of those who have made a major impact on their countries will help CFNI students to understand the vast influence of the Lindsay family and the magnificence of the Lindsay Legacy.

In 1990, Freda Lindsay was still actively leading the Missions Projects for Literature and Native Churches when she received a call from Abriham Lombamo of Ethiopia. Lombamo had been imprisoned for six months, when the communist regime took over the government, because he would not close down the three Christian churches that he had started. After being released from prison, he met two missionaries who gave him money to start a church. As they were leaving for the airport Lombamo asked, "Who is going to be our covering?" One of them responded, "Contact Freda Lindsay at Christ For The Nations in Dallas, TX. She helps churches in developing countries."

Lombamo contacted Christ For The Nations and asked Freda Lindsay two questions, "Can you give us a covering and can we call ourselves Christ For The Nations Church Ethiopia?" Thinking he was referring to roofing a church and not too concerned about branding issues in Ethiopia, she answered "Yes" to both questions. Ten years later, Lombamo wrote a letter to Christ For The Nations asking someone from the "mother church" to attend the tenth General Assembly of Christ For The Nations Church Ethiopia. The letter was inadvertently discarded because Christ For The Nations oversees Bible

³⁷ Lindsay, *The History and Global Impact*, p. 288.

Schools, not churches. They help to roof churches but they do not have a worldwide network of churches that they oversee.

I was employed ten years later to oversee the business and financial functions of the ministry. My son was also employed to help establish a Marketing Department and was responsible for helping the President's Council rebrand the ministry. During the rebranding, he helped the leadership establish a mission and values and designed the seal that directs the vision of the future. He came into my office with a large envelop and asked, "What are we supposed to do about this?" I read the letter and focused on one sentence that reverberated within, "We would like for someone to come to the twentieth General Assembly to represent the "mother church."

It seemed like a very strange request and certainly out of the ordinary; however, the informational packet showing the organizational flow chart, names of churches, locations throughout Ethiopia, names of pastors and their credentials led me to take a second look. After asking a few questions, my son and I decided to take a trip to Ethiopia and investigate. We found thirty-one churches with about 18,000 members. During the General Assembly, we agreed to bring Lombamo's eldest son, Amanuel, to Christ For The Nations in order to start a Bible School in Ethiopia that would train their leaders.

After graduation, Amanuel returned to Ethiopia and started a Bible School. I returned to Ethiopia in 2016 to follow-up on the ministry. The Bible School is effective. They had about 45 churches and over 75,000 people that they influence on a weekly basis in their churches. They reported in 2018 that they had 80 churches and 810 students that were studying in two Bible Schools. On the plane back from Ethiopia, I thought, "That's what happens when Mrs. Lindsay says, 'Yes.'"

She said, "yes" to Benson Idahosa when he asked her for \$46,000 to roof his first church. In 2016, I visited the country of Nigeria and it seemed like everyone that I talked to knew Benson. He was the first Nigerian to come to CFNI in 1971 and one of the most fruitful of most all alumni.

Freda Lindsay also went to Nigeria when the church was dedicated and worshipped the Lord with six thousand other people who attended the dedication. But that was only the beginning of Benson's accomplishments. When he went to heaven on March 12, 1998, he had founded Church of God Mission International with over 5,000 churches.³⁸

Ruth Ann Garlock wrote a biography of his life and ministry and noted that during his ministry he had strong links with international Gospel ministers like Billy Graham, T. L. Osborn, Kenneth Hagin, Benny Hinn, Reinhard Bonnke, Morris Cerullo, Oral Roberts and other faith leaders around the world. He took the Gospel to 145 nations in his lifetime.³⁹ One of the early evangelists of the Voice of Healing, T. L. Osborn said that he was the greatest African ambassador of the apostolic Christian faith to the world.⁴⁰

When Benson went to heaven, his son, F.E.B Idahosa, assumed the leadership as the second president of the school that he renamed Benson Idahosa University. The school became fully accredited by the Nigerian's accreditation of higher education in 2004, when they began offering postgraduate studies.⁴¹

Freda Lindsay said, "yes" to Ezekiel Guti when he needed scholarship money to attend CFNI in 1971. Guti is from Zimbabwe and had started fifty churches in his own country before coming Bible School. To earn his scholarship, he had to clean toilets on the Dallas campus but he returned to Zimbabwe and became the founder of Forward in Faith Ministries International (FIFMI).

In 2011, he had started over 5000 church assemblies in 106 nations of the world as well as eight Bible Schools in five countries.

³⁸ Lindsay Dissertation, p. 178.

³⁹John Sweeney, "Sects, Power and Miracles in the Bible Belt of Essex" *The Guardian, US Edition*, Posted 31 December 2000, Retrieved 26 January 2017.

⁴⁰ Ruthanne Garlock, *Fire In His Bones: The Story of Benson Idahosa*, (Forest Hills, NY: Logos Associates 1982)

⁴¹ Freda Lindsay, *The Second Wind*, Dallas, TX: Christ For The Nations, Inc., 1999. p. 70-73.

He built a television station called Ezekiel TV and founded Forward In Faith Children's Home, Africa Christian Business Fellowship and Gracious Women's Fellowship. He also built a hospital in Zimbabwe named Mbuya Dorcas Health Centre, which is funded by members of Forward in Faith Ministries worldwide. Forward in Faith Ministries attests that millions of people across the continents have given their lives to the Lord as a result of this ministry.⁴²

The vast influence of the ministry makes it difficult to continue the logistics of counting churches. Instead, they count countries. In 2017, Forward of Faith Ministries had churches in 135 countries of the world. Ed Bianchi, who was Chairman of the Board for Christ For The Nations until 2017, serves as Bishop over the twenty-five churches in the United States. Bianchi noted that the Archbishop of Mozambique reported 2,000 assemblies just in Mozambique. He noted that Guti, at the age of 94, was still pioneering churches and currently focusing on the countries in the Caribbean.⁴³

In 1983, Nevers Mumba came to Christ For The Nations and then returned to Zambia to start a church with only twelve members. Since that time, he has planted over seventy churches under the name Victory Bible Church. He started a Bible school, led humanitarian efforts to help the people of his country, and started the first Zambian evangelical television broadcast called, "Zambia Shall Be Saved."⁴⁴

While conducting an evangelistic crusade in the capital city of Lusaka, an elderly woman had walked twenty miles to come to the crusade. Within three days she had been miraculously freed from demonic oppression, filled with the Holy Spirit and healed. That's when God said, "I want you to use the same power that changed that woman, to change a nation."⁴⁵

⁴² Ibid., p. 180 - 182.

⁴³ Ed Bianchi, "Interview on recent Zimbabwe Trip" Interviewed by Randy Delp on January 27, 2017, Dallas, TX: Christ For The Nations Campus, 2017.

⁴⁴ Nevers Mumba, Interview with Randy Delp, (Cedar Hill, TX: Lifeworld Electronic Library), 3 September 2011.

⁴⁵ Ibid.

Mumba turned to politics in response to God's word. In 2001, he ran an unsuccessful bid for the presidency of Zambia but in an effort to gain national unity, President Levy Mwanawasa appointed Mumba to serve as Vice President of Zambia in 2003-04. From 2009 to 2011, he was Zambia's High Commissioner to Canada and on May 25, 2012, Mumba was elected President of the Movement for Multiparty Democracy (MMD) political party, which at one time was the governing party and then became Zambia's largest opposition party. He defeated rival Felix Mutati, along with several other candidates.⁴⁶ Today Mumba continues to influence his country with the Gospel of the Kingdom of God and is establishing a new school in Zambia called Africa Center For Innovative Governance (ACIG) modeled after Pat Robertson's School of Government.

Some Christ For The Nations alumni, like Tom Deuschle, hear the world of the Lord and don't depend on financial reserves. They go by faith. Deuschle first stepped on African soil in 1979 with nothing but a guitar, a few hundred dollars and a vision. During Zimbabwe's civil war in 1979, Deuschle drove his motorbike through its rural areas and ministered in homes, farms and on street corners, establishing small cell groups with a handful of families.

His wife, Bonnie Laughlin, traveled and sang with the World Actions Singers of Oral Roberts University. She joined him in Zimbabwe. Today, their website, Celebrate.org show that they have 85 churches in Zimbabwe, England, USA, Malaysia, South Africa, Australia, Kenya and other African countries. Their congregation is 20,000 members worldwide and he oversees a quality Bible School in Zimbabwe.⁴⁷

Jana Baker was called to Africa while attending Christ For The Nations Institute and later worked among in the Youth Department. Three years later she met Jerry Lackey who had a similar calling and together they moved to Botswana in 1987, working in the bush and

⁴⁶ Wikipedia, the free Encyclopedia, Nevers Mumba, Retrieved, 27, 2017. https://en.wikipedia.org/wiki/Nevers_Mumba.

⁴⁷ Tom Deuschle, "Churches" *Celebrate.org*. Retrieved 29 January 2017, <http://celebrate.org/celebration-churches>.

reaching unreached people groups, like the San People living in the Kalahari Desert.

In 1990, they moved to Maun and established a base of operations in the tribal area of Ngami land, which is the northern region of Botswana. Love Botswana Outreach Mission Trust (LBOM) was formed under the laws of the Republic of Botswana in order to carry out their humanitarian work in Africa. In 1997, a mission compound was completely destroyed by fire, causing the Lackeys to lose all their office records, equipment and their possessions. Out of this tragedy, the Lackeys dream of building a comprehensive Launch Center was fulfilled. This Launch Center included a base of operation for educational, spiritual, medical, and humanitarian projects to serve the entire central and southern regions of Botswana.

Their Okavango International School opened in 2003 and is one of the fastest growing educational institutions in Botswana with a curriculum for Kindergarten through High School. Love Botswana Bible Institute (LBBI) is strategically located in Maun and services people groups in Botswana, Zambia, Zimbabwe, Angola and other African nations. It is directed by another alumnus from Botswana, Gary Pelotshweu.⁴⁸

The relationships that the Lindsays made throughout the years include Rod and Eli Hein from Mozambique. Freda Lindsay put her arms around Eli and supported the supernatural work of the Holy Spirit. Although the Heins didn't attend CFNI, they sent students here who had graduated from their African Bible School and these students return to Mozambique with CFNI DNA that connects Mozambique to Dallas. Today they have two Bible schools, which are staffed from students of Christ For The Nations and one of the schools is director Mariano Joao Nota, a CFNI alumnus.

Terry Sparks is Field Representative of the Association of Bible Schools. Terry not only graduated from CFNI but he also pastors a successful church in East Texas. He planted Christ Faith

⁴⁸Lindsay Dietz, *Sixty Years of World Changers* (Dallas, TX: Christ For The Nations, 2008) p. 72-73.

Training Center in Ghana that is directed by Thomas Smith. Today, Terry reaches out to the many schools needing special attention and help. He is the Association of Bible School's ambassador to the nations.

Christ For The Nations has influenced many nations on the African continent. Besides the ones mentioned above, we have three Bible Schools in South Africa, two other schools in Zimbabwe, two schools in Ivory Coast and three schools in Kenya. One is directed by alumni Kelly and Kathy Johnson, who creatively put together "Bible School in a Box" where Kelly trains pastors in the bush to take the Gospel to remote areas of Kenya and other countries. Other multiple schools include Cameroon, Nigeria, and Liberia with single schools in Senegal and Malawi. The influence of Christ For The Nations in Africa is paramount.

Asia

Pastor J Sylvester in India met the Lindsays when they ministered in Asia. He started India Bible Training Institute in 1975. Freda Lindsay gave his son, John, a scholarship to attend CFNI. While there, he met his wife Kay. Today, they oversee the Bible Training Institute in Allahabad, India. Every Bible School uniquely caters to the needs of the community. The Sylvesters offer a two-year program that includes a Marketplace component, teaching their students how to fund their ministries through entrepreneur ventures. In 2016, they had trained 850 students that are involved in full time ministries in 900 churches through India.

The Association of Bible Schools currently has seven Bible Schools scattered throughout India that are influencing the Indian people. Three of these schools are under the oversight of Moses Choudary. They include: Maranatha Theological Seminary, directed by his sons in law: Nireekshana Kancharla; Maranatha Veda Patasala, Vijayawada, directed by Alluri Viswa Prasad; and Maranatha Veda Patasala, Visakhapatnam, directed by Silas Sirpurapu. Moses graduated from my Alma Mater, Lee University, before establishing these three Bible Schools.

But education is only part of the ministry that was started by Choudary and his wife in 1982. They have a unique strategy to reach

the unreached people groups in India in the context of their culture. Their ministry has 160 Pastors & Churches, three Children Homes with 350 boys & girls from orphaned, poor, and needy backgrounds, an Asram that cares for the widows & destitute, a Monthly Magazine and a Television Ministry to reach the unreached millions in the 10-40 window.⁴⁹

Directors Khetoshe and Lovily Vito Chishi lead the school founded in Nagaland by Lovily's parents, the late Vitakhu and Alila Vito in 1980. They also have a preschool and first grade School for Children in Dimapur. Their tenacious work has certainly influenced the tribes of Nagaland with the Gospel of Jesus as well as Bhutan, Nepal and Myanmar. Dimpur is also home to Von Pong Phom who was a student in the charter class of 1995-1996 School of Pastoral Ministry. His work overseeing Bible Translation into many of the tribal languages of Nagaland will assure future generations the ability to read the Bible in their own tribal language.

Another Bible School in India was started by Ebenezer Sastry whose son enrolled in CFNI in 2015 and later became my assistant. Carmel Bible College in Eluru was founded in 2004. Bible School students pay no tuition for Bible training and they reach out to Nepal, Burma and Sri Lanka. Sastry has include a technical vocational school for those pursuing medical training. They also oversee an orphanage, and children's school, oversee 65 churches and have a community television station reaching over 300,000 people. Also, Doulos Bible Institute in Shillong was started by Joseph Skinner, who planted over 400 churches before he died in 2013.⁵⁰

In 1985, I took an outreach of 40 students to Hong Kong, China, South Korea and Japan. That is where I saw Charles and Diane Gyurko in action. Charles was a Catholic priest who was assigned twelve years to serve as a missionary in Japan. During the 1970s, the

⁴⁹ Moses Choudary, "Welcome to Maranatha Visvasa Samajam"
Moseschoudary.org Retrieved 30, January 2017 <http://moseschoudary.org/ministry/>.

⁵⁰Eddie Hyatt, "Apostolic Leader R. Joseph Skinner Passes Away"
<https://www.charismanews.com/opinion/38444-indian-apostolic-leader-r-joseph-skinner-passes-away>. *CharismaNews*, 28 February 2013, Retrieved 31 January 2018.

Lord led him from the Catholic Church where he received the Baptism of the Holy Spirit and was involved in the Full Gospel Businessman's Association. Later, he married Diane Arthur from Arizona. They wed and then attended Christ For The Nations in Dallas before returning to Japan to again serve as missionaries. This time they established a Bible School called Christ For The Nations Japan. Their program mirrors CFNI-Dallas, including the student outreaches to Mexico, Thailand, Malaysia, Cambodia, Russia the Philippines and other countries.⁵¹

Lok Bhandari is an alumnus of Christ For The Nations. He now goes by Luke Vandari. Levis. He and his wife, Ruth, established Kathmandu International University in 1989. Today, they have over 1000 graduates planting churches throughout the Himalayas and who are bringing change into their Himalayan Mountains by the power of Jesus. In the midst of other religions, this school is known as Jesus College. Even though people may not embrace Christianity, they can't deny the healing power that operates through Dr. Bhandari.⁵² In April 2006, *Global Voice* noted that he is an honorable member of Parliament and Democratic member of the Nepali Congress; US Relations Coordinator; UN Peace Ambassador; President, Himalayan Mission Inc., including Kathmandu International University & Himalayan Center For World Mission.⁵³ Dr. Levis uses his relationship with Jesus to help influence the politics of his country.

⁵¹ Charles Gyruko, "History of the School" *cfnijapan.org*, 2017, <http://www.cfnjapan.org/HistoryoftheSchool/tabid/64/Default.aspx>. Retrieved 29 January

⁵² Wikimapia.org, "Kathmandu International College Theological Seminary". Retrieved 29, January 2017, <http://wikimapia.org/2414993/Kathmandu-International-College-Theological-Seminary-Jesus-College-Kathmandu-International-University>. 2017.

⁵³ *Global Voice*, "Global Voice Exclusive Interview with Dr. Luke Vandari Levis" <http://www.worldea.org/index.php/news/448>, 18 April 2006, Retrieved 29, January 2017.

Woody and Melanie Blok were connected to Lakeshore Church in Rockwall, TX when they moved to Sri Lanka. Senior Pastor Brad Howard was a teacher at CFNI and helped form Youth For The Nations. The Bloks moved to Sri Lanka to start Harvest Leadership Institute in 2001. The school is not only accredited by the CFNABS they are also affiliated and accredited through the Minnesota Graduate School of Theology in Minneapolis, MN.

The Bloks have been in Sri Lanka during most of the thirty-year ethnic, civil war that ended May 2009. The internal conflict killed 100,000 people and displaced 300,000. In December 2004, they ministered to those affected by the mega-tsunami that left 40,000 dead and 800,000 without homes and jobs. The Blok family has brought hope and peace to the Sri Lankan Christians who face daily persecution from the Buddhist monks and who often mob Christians and church buildings because they believe the Christian method of evangelism is unethical.

In 1991, the Bloks established Overcomer's Church and Blok is the point person for Kotte Capital City Pastors Network since its foundation in 2000. It is the longest running pastor's prayer group in the nation.⁵⁴ Another Bible School was established by Freda Lindsay in Kandy, Sri Lanka that is still going strong. The Kandy school launched a graduate program in a differ city and both are reaching Sri Lanka with the gospel.

Brad and Denise Howard and Ken Sandberg took an outreach to Jamaica with me in 1983. Ken was a Canadian student with great leadership skills. Those skills came in handy when God called him to give lifelong service to the people of the Philippines. In 1989, he married a Filipino woman and moved to Davao City, which is the base of their ministry. In 1996, they started Calvary Bible Institute and later, pioneered a church and orphanage for abandon children. Today, the Sandbergs represent Pastor Howard's Lakeshore Church⁵⁵ in the

⁵⁴ D. Lindsay, Dissertation, p. 194.

⁵⁵ Brad Howard, "Staff bio Ken and Cris Sandberg" lakeshorechurch.net, Retrieved 29, January 2017, <http://lakeshorechurch.net/about/our-staff/bio/ken-and-cris-sandberg/?base=missions&group=foreign-missions>. 2017.

Philippines and their ministry has extended to India, Indonesia, Singapore, Vietnam and China.⁵⁶

In 2011, South Korea had the largest contingency of international students at Christ For The Nations. Out of the 250 international students, 111 came from South Korea. There is no substantial reason why 44% of the international students were from South Korea. There is one possibility; the principle of sowing and reaping.⁵⁷

In 1963, the Lindsays paid Evangelist Sam Todd \$25,000 in one year to travel throughout United States churches to raise money for South Korea. He was able to raise \$80,000 that year⁵⁸ and earlier, the Lindsays gave Pastor Paul (David) Yonggi Cho \$20,000 to put a roof on his church building.

Perhaps sowing into South Korea in the early 1960s produced a harvest forty-five years later. Deborah Oh was one of the students that attended CFNI's pastoral program and returned to South Korea to start a Bible School. From 2012 onward, it seems that the student enrollment from South Korea had subsided because their visas were denied. Fortunately, there is a Christ For The Nations – Korea that can help educate those who have denied visas.

Caribbean and Central and South America

Occasionally, there are people who attend Christ For The Nations because they have been impacted by our students on Outreaches. Such was the case when our Dean of Women, Roxanna Ford, took an outreach to her native Bermuda. A friendship developed between Roxanne and the Honorable Carol A. M. Bassett, President of the Senate of Bermuda.

Senator Bassett had experienced firsthand the outreach

⁵⁶ Ken Sandberg, "Biographical Sketch," (Cedar Hill, TX: Lifeworld International Electronic Library), 10 October 2013.

⁵⁷ Freda Lindsay, *My Diary Secrets* (Dallas, TX: Christ For The Nations 1976), p 373-374.

⁵⁸ Gordon Lindsay, *The Gordon Lindsay Story: An Autobiography*, (Dallas, TX: Christ For The Nations 1992), p. 233.

ministry team from Christ For The Nations Institute and wanted to pursue ministerial training. The fruitful outreach opened the door for Bassett to visit the Christ For The Nations Institute campus in Dallas, where she decided to enroll in classes in 2011, while still serving as President of the Senate of Bermuda⁵⁹

In 1987, I was privileged to spend a year near Montego Bay, Jamaica pioneering Caribbean Christ For The Nations. The vision was to bring students from all over the Caribbean to provide CFNI training. For the next fifteen years, the beacon shined brightly through educating 546 students in thirty-one different countries and islands and from every inhabitable continent except Australia. These include: Antigua, Bahamas, Barbados, Belize, Canada, China, Cuba, Dominica, Germany, Ghana, Grand Cayman, Grenada, Guyana, Haiti, Ivory Coast, Japan, Jamaica, Malawi, Mexico, Philippines, Puerto Rico, South Africa, St Lucia, St Thomas, St Vincent, Tobago, Trinidad, Uganda, United States, Venezuela, and Zimbabwe.⁶⁰

Underwriting two campuses was prohibitive. The Lindsays had a crucial decision to make. Should they sell the property to a hotel chain or transfer the school to another ministry? In 2002, Lindsay decided to donate the \$5,000,000 (US) campus to Youth With A Mission where it continues to serve as an educational and evangelistic outreach to the Caribbean Islands and other continents of the world. The union of Christ For The Nations and Youth With A Mission had its roots when Lindsay took a life transforming outreach to Jamaica with YWAM. Dennis Lindsay served on the Board of Directors of Youth With A Mission Jamaica for many years thereafter. His son, Golan, currently serves on the YWAM board.

Ten years later, Dennis Lindsay and I were invited to an alumni rally where a group of graduates from Caribbean Christ For The Nations met in Jamaica to discuss the possibility of reestablishing

⁵⁹ Roxanne Ford, "The Kingdom of Heaven and the Nation of Paradise," 2011 Bermuda Outreach Report, (Cedar Hill, TX: Lifeworld Electronic Library) 29 December 2013.

⁶⁰ Randy Delp, "Jamaica Bible School Records" (Dallas, TX: Lifeworld Electronic Library) 23 December 2013.

the Jamaican school. Dennis Lindsay gave \$1000 to support the venture and a Board of Directors was appointed later to form a Fellowship of Churches and Ministers that would oversee the new school.

Peter Burnett was elected as the first president and filed with the Association of Bible Schools to restart the school in 2018. The name of the school is Emmanuel Caribbean University and is designed to influence the Caribbean Islands in the areas of society including: Religion, Arts and Entertainment, Business, Education, Family, Government and Media.⁶¹

While I was in Jamaica in 1987, Ricardo Antonio Salazar was in Dallas attending Christ For The Nations in Dallas. After graduating, he returned to native El Salvador to start a church. At the time of this writing, he had established 45 churches in Central America, the United States and is starting one in Spain. He also had six Bible Schools in Central America, including two in Honduras, one in Costa Rica, Nicaragua, Guatemala and the mother Bible School in El Salvador.

Mexico, south of the border, has a great reservoir of fertile ministry, which was pioneered by men like Wayne Myers. Freda Lindsay called Wayne Myers, “Christ For The Nations’ missionary to Mexico.” In the early days of ministry, the Lindsays supported Paul Finkenbinder who had a radio ministry that touched Central and South America. The message of healing, miracles and deliverance spread from country to country and Wayne Myers helped build churches for those influenced with the gospel.

A connection was made with Drs. Idilio and Rose Maria Pardillo who were founders of Amistad Cristiana and a friendship was established. Many quality alumni have come from Amistad Cristiana including Marco Barrientos, 1985 alumnus who has an international music following and pastures an Hispanic congregation in Dallas, TX. Palemon Camu also came from Amistad Cristiana. For years, he served as an Advisory Council Member at Christ For The Nations before being elected to the Board of Trustees. The Pardillos

⁶¹ Peter Burnett, “Minutes of the Caribbean Christ For The Nations FMC” (Dallas, TX: Dennis Lindsay Collection) 23 November 2013 and 18, January 2014. _____

established a Bible School in Mexico that is directed by their daughter Kary Pardillo. That school is accredited with the Christ For The Nations Association of Bible Schools and they oversee other Christ For The Nations' schools: one in Ecuador directed by Marco Mosquera, and the other in Ecatepec, Mexico directed by Pablo Pereria.

There are other great Bible Schools in Mexico by CFNI alumni. Jeremy Gage is director of the school in Monterrey; Claudia Cupido is director of the school in Queretaro; Roberto Torres is director of Estandarte Para Las Naciones in Puebla and David Blanchard is director of International Harvesters Institute in Neuvo Laredo. Other graduates from CFNI want to start Bible Schools in Mexico.

In the mid 80s missionaries John and Karla Vereecken graduated from Christ For The Nations. They were members of Duane Vanderclok's Resurrection Life Church in Grand Rapids, MI. who sent them to Mexico in 1985. Today, the Vereeckens have two ministries: Lidere, which is a leadership training ministry and Vida International, which is a church that he and Karla founded in June 2004, in Saltillo, Mexico, where they reside. Vida International is a relevant, exciting, interdenominational church that helps people discover the abundant life that is found in relationship with Jesus Christ and to grow in that relationship.

The Vereeckens Ministries began as John traveled across Latin America speaking to pastors, church leaders, government officials and businessmen about Biblical leadership principles. He's working with EQUIP ministries as the Latin American Coordinator for John C Maxwell's Million Leaders Mandate. Since 1993, John and Karla have established over 50 underground Bible training centers.⁶²

Other Christ For The Nations Bible Schools have sprung up in South America. Christ For The Nations Colombia was started by Jerry and Barbara Manderfield and in 2017 they moved into new facilities of their ever expanding student enrollment. In most recent years, Brazil has been the largest group of international students,

⁶² Dennis Lindsay Dissertation, p. 206.

probably because of the fame of alumnae Ana Paula. At the time of this writing, we had 72 International Bible Schools in the Association and three were in Brazil.

Europe

One of the largest schools, besides the Dallas school, is in Germany. The school was started by Robert “Bob” and Emma Humberg in 1976 and was named Glaubenszentrum or “Faith Center.” Today, directed by Markus Germann, the campus was home to Hitler’s West German Border Guards but today flourishes with a passion for faith, the supernatural and worship. The school was purchased near the Berlin wall so when the Wall came down, students from the school had a new field of evangelism, passing out tracks to share the Gospel.

One of Glaubenszentrum’s alumnus, Claus Hofmann, went to Albania in 2000 to start a Bible School. After nine years of laying a foundation, the directorship of the school was given to Mentor and Frosina Rama and the school began to flourish, moving into a larger facility in 2009 and expanding the campus in 2016.⁶³

Europe was home to the previous Soviet Union but on Christmas day of 1991, Mikhail Gorbachev resigned as President of the Union of Soviet Socialist Republics (USSR) and officially established twelve independent republics. One of the countries formed from the dismantlement was Belarus, which is now home away from home for Worldwide Printing in Minsk. The name, Worldwide Printing, was originally called Lindsay Printing when Christ For The Nations Publishing split the non-profit and for-profit operations in the mid 1960s. At that time, the printing legacy was passed on to middle son, Gilbert Lindsay, who today prints millions and millions of Bibles on the former Soviet presses.

Gilbert Lindsay purchased a former communist printing plant in Minsk, Belarus after the dismantlement of the Soviet Union and between 1990 to 1995, he printed two million Bibles for the Russian Army. In 2014, he employed 350 staff members to service 110 countries. His high quality efficient work earned him the title of the

⁶³ Dietz, *Sixty Years of World Changers*, 94.

best printing plant in Belarus. Through 1998, Lindsay had printed fifteen million New Testaments and seventy-eight million other Christian books, tracts and brochures for 140 Christian organizations such as the Gideons, the International Bible Society and Josh McDowell Ministry.⁶⁴

When talking about vision and money, I tell leaders, “If one man has a vision and another man has money and both are seeking the Lord, then the man with the vision will get the money because the man with the money caught the vision.” That certainly was true with Freda Lindsay and Stanley Walters. He helped her purchase property for eight Bible Schools.

It started in 2001 when Freda Lindsay’s heart and vision to build Bible Schools in Europe led Stanley Walters to help her. He often accompanied her to view European properties and supplied funds to build Bible schools in Poland and Romania. At the time of this writing, Josh Cagle was the director of Christ For The Nations Poland and John Dolinschi had appointed the directors for the three Christ For Romania schools: Cornel Bistrain in Cluj; Ioan Filip in Timisoara and Nicu Gramesc in Suceava.⁶⁵

Middle East

Christ For The Nations is connected to Israel by birth, both were established in 1948. Christ For The Nations hangs two flags on the International Headquarters Building, one from the United States of America and the other from the nation of Israel.

Throughout the years the nation of Israel has receive the bulk of our financial donations. Not only have we supported Maoz Ministries for years, we support the following ministries on an annual basis including the following friends and alumni: Charles Kopp, Jerusalem Center; Ray and Sharon Sanders and Christ Friends of Israel; Avi and Chaya Mizarchi, Dugit; Peter Tsukaihira Kehilat

⁶⁴ Gilbert Lindsay, “Report on Belarus,” (Cedar Hill, TX: Lifeworld Electronic Library) 10 January 2014).

⁶⁵ John Dolinschi, Report on Romania (Cedar Hill, TX: Lifeworld Electronic Library) 11 March 2013.

HaCarmel; Ministries; Shani and Kobi Ferguson; and Irene Friedman of Rivers of Living Waters.

CFNI not only supports ministries in Israel, Dennis and Ginger Lindsay host an annual trip to Israel for students, alumni, and friends of the ministry. When teaching the students about the ancient Middle East, I created a slide of the landmass of Israel and its neighboring countries. The Jewish country was infinitesimal compared to the surrounding countries.

Country	Land Mass sq.km	% Muslim	% Jews	%Christian	Population
Israel	21,640	17.7%	74.8%	2.0%	8,194,845
Turkey	714,815	98.6%		0.4%	76,650,000
Syria	183,630	90.0%		10.0%	18,500,000
Iraq	437,367	98.9%		3.0%	36,300,000
Iran	1,648,195	99.7%		0.4%	80,137,505
Saudi Arabia	2,250,000	97.1%		5.0%	32,258,084
Egypt	995,450	90.0%		10.0%	93,581,664
Jordan	91,880	93.8%		6.0%	7,750,020
TOTAL	6,321,337				345,177,273

In 2016, the population of Turkey, Syria, Iran, Iraq, Jordan, Saudi Arabia and Egypt totaled 345,177,273 compared to Israel's 8,194,845. The preceding chart shows the population, land mass and religions of the above-mentioned countries. With the heightened tensions between Israel and the rest of the world, it is nothing less than a miracle that this tiny country even exists.

In 1997, Suleman and Tina Manzoor attended CFNI when I was over the School of Pastoral Ministry. She was from Sweden and he was from Pakistan. They had a passion to see souls saved especially in Suleman's Muslim country. They first met at Teen Challenge in Sweden and were later married in 1995.

Between 1996-97, they attended Christ For The Nations in Dallas, Texas, where they started an all-night prayer meeting with up to 300 students attending. Upon graduation, they returned to Sweden and founded RAPHA Mission, which is aimed to work for revival in Europe and Asia.

Suleman's dynamic speaking as well as gifts of prophecy and healing has impacted his large healing crusades. He also conducts leadership seminars in Pakistan and other nations, including Afghanistan. They established an orphanage in Pakistan that currently facilitates 40 children and they are building another orphanage to house 100 children.⁶⁶ One of the newer schools in the Middle East include Kingdom Bible College in Pakistan led by Aneel Yousaf.

Ministries in the United States

There have been two ordaining groups that have started out of Christ For The Nations. Gordon and Freda Lindsay started the Full Gospel Fellowship of Churches and Ministers International (FGCMI), which today goes by The Fellowship. It was established at a two-day conference September 18-19, 1962 at the Baker Hotel in Dallas.

At that time, over 100 ministers were engaged with the Voice of Healing and these ministers were looking to the Lindsays for an association that would provide camaraderie and covering of their ministries and churches. At the meeting, a set of temporary officers were elected to serve until the great National Convention in latter part of June of 1963. These initial officers were John Mears President, J.C. Hibbard Vice-President, Gordon Lindsay Secretary-Treasurer, W. A.

⁶⁶ Anwar Fazal, "Regional Director: Suleman Manzoor" Eternallifetv.org, Retrieved 31, January 2017, <http://eternallifetv.org/regional-directors/>. 2017.

Raiford Executive Secretary. June 28, 1963, A. C. Valdez was elected president. On June 16, 1964, the second FGFCMT convention was held in Plankinton Hotel, Milwaukee, Wisconsin.⁶⁷ As of 2017, the total membership included 607 churches, 636 organizations and 907 members.⁶⁸

The second ordaining group is called Christ for the Nations Fellowship of Ministers and Churches (CFNFMC), formerly known as the Alumni Ministers' Fellowship. It was founded in 1991 to provide an avenue for licensed and ordained alumni to network with fellow alumni ministers. The CFNFMC was initially established to be a mechanism to unite CFNI alumni but in December 2000, the CFNFMC Presbyters voted to allow non-alumni ministers to receive credentials from CFN as well as allowing ministries and churches to come under the umbrella of CFN through affiliation with the Fellowship of Ministers and Churches (FMC). According to Secretary/Treasurer Chris Juhl, as of January 2016, the FMC had 1150 active ministers and 84 churches.⁶⁹

The networks of churches and ministers that were started by Gordon Lindsay and Christ For The Nations span the globe. Several people have attended or worked at CFNI and later became public figures. Such was the case of Kevin Jonas who in attended school in 1985 and later established CFN Music as an employee. Jonas left to pastor a congregation in New Jersey and before long the talented Jonas Brothers, who grew up on campus, was known around the world. Another famed music alumnae is Ana Paula Valadao Bessa. She graduated from Christ For The Nations Institute in 1996 and returned

⁶⁷ Steve Holder, "History of The Fellowship Network" Retrieved 31, January 2017. <http://www.thefellowshipnetwork.net/what-we-believe>. 2017.

⁶⁸Bryan Crowson (bryan.crowson@thefellowshiptoday.org), Confirmed statistics cited from website www.thefellowshiptoday.com/about-us/our-vision (11 November 2012).

⁶⁹ Chris Juhl, "Phone Conversation on January 31, 2017,

to her native Brazil. Her first album *Diante do Trono* sold three hundred and fifty thousand copies and her second presold one hundred thousand copies. She received over twenty-five awards in 2004 on behalf of her group. She also won seven out of the eight nominations at Troféu Talento, which is a Brazilian award similar to the Dove Awards. Ana Paula's group was also nominated at the 38th GMA Dove Awards for their album, *In The Father's Arms*. In July of 2012, she was named in the top one hundred Brazilians of all time by television network Sistema Brasileiro de Televisao (SBT), in partnership with British Broadcasting Company (BBC).

Many alumni are known for their musical talents such as James Huey who wrote and produced "When I Think About The Lord" at the turn of the century. In 1980s, Marty Nystrom wrote the renowned. "As the Deer." Kay Chance wrote "Ah Lord God" in the mid 1970s before going to Germany to help her parents with the Germany Bible School. Also, folk singer Nancy Henigbaum attended Christ For The Nations in the summer of 1984 and has published music in six different languages.⁷⁰ Cheryl McFaddin, wife of Dino Kartsonakis and Russ Taff, of the Imperials in the late 1970s also attended Christ For The Nations briefly.

Nicole C Mullin, known as Bubbles by her classmates, sang back up to Michael W. Smith and the Newsboys. She also provided backup vocals for the music video, Veggie Tales before making a name for herself in the music industry.⁷¹ Other notable worship leaders include Klaus Kuehn and Kari Jobe as well as the many praise and worship leaders since 1972 who not only sung and produced worship, but led the music department at Christ For The Nations.

The impact that Christ For The Nations alumni have made is immeasurable. Whether in medicine, business, politics, entertainment,

⁷⁰ Nancy Honeytree Miller "Biographical Sketch" (Cedar Hill, TX: Lifeworld Electronic Library), October 31, 2013.

⁷¹ Dennis Lindsay Dissertation, p. 167-170.

education, and church leaders in the Christian communities around the world, the legacy started by Gordon and Freda Lindsay has proven to have had massive influence.

Review Questions

Chapter 3

1. What was Christ For The Nations before it was a Bible School?
 - a. _____

2. How many students have been Christ For The Nations?
 - a. _____

3. In 2016, how many church roofs were installed and in how many countries?
 - a. Church roofs _____
 - b. Number of Countries _____

4. In 2011, what percentage of students came from countries outside the United States?
 - a. _____

5. What was the name of the man in Ethiopia who was released from prison and asked Mrs. Lindsay for a covering, which resulted in 45 churches with 75,000 members?
 - a. _____

6. What Nigerian alumnus did T.L. Osborn claim was the greatest African ambassador of the apostolic Christian faith to the world?
 - a. _____

7. Who was the Zimbabwean alumnus in 2017, at the age of 94, was had pioneered churches in 135 nations of the world?
 - a. _____

8. Who was the Zambian alumnus that became Vice President of Zambia?
 - a. _____

9. What was the name of the alumnus that appointed Field Representative of the Association of Bible schools?
 - a. _____

10. Who was the Catholic priest that was a missionary in Japan, resigned the priesthood, attended CFNI and returned to Japan to start Christ For The Nations Japan?
 - a. _____

11. Who established Kathmandu International University in 1989 and later became an honorable member of Parliament and Democratic member of the Nepali Congress; US Relations Coordinator; UN Peace Ambassador?
 - a. _____

12. What woman started a Bible School in South Korea?
 - a. _____

13. Who graduated from Lee University and returned to India to start three Bible Schools?
 - a. _____

14. What is the name of the woman who was the President of the Senate in Bermuda that attended Christ For The Nations?
 - a. _____

15. Who was the first President of Emmanuel Christian University in Jamaica?
a. _____
16. Who came to CFNI in 1987 and returned to El Salvador and established 45 churches and six Bible Schools in Central America?
a. _____
17. Who was the founder of Glaubenszentrum (Faith Center) in Germany?
a. _____
18. What is the name of Gordon and Freda Lindsay's son who prints millions and millions of Bibles in Minsk, Belarus?
a. _____
20. What is the name of Gordon and Freda Lindsay's daughter that moved to Israel in 1967 and founded Maoz Ministries?
a. _____
21. What are the names of the two ordaining groups started by Gordon Lindsay and Christ For the Nations?
a. _____
b. _____

CHAPTER 4

THE NAME OF GOD

When I was a boy, I didn't like my name. At birth, my parents named me Randy Lee Delp. My immature reason for not liking my name was silly. When I went to school there were two other boys in my classes: Randy Moye and Randy Shanklin. Actually, Randy was only their nicknames; Randy Moye would become Randolph Moye and Randy Shanklin would become Randall Shanklin. But me? I would always be Randy Delp. I had other friends whose would eventually have adult names. Sammy Casino would become Samuel Casino; Tommy Mullins would become Thomas Mullins and Billy Davis would become William Davis. But me? I would always be Randy Delp.

After becoming an adult, I decided to change my name. At the age of 22, I was promoted to be manager of Capital Financial Service in Huntington, WV and decided my adult name should be R. Lee Delp. I even came up with a cool signature but when everybody started calling me Arley, I happily reverted back to Randy.

Names were important in the Bible. Not only did they express a person's identity, some names were given to depict personality or character. For example, the name Simon means reed, which is plant that grows next to water that is blown by the wind. When Jesus met Simon, he changed his name to Peter, which is pronounced *Petros* in Greek and *Cephas* in Aramaic. Peter's name was changed from reed mean rock.

The name change declared a new identity. He would no longer live by the instability of his past, he would become a stable person standing on the firm and solid foundation for the future. Names are sometimes given as a memorial of an event. The name Jabez means misery. His mother had a difficult labor and therefore name him "Misery." I weighed ten pounds at birth and mom had a difficult labor. I'm glad she called me Randy. I would not want to be called

“miserable” all my life.

Another biblical childbirth explains how names were given. The Hebrew word *chabod* means “glory.” And the Jewish Ark of the Covenant represented the “glory of God” to the Jewish people. It was situated in the sacred area of the Tabernacle and Temple. During a Philistine war, Phineas and his father, the High Priest, were killed in battle and the enemy Philistine army stole the Ark of the Covenant. When news of their deaths came to Phineas’ wife, she went into labor and delivered a son. She named her baby “Ichabod.” In the Jewish language, the precedent “i” before a Hebrew word, negates that word. So Ichabod means “no glory” or the “the glory of God is gone.”

Changing one’s name in the Bible was quite common. God even changed Abram’s name to Abraham. Abram means “father of heights” and Abraham means “father of multitudes.” As part of their covenant, God even changed his wife’s name from Sari to Sarah. Names are important, but what is God’s name what does it mean to say “God’s name is in you?”

God’s Name In Us

An interesting verse is found in Exodus 23:21. God told Moses to be careful to obey the voice of the angel who led them through the wilderness. God said, “My name is in him.” What does it mean to have “God’s name in you?” The angel of the LORD was an ambassador from heaven to carry out God’s word on earth. God assigned Moses the task to take the people from Israel to the land that was promised to Abraham, Isaac and Jacob. The angel was tasked to be God’s messenger and Moses servant.

Another Old Testament verse demonstrates the power that is in God’s name. In Numbers 6:22-27, the Lord told Moses that Aaron’s blessing over the people would actually put His name on the Israelites and cause them to be blessed. The blessing was simple:

“The Lord bless you and protect you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you and give you peace.”

Simply by blessing people in the “name of the Lord” will cause them to walk around with the Lord’s blessing.

I am not sure we understand the power that exists in God's name when one has the authority to use it. Perhaps Deuteronomy 18 provides a clue about how God's name is connected to His authority. Verse 20 stated,

“But if any prophet presumes to speak anything in my name that I have not authorized him to speak, that prophet must die.”

A person's name represents his authority, so if we speak something in God's name and He hasn't given us the authority to speak, then we have spoken presumptuously and will find ourselves opposing God. At the same time, when we have His authority and speak in His name, great things happen. In the New Testament, Jesus said in Matthew 8:19,

“All authority has been given to me; therefore, go make disciples of all nations. Baptize them in the name of the Father, Son and Holy Spirit and teach them to observe my commands.”

In this verse, Jesus gave his followers authority to share the gospel. In Mark 16:17, Jesus said that authority gives us power over demons and things that seek to destroy us. That authority even extends to healing others, simply by laying hands upon them. The key is to know and to understand the authority we have in the Name of Jesus. He said in John 14:13-14,

“And I will do whatever you ask in my name,-so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.”

Unfortunately, some people use that verse to seek personal things...things that will exalt their own name. They forget that our asking must be in His name, which means we ask according to will, identity, character, desires and with his authority.

What is God's Name?

There seems to be a lot of confusion in Christendom about God's name. Much of the confusion comes with the various languages involved. Some of the confusion comes because of the single and plural uses of His name. Other confusion comes because of the different opinions about the existence of the Trinity. Hopefully this

section will clarify these issues.

When I first went to College, I was confused about God. Listening to people pray was confusing. Some talked to God; some talked to Jesus; some even talked to the Holy Spirit. All of them seemed to call Him Lord. Later, I learned that *Elohim* was the Hebrew word for God and *Adonai* was the Hebrew word for Lord.

I was confused when reading the Bible. Sometimes, especially in the Old Testament, the word “lord” was written in all capital letters and sometimes it was written with just a capital “L.” In the Old Testament, I noticed that people called other people “lord” and I considered it a cultural thing when wives called their husbands “lord.” My horizons broadened when I studied Judaism and found that they called God *Yahweh* but the Muslims called their God “Allah.”

Confusion continued as singers would sing about God. *Jehovah Jirah* was one of my favorite songs. In fact, one pastor tried to explain the various names and provided the church with a list of God’s names, with their meanings:

- Jehovah Nissi (The Lord My Banner)
- Jehovah-Raah (The Lord My Shepherd)
- Jehovah Rapha (The Lord That Heals)
- Jehovah Shammah (The Lord Is There)
- Jehovah Tsidkenu (The Lord Our Righteousness)
- Jehovah Mekodish (The Lord Who Sanctifies You)
- Jehovah Sabaoth (The Lord of Hosts)
- Jehovah Jireh (The Lord Will Provide)
- Jehovah Shalom (The Lord Is Peace)

Based upon that list, I assumed the name “Jehovah” meant “Lord.” My assumption was incorrect.

Another pastor preached a series on the names of God and provided a different list. They include:

- El Shaddai – (God Almighty) as in Genesis 17:1
- El Elyon (God Most High) – Genesis 14:18 Melchizedek was Priest of El Elyon
- El Gibhor (God Strong and Mighty) – Isaiah 10:21 - A remnant shall return, even a remnant of Jacob to El Gibhor.

- El Tzur (God our Rock) II Samuel 22:47 – Blessed is my Rock (El Tzur) Exalted is my (Elohim) the Rock (El Tzur) of my deliverance
- El Olam (The Everlasting God)
- Elohim (God)
- Qanna (Jealous)

By this time, I was really confused.

For years, I have practiced reading the Bible through in one year. It started in 1983 when I first moved to Dallas and heard Mrs. Lindsay encourage the students to read the whole Bible in a year. She held up three fingers and then changed her hand to show all five fingers. Then she explained what three and five meant. She said, by reading three chapters each day and five on Sunday, you will read the Bible in one year. So, for daily devotions, I tried it and it worked.

During that first year at Christ For The Nations, I took several of the students to Jamaica on a summer outreach. One of the students and I were sharing our faith with a Rastafarian and during the discussion, I began to talk about Jesus. I was surprised as he interjected his belief. He said, “Jesus is the white man’s God. My God is named Jah!” I was equally surprised when he showed me in Psalms 68:4. David wrote, “Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.” (KJV and BBE).

He was right! I also checked other translations. The NKJV says Yah is his name” while other translations write, “The Lord is His name,” or more commonly, “The LORD is His name.” I began to diligently search to find out, “What is God’s name?” Is his name God, Elohim, Adonai, Yahweh, Jehovah, Jesus, Allah, Jah or Yah? Because I was raised Trinitarian, I knew that Jesus was God but Jesus referred to God as “Father.” Still others talked to the Holy Spirit in prayer. So, I created a chart to clarify the differences in the names of God.

Before reviewing the chart, it is important to know the definition of the names. The Hebrew word “*Elohim*” is plural for the singular “*El*.” In English, they are translated gods and god. Understanding the prefix *El* helped to explain why the pastor highlighted the many names of God such as *El Shaddai*, God Almighty

or *El Elyon*, God Most High. The Arabic name for God is *Allah* and is used extensively by Islam to reference God; albeit, the Qu'ran mentions 99 names of Allah similar to the Hebrew usage of *El Shaddai* to refer to God Almighty or *El Elyon* to identify God Most High.

The Hebrew word “*Yahweh*” is the name God identified Himself to Moses. Exodus 3:14 records the event when He appeared to Moses in a burning bush with a call to free the Israelites from Egyptian tyranny. Moses asked Him, “If I go do this thing and they ask me, ‘What is God’s name?’” What shall I tell them.

The Lord responded by saying, “I AM that I AM!” Tell them “I AM” has sent you. The Hebrew word “*ehyeh*” would be considered the first-person singular of the verb “to be” but the third person singular is “*yahweh*.” In verse 14, God told Moses to tell them “*Ehyeh* sent me to you.” In verse 15, He said to Moses, “You must say “*Yahweh*, the God of Abraham, Isaac and Jacob has sent you. Later in Exodus 6:3, God told Moses, “I appeared to Abraham, Isaac and Jacob but my name “*Yahweh*” was not known to them.” But that didn’t mean the name *Yahweh* was not known.

Typically, the name *El Elyon* was used to describe God. The word Elyon means “very high” and is often associated with mountain. It was the name Abraham called God when identifying Melchizedek. In Genesis 14:18, Moses said, “Melchizedek was the king of Salem and the priest of the Most High God (*El Elyon*.) It was also the name that Lucifer called Him. He said in Isaiah 14:14, “I will make myself like the Most High.” It was also the name that Gabriel called Him in Luke 1:32, when he said, “The Spirit shall come upon you and the Most High (God) shall overshadow you so the one born shall be called the Son of God.

The *Book of Enoch* is a non-canonical book that records the memoirs and stories of Enoch and Noah. Enoch used the term Most High to reference God but Noah called God, *Lord of Spirits*, which could possibly have been written as *Yahweh of Spirits* but was changed by the 4th century BC writings when the Jewish leaders forbade people from speaking or writing the name *Yahweh* in fear they would blaspheme God’s name. As an alternative, *Yahweh* was

changed to YHWH and pronounced “the Lord.” Translators would not write YHWH but instead capitalized The LORD (*Yahweh*) to distinguish from the Hebrew *Adonai*, which means Lord.

Even though God told Moses in Exodus 6:3 that Abraham, Isaac and Jacob did not know Him as *Yahweh*, doesn’t necessary mean that the name *Yahweh* name was not known. In fact, Moses grandparents knew the name *Yahweh*, when they named his mother Jochobed (Exodus 8:20). The Hebrew “*Jochobed*” means “*Yahweh is glory.*”

Perhaps a better understanding of what God was saying to Moses can be found in Exodus 7:14-17. God told Moses, “Tell Pharaoh that *Yahweh* says, ‘Let my people go.’” He also told him that Pharaoh would not listen; therefore, He’d bring His great judgments and then they would know that I am Yahweh.”

Moses, his mother and grandparents had heard of the name *Yahweh* but none of them had seen him demonstrate His mighty power. Pharaoh had heard about the Hebrew God, *Yahweh*, but he didn’t know how powerful He was. The same was true about Abraham, Isaac and Jacob. They had heard about *Yahweh* but hadn’t really seen his mighty miracles until Sarah was impregnated at the age of 90 and Lot’s was delivered from Sodom by two of His angels.

In Genesis 18:1, Moses wrote that *Yahweh* appeared to Abraham with two angels. In Genesis 18: 3, 30, 31, Abraham called him *Adonai* (Lord), which was a term that a servant would say to his master. He understood God’s name to be *El Elyon* (God Most High) as indicated by the prayer of Melchizedek in Genesis 14:19. Even after God said to Abraham in Genesis 18:14, “Is anything impossible for Yahweh? After nine months, I am going to return and Sari will have a son.”

Abraham walked with Yahweh and the two angels as they departed towards Sodom and Abraham overheard a conversation between Yahweh and the two angels. In Genesis 18:17-19 Yahweh said,

“Should I hide from Abraham what I am about to do? After all, Abraham will surely become a great and powerful nation, and all the nations on the earth will pronounce

blessings on one another using His name. I have chosen him so that he may command his children and his household after him to keep the way of *Yahweh* by doing what is right and just. Then *Yahweh* will give to Abraham what He promised him.”

There are two options as to how Moses knew about the conversation. Either God told him about it or Abraham who was with God and the angels passed the story down to him. Jasher 19 and Jubilees 16 both tell a version of the story but neither mention the negotiations between Moses and Yahweh, which may suggest that the Lord told Moses about it. Nonetheless, according to the story, Abraham knew the name of Yahweh but he hadn't seen the miracles and supernatural things that God showed Moses and Pharaoh; albeit, Jasher 12 tells a story about Abraham that sounds strikingly familiar to the miracle of Shadrach, Meshach and Abednego in Daniel 3.

Names and titles are important for identification. For example, when the phrase, “President of the United States” is mentioned, people in the United States know exactly who that person is. Those who are familiar with responsibilities of the President know that primary role is to defend the country from the enemy and he is the highest-ranking officer of the military. As president, he functions as the Commander-in-Chief of all branches of the federal military. The following chart shows the title, function and name of the forty-fifth president of the United States.

Identity	United States Leader
Title or Office	President
Function	Commander in Chief
Name	Donald Trump

The title, President, is one of great respect. That is why many people address Donald Trump as Mr. President. Proper protocol insists that people refer to him as President Trump or President Donald Trump. Connecting one's title with one the proper name is a

matter of honor and respect of the title more than the person.

The chart below was constructed to explain the title, function and name of God in the same manner as we identify the President of the United States. I constructed the chart to include both the Hebrew and English languages to help differentiate the title, function and proper name in both languages.

Identity	Hebrew	English
Title or Office	Elohim	God
Function	Adonai	Lord
Name	Yahweh	Jehovah

This chart distinguishes the words. *Elohim* (Title,) *Adonai* (Function) and *Yahweh* (Proper Name.) But the common usage of Yahweh and Jehovah produces confusion among some. In the 17th century AD when books were translated from Hebrew to German, the word *Yahweh* was translated *Jehovah*. That is because the Hebrew letter “Y” takes on a “J” sound in German. Also, the letter “W” in Hebrew sounds like “V” in German; hence *Yahweh* became *Jehovah*. The Spanish and other Latin derivatives are translated *Jehova*.

Simply put, *Yahweh* (Hebrew) and *Jehovah* (English) are the proper names of *Elohim* (Hebrew) and *God* (English). Also, the Hebrew word *Adonai* is translated into English *Lord* and explains the function of God. The word “lord” means master or owner indicating God’s function as Creator is to be Lord of that which He created.

An Old Testament story explains how the word “lord” was used in those cultures. In Genesis 45:9, Joseph explained to his brothers what happened after they sold him. He said, “God has made me lord of Egypt. In other words, Pharaoh had given all authority to

Joseph to save Egypt from the predicted famine based upon the Pharaoh’s dreams and Joseph’s interpretation. Pharaoh was king of Egypt and as king, he was also Lord over the country but Joseph stated that God had made him lord of Egypt. When Pharaoh gave _____

Joseph all the authority of Egypt, he didn't give up his own Lordship to and Joseph understood that his lordship was submitted Pharaoh. He ruled in behalf of Pharaoh.

This illustration helps us to understand the Trinitarian nature of God. Paul said in Ephesians 4:4-6, "There is one body and one Spirit, just as you too were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." Paul explained in 2 Thessalonians 1:12 and 2 Corinthians 1:2 that God is the Father and Jesus is Lord.

He also said in 1 Corinthians 15:24

"Then comes the end, when he (Jesus) hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. For he (Jesus) must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death. For He (Father) has put everything in subjection under his (Jesus) feet."

So, there is no concern that *Yahweh* was called Lord in the Old Testament and Jesus was called Lord in the New Testament but that doesn't mean that *Yahweh* was Jesus. Let me explain.

David had a unique Messianic understanding of lordship. In retrospect, we understand that Jesus is the Messiah, which David seemed to have prophetic insight about when he wrote Psalm 110:1. "Yahweh said unto my Adonai, 'Sit down at my right hand until I make your enemies your footstool.'" In English, the script reads, "The LORD said unto my Lord." Although David was prophetic, the Pharisees in the New Testament didn't have the same revelation.

When Jesus was with the Pharisees, he asked them in Matthew 22:42-45, "What do you think about the Christ or Messiah? Whose son is he?" They responded correctly answering, "The son of David." The Pharisees understood through prophecy that the Messiah would come through the lineage of David and he would rule victoriously in the same manner that David did. That is why Jesus' followers called him the Son of David.

A Jewish father who had children was considered lord of the family so it would be inappropriate for a father to call his son "lord."

Yet Jesus challenged them with a question that left them perplexed. He asked in Matthew 22:43 “If the Messiah or Christ is the son of David, how then does David by the Spirit call him ‘Lord?’” And then Jesus quoted Psalm 110:1 by saying, “*The LORD said to my lord, “Sit at my right hand, until I put your enemies under your feet”*”

After quoting the lyrics of David’s psalm, Jesus asked them, “If David then calls him ‘Lord,’ how can he be his son?” The Pharisees were silent. They had no answer. The Messiah knew who he was and once again had he stumped the religious leaders.

A Case of Stupid

The heading is probably not a fair statement but at the same time when one does not obey the Lord for any reason, the results are catastrophic. The Scriptures are quite clear. God told us that his name is Yahweh or Yah but Jewish rabbis around the fifth century B.C. decided God’s name was too sacred to even speak or write. So, to prevent blaspheming His name, they created a Tetragrammaton to replace the name of Yahweh, using only four capital letters YHWH. The replacement of Yahweh with YHWH was found in the Dead Sea Scrolls and ancient copies of the Septuagint.

Although it seemed like a noble idea to use YHWH instead of Yahweh and to install its practice to prevent people from blaspheming God’s proper name, it created additional problems, which requires one to read the Hebrew Bible to understand when Yahweh was actually speaking.

To make matters worse, the translators decided to use LORD (all caps) when translating Yahweh’s name and therefore wrote LORD instead of YHWH or Yahweh. Confusingly, the Hebrew language already had a name for Lord. It is *adonai*. So, the translators thought using all capital letters for Yahweh would easily distinguish between Adonai and Yahweh, except some of the later translations do not use all capital letters for Yahweh.

A good example to distinguish Yahweh (LORD) from Adonai (Lord) is Psalm 110:1, where both Yahweh and Adonai are mentioned. The KJV, NRSV, NKJV, NET, NIV, and NSAB translate Yahweh as LORD but BBE, NLT, and ESV use Lord. Also, the Message

Paraphrase used the phrase “the Word of God to my Lord” which is altogether inaccurate. But that often happens when people paraphrase Scripture instead of translating it.

Even today, some Jewish Rabbis write God as G_d for the same reason but it seems that theologians today aren’t so concerned about using Yahweh or Jehovah improperly. They only wanted to get His name right. Perhaps that is one reason why Jesus told his followers to refer to *Yahweh* as Father.

Out of respect, Jesus didn’t call Him by His proper name, *Yahweh*, in the same way that people today, respectfully use Father or Dad instead of the parent’s proper name. It just wouldn’t seem right for me to call my dad, Raymond, and it still seems improper for me to call Mrs. Lindsay, Freda.

Another case of stupid occurred 2500 years later when 19th and 20th century liberal theologians, in an attempt to reconcile Genesis 1 and 2, concocted a theory to disprove Mosiac authorship of the Pentateuch. Even though Jewish scholars for centuries have attributed the writings to Moses, The Documentarians came up with another idea. According to Gleason Archer, the basis of their theory surrounds the authorship Genesis 1 and Genesis 2. They surmised that Genesis 1 attributes the creation to Elohim, while Genesis 2 acknowledges Yahweh Elohim as the Creator.⁷²

As a result, they separated the texts of the Pentateuch into two different documents using letters to distinguish which texts used Elohim and which used Yahweh. They assigned E for the Elohist Scriptures and “J” for Jawist or Yahweh Scriptures. They also inserted “P” to reflect the priestly Scriptures and “D” to include Deuteronomy.

This theory developed from the seventeenth century when liberal theology rejected Moses’ authorship and needed an alternative. They maintained that “Jawist Text” was written in the 9th century B.C., while the Elohist Text was written in the 8th century B.C. The Deuteronomist was written in the 7th century B.C. (621 BC) and the

⁷² Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press 1994), p. 99-108.

Priestly text combined everything during the 6th century, which was just prior to the Babylonian Exile.⁷³

The Julius Wellhausen School was a main proponent of The Documentarians. This school was it in vogue at the same time Hegelian philosophy and Darwinian evolutionism peaked in philosophical circles. This cultural shift became the fuel to blaze liberal theology during that time. It seems obvious that their attempts to reconcile Genesis 1 and 2 only weakened the theological community to the viability of Scriptures. Their theory subverted the Bible seeking to disprove it rather than believe it.

I agree with the conservative theologians who support Moses' authorship of the entire Pentateuch, even though he may have had some help from the *Book of Jasher* and the *Book of Jubilees*, which provide two separate accounts of creation that Moses might have merged into Chapters 1 and 2 of Genesis. Jewish Rabbis contend that he wrote both accounts of creation but wrote them at different times. It seems reasonable that he had historical copies of the Genesis 1 story that was passed down to his generation. This may have come from Adam, Enoch, Noah, Shem and Abraham, Isaac, Jacob, Levi and finally Moses.

The Genesis 2 story would have been written after his burning bush experience. In fact, Yahweh told Moses as recorded in Exodus 6:3, "I appeared to Abraham, to Isaac, and to Jacob as God Almighty, but my name 'Yahweh' was not known to them."

A common name for God was the "Most High," and it was the name that Melchizedek, Lucifer and the Angel Gabriel called Him. Even the demons who were exorcised from the wild man at Gadera called Jesus, the son of Most High God. It was during the burning bush miracle that Yahweh revealed to Moses His proper name. The use of the name "Most High" indicates a culture where God's chosen people lived in polytheistic societies.

⁷³ Ibid.

Jasher 11 and 12 refer to such a society among Abraham's father and ancestors. Abraham had a monotheistic view of God and indicated he was higher or greater than all the other gods that his father worshipped.⁷⁴ The Old Testament Law required Israel to serve only one God and Yahweh was His name. This theory seems plausible; more so, than the Documentarians because it validates the historical and Jewish belief that Moses wrote the Pentateuch which is validated by New Testament authors and assumed by New Testament writers as well as patristic fathers.

We should also keep in mind that other people wrote the creation story. The *Book of Jasher* was mentioned both in 2 Samuel 1:18 and Joshua 10:13 as footnotes to validate Joshua and Samuel's writings. This book could have been used by Moses to write Genesis 2 because it includes the Garden of Eden story.⁷⁵ At the same time, the *Book of Jubilees*, , reveals through internal evidence that Moses was the author and the information was dictated to him from an angel.⁷⁶

Since *The Book of Jubilees* covers a timeframe from the creation until the building of God's sanctuary in the wilderness,⁷⁷ it is very likely that a *Book of Jubilees* was started by Enoch and passed down through the generations as an ongoing genealogical and historical record until Moses compiled the final scroll. Chapter 2 of *The Book of Jubilees* is strikingly similar to Genesis 1, which could account for the two accounts of creation written by Moses in the Pentateuch.

⁷⁴ *Book of Jasher*, Chapters 11-12 (Salt Lake City: J.H. Parry and Company, 1887) <http://www.parsontom.com/books/Book%20of%20Jasher.pdf> (Public Domain) from Retrieved 31 January 2018.

⁷⁵ Randy Delp, *Impact of the Book of Enoch on Christianity and Other Religions* (IN: Author House 2017), p. 39.

⁷⁶ Ibid.

⁷⁷ Archer, p. 279.

Review Questions

Chapter 4

1. What does the phrase “God’s name in us” mean?

2. What is the singular word for God? _____. What is the plural word for God? _____.
3. What is God’s Hebrew name that He revealed to Moses in Exodus 3:14? _____
4. Who were the three patriarchs mentioned in Exodus 6:3 did God tell Moses that he had appeared to but had not reveal his name as Yahweh?
 - a. _____
 - b. _____
 - c. _____
5. Complete the Chart that explains the difference between the Title or office of God with the Proper Name of God.

Identity	Hebrew	English
Title or Office		
Function		
Name		

6. Explain the difference between “Yahweh” and “Jehovah”
 - a. _____

7. What is the Tetragrammaton of the name of Yahweh?
 - a. _____

8. What is the name of the group of theologians who concocted an idea that Moses didn't write the Pentateuch but suggested it written by different people in different ages?

9. What was the name of God that Abraham used before the name "Yahweh" was revealed to the Jewish people? It was also the name that angels call God in the Old and New Testament?

a. _____

CHAPTER 5

IMPORTANCE OF A GOOD NAME

Paul wrote in Philippians 2:9,

“God exalted *Jesms* and gave him the name that is above every name, so that at the name of Jesus every knee will bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father.”

This verse was Paul’s commentary on Isaiah 45: 23-24 where Isaiah recorded the words of Yahweh,

“For I am God, and I have no peer. I solemnly make this oath what I say is true and reliable: ‘Surely every knee will bow to Me, every tongue will solemnly affirm; Yes, the Lord is a powerful deliverer.’”

In the last chapter, we discussed the various names of God found throughout the Old Testament. In this continuing chapter, we want to emphasize the name of Jesus and the power that can be effectuated when we walk in his authority. We also want to understand the importance of a good name and how to apply biblical principles in order to maintain that good name. Proverbs 22:1 states, “A good name is to be chosen rather than great wealth, good favor more than silver or gold.” There is no greater gift a person can receive than a good name.

When reporting on the Healing and Charismatic Movement of the 1950s, David Harrell wrote the following about the Gordon Lindsay:

“More than any other single man, Gordon Lindsay brought system and unity to the healing revival. Lindsay contributed to the revival an orderly mind, a keen business sense, boundless energy, badly needed literary skills, and an echo musical spirit. He very correctly surmised that the revival needed a coordinator and publicist much more than another evangelist. Lindsay’s calm temperament, his career as an itinerant evangelist in the 1930s, and a well-deserved

reputation for integrity pushed him quickly to the foreground.⁷⁸

Shani Ferguson is Shira Sorko-Ram's daughter. She and her cousins eulogized Freda Lindsay at the funeral service. Shania noted, "She never had a scandal that haunted her name. That is a gift; and it's greater than any inheritance that she could have left us."⁷⁹

The same was not true among others in the Charismatic church world between 1987 and 1995. The surfacing of moral failure by Charismatic leaders drew media attention but Christ For The Nations was not part of the scandalous reports; albeit, these scandals significantly impacted finances and even student enrollment because of our Charismatic associations. Proverbs 18:10 says, "The name of the Lord is like a strong tower; the righteous person runs to it and is set safely on high." It is expedient that the leadership of Christ For The Nations maintain a good reputation because Christ's name covers the organization. Failure to do so, will defame the name of Christ.

The Name of Jesus

What is so special about a person's name? Why should a "good name" be preferred over great wealth? What does it mean "to be baptized" or "to pray" in the name of Jesus? These questions will be answered in this chapter.

In Acts 3:1-16, Luke told a story about a man who was lame from birth. Each morning his friends or family would carry him to the gate of the temple to beg money from people who entered the gate. Each day people would walk by the gate and he'd hold out his tin cup hoping someone would help him. On an ordinary day, Peter and John passed by the gate on their way to daily prayers. They probably had seen this man countless times when they went to pray. Jesus may also have seen him on occasion when he was in Jerusalem. But this day was different.

⁷⁸David Edwin Harrell Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington IN: Indiana University Press, 1975), p. 53.

⁷⁹ Shani Ferguson, "Love You Grandma: Letters From Freda's Grandchildren," *Christ For The Nations*, 1 May 2010, Dallas, TX., p. 17.

Instead of walking passed the man, Peter and John stopped and said, "Look at us!" This probably gave the man cause to think that he was going to get some money. But Peter responded, "I don't have silver or gold to give you but I have something better."

Then Peter said, "In the name of Jesus Christ of Nazareth, stand up and walk!" As an act of faith, Peter reached down and grabbed his right hand and pulled him to his feet. Immediately the lame man was healed and went walking, leaping and praising God.

What did Peter have on that day that he didn't have on previous days? The answer is quite simple. He had a word from the Lord and he acted upon the authority of that word by telling the lame man to rise up and be healed. When Peter said, "In the name of Jesus," it was not a cliché that he used in hope of a miracle. The Lord had given him a word and he acted upon that word. He even assisted the lame man and pulled him off the ground so he could walk. The miracle was done in the "name of Jesus" because he heard the Word (Jesus) and acted accordingly.

Using the name of Jesus without authority does not produce the same results. Another story is found in Acts 19:11-18. Luke reported how Apostle Paul used handkerchiefs or aprons as a point of contact to exorcise demons and heal sicknesses. Apparently, he performed these miracles by hearing the Spirit of God. At that time, Sceva was appointed to serve as a Jewish Chief Priest and he had seven sons. They apparently watched Paul perform miracles and exorcisms and thought they could do the same thing.

Some Jewish preachers who practiced the art of exorcism, along with the seven sons of the High priest, went to the house of a demon-possessed man and they tried to use the same formula that Paul used. Luke wrote, "They took upon themselves to call the name of the Lord Jesus over the demon possessed man." The difference between Peter and Paul's use of the name of Jesus was the authority they had to use his name.

The Jewish preachers didn't have the same authority. They didn't have a word from Jesus so they "took it upon themselves." And the result was disastrous. When they said, "We adjure you by Jesus who Paul preaches," the evil spirit answered and said, "I recognize _____"

Jesus, and I know about Paul, but who are you?" Then the demon possessed man acquired supernatural strength and leaped onto Sceva's sons. He subdued them, and chased them out of town.

Satan understands authority. He knows when the Lord has spoken to people and he knows when they haven't. He knew these Jewish deliverers didn't have the authority of Jesus to cast out the demons even though they tried.

Another example of using someone's name, with authority is found in Exodus 23:21-22. Yahweh told Moses,

"Behold, I am going to send an angel before you to guard you along the way and to bring you into the place, which I have prepared. Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, **since My name is in him.** But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries."

From the onset of Israel's departure from Egypt, they were accompanied by an angel. He appeared as pillar of fire at night and a cloud by day. He represented the Lord's authority. That is what God meant when he said, "My name is in him." The angel was an ambassador from heaven to Moses and was the mouthpiece from God to Moses. He was sent to Moses and the children of Israel to lead, guide, and protect them. Similarly, the Holy Spirit was sent to us to do the works of the God. In fact, when Jesus was on earth, he didn't use his divine abilities but was led by the Holy Spirit to fulfill his Father's desires just like we are to do. He was our example.

Three gospel writers confirm that Jesus was led by the Spirit. Matthew 4:1-11; Mark 1:12,13; Luke 4:13 confirm that the Holy Spirit led Jesus into the wilderness to be tempted by the Devil and after forty days of testing, Luke 4:14 says he returned in the power of the Spirit. Jesus also said in John 5:19, 30, "By myself, I can do nothing! But as I see my Father doing and as I hear (*the Holy Spirit*), I respond to that which I see and hear."

Names were given in Scripture intentionally. Because parents have the authority of a child's life, they have the responsibility to name

that child. To that end, when someone names a child, they also have the responsibility to nurture, provide for, and protect that child. God sent an angel to tell Mary to name her baby JESUS. The Father constantly watched over, cared for, provided for and protected His Son. But what does a person's name actually mean?

The name JESUS in Hebrew is Joshua (*pronounced yab' shoo' ah*). It means, "Yahweh saves or Yahweh is generous." The name of Jesus has much to do with a message from God that He sent His son to save people. But there are many things that the church is directed to do in the name of Jesus. The following chart shows the action and verses that declare what we are to do in the name of Jesus:

Action	Scripture
Baptize in the Name of Jesus	Acts 2:38
Cast Out Devils in the name of Jesus	Mark 16:17
Heal the Sick in the name of Jesus	Mark 16:17
Pray in the Name of Jesus	John 14:13-14; John 15:16; John 16:23,26; Colossians 3:17
Enact church discipline in the name of Jesus	I Corinthians 5:4
Teach and preach in the name of Jesus	Acts 9:29; Acts 4:17,18
Believe for salvation in the name of Jesus	Acts 4:1
Everything we say and do	Colossians 3:17

But what does it really mean to baptize in the name of Jesus? What does it mean to cast out devils and heal in the name of Jesus? Jesus explained that some people did these things but they were workers of iniquity. How do we enact church discipline in the name of Jesus?

We understand that Jesus is the only name whereby we can be saved, but how do we believe salvation in the name of Jesus? We are told to teach, preach and pray in the name of Jesus, but what does that mean? In fact, Paul said, “Everything we say and do must be done in the name of Jesus.”

Jesus told one story in Matthew 7:21-23, about some people who would come to him and say, “Lord, Lord” but they will not be able to enter into God’s kingdom. His kingdom is only for those who do the will of his Father in heaven. Jesus confirmed in Matthew 24:4-5 that his followers can be easily deceived and he warned them to be cautious even if people uses the name “Jesus” or embraced his messianic title. Paul also warned the church in 2 Corinthians 11:4, about people who would preach “another Jesus” and “another gospel” that was different than the one he preached.

To do something in the name of Jesus simply means, to go, to say, to respond, to engage, and to act in the same way Jesus would if he were still on earth. In other words, to do something in the name of Jesus is to do it according to his identity. Also, a person’s name represents his will, so to do something in the name of Jesus, we must act in accordance to his will.

Oftentimes biblical names were given to reflect character. For example, the stories about Jacob as a young man seemed to indicate he was a greedy deceiving liar. He conspired with his mother to trick his father into giving him Esau’s blessing. He already had his birthright. He took advantage of his hungry brother and purchased it for a bowl of soup. Later, he deceived his father to obtain the blessing. But when Jacob wrestled with an angel of God about the issues in his life, His name was changed to Israel, which means prince with God.

Jesus changed Simon’s name to Peter. The name Simon means “reed,” which was plant that moved with the wind. Jesus was declaring to Peter, you will no longer be moved the changing surroundings, you

will be a rock that people can lean upon. Names often described one's personality or character. So, doing something in the name of Jesus is doing it according the character and ways that Jesus would do. Trinitarians believe that Jesus is God, which means he shared the essence and attributes of his Father; therefore, praying in the name of Jesus is to pray according to his holiness, justice, truth, peace and with the love and compassion that Jesus would pray. We can only pray in the name of Jesus when we pray according to his character, identity, will and authority.

On one occasion, I went to the hospital to pray for my friend who was also an ailing parishioner. As I rode up the elevator, the Lord told me not to pray for his healing because he would die soon. I realized that if my friend died, he would be perfectly healed so it would not be inappropriate for me to pray for his healing...except the Lord told me not to. I did pray for my friend and his family sitting at his bedside but I didn't pray for his healing. It would not have made a difference. My friend was healed shortly thereafter, but it didn't occur on earth in the physical realm, he was healed when he met Jesus on the other side.

Baptizing in the name of Jesus is more than a formula. Jesus told his followers in Matthew 28:19 that they should baptize in the name of the Father, and of the Son and of the Holy Spirit but the early church most often simple baptized in the name of Jesus. Is there a difference? And is it important? The reason Jesus required a tripartite formula was to inform his followers the Trinitarian understanding of God. On the other hand, the disciples in the *Book of Acts* only baptized in the name of Jesus.

The vision in Daniel 7:11-14 prophetically explained the relationship between the Father and the Son. He saw the throne in heaven and the "Ancient of Days seated on the throne. In the vision, he also saw the son of Man and the Ancient of Days giving the Son of Man ultimate authority of His kingdom.

Another picture of the Ancient of Days was seen in non-canonical literature when in 1 Enoch 48:1 when Noah acknowledged the Ancient of Days, Son of Man and Lord of Spirits in the same

sentence. Three verses later, he stated, *“In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of Days before the sun and the signs were created, before the stars of heaven were formed.”*

The validation of Daniel is sufficient to acknowledge the Father and the Son but Noah’s memoirs in the *Book of Enoch* included the Holy Spirit as the third person of the Trinity. He acknowledged that a Trinitarian God existed prior to creation. The authenticity of the *Book of Enoch* was validated in 1945 by the Nag Hammadi discovery and the 1947 discovery of the Dead Sea Scrolls, which scholars confirm was written about 165 B.C. Hence, documentation of the Trinitarian nature of God existed at least two hundred years before Jesus ministry. It is also possible that Jesus referred to himself as the Son of Man because that was the name given to the Messiah in Daniel 7 and Enoch 46.

Vain use of the name of Jesus

Some people use the cliché “in the name of Jesus” as conclusion to their prayers and think they have prayed in the name of Jesus. But if we are not praying in the character, identity, authority, and according to will of Jesus and yet conclude our prayer with the cliché, “in the Name of Jesus,” we have taken his name in vain.

There are other ways to vainly use the name of Jesus. If someone says that Jesus said something, when Jesus hadn’t say it, that person has taken his name in vain. Here is what God said about prophets who declared something contrary to what God said. Jeremiah recorded it in Jeremiah 14:13-15:

Then I said, “Oh, Yahweh Elohim (LORD God) Look! The prophets are telling them that you said, ‘You will not experience war or suffer famine. I will give you lasting peace and prosperity in this land.’”

Then the Yahweh said to me,

“Those prophets are prophesying lies while claiming my authority! I did not send them. I did not commission them. I did not speak to them. They are prophesying to these people false visions, worthless predictions, and the delusions

of their own mind. I did not send those prophets, though they claim to be prophesying in my name.”

In the New Testament Paul said the same thing would happen. I Thessalonians 5:3, “Now when they are saying, ‘There is peace and security,’ then sudden destruction comes on them, like labor pains on a pregnant woman, and they will surely not escape.” It is important when preachers, teachers or those who speak or do something in behalf of the Lord, that they properly represent His ways, His will and His word.

Rebuking in the Name of Jesus

My son was in his first semester of elementary school when he came home asking, “What does it mean when you rebuke someone in the name of Jesus?” There was something about a first grader probing into a theological issue that caused me to think, “We have a problem.” The notion was confirmed that evening with a phone call from his teacher asking us to talk to our son about his behavior. Public schools generally do not cater to religious speech, but Kevin grew up in the church and he only knew the things we taught him or the things he’d picked up from the youth group. Apparently during a show-and-tell session, Kevin’s friend had brought a KISS album to play for the class and that was a problem for our little first grader.

He had heard the youth leader at the church tell the youth group that KISS was really an acronym for “**K**ids **I**n **S**atan’s **S**ervice” and Kevin decided it wasn’t a good idea for his friend to play the album. After telling his classmate what KISS meant, the boy still insisted on playing the album. So, Kevin went to the teacher only to find out that she agreed with the other student. Not knowing what to do, my son stood upon his chair and pointed to all of his classmates saying, “I rebuke you! I rebuke you all in the name of Jesus.” Apparently, he asked us what “rebuking in the name of Jesus” meant in order to find out what he had done.

The word “rebuke” means a sharp disapproval or criticism of someone because of their behavior or actions. Christians often times assume they have authority over the devil or Satan in every situation but the prophet Zechariah did not make that assumption.

He recorded a vision in Zechariah 3:2 about the High Priest, Joshua, standing next to the Angel of the Lord. In the vision, Satan or the Devil who was making an accusation against Joshua. This is what Zechariah wrote: “Angel of Yahweh heard the accusation and told Satan, “May Yahweh rebuke you, Satan. May Yahweh, Who has chosen Jerusalem, rebuke you.” The angel who represented God didn’t assume that he had the authority to rebuke Satan. Instead, he said, “May Yahweh rebuke you.”

This statement is not to discourage Christians to rebuke the Devil. We should at God’s behest. But what would have happened if Job had rebuked Satan for taking his possessions, putting sores all over his body or even killing his children when God had not given him the authority to do these things. He if had rebuked Satan, would he not also be rebuking God who gave Satan the authority to afflict Job?

As a faith man, I find it very difficult to reconcile the power we have over Satan and the unrestrained use that some people take by saying, “In the Name of Jesus.” I am a faith man but faith comes from hearing God’s word. According to James 1:17 “Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no variation or the slightest hint of change.” But although everything good comes from the Father; not everything evil comes from Satan or the Devil.

God said in Isaiah 45:7, “I am the one who forms light and creates darkness; the one who brings about peace and creates calamity. I am the LORD, who accomplishes all these things.” When Moses complained to God about his speech defect, Yahweh told him in Exodus 4:11, “Who gave a mouth to man, or who makes a person mute or deaf or seeing or blind? Is it not I, the LORD? Sometimes we blame nature, the Devil for things God does. Sometimes that God allows calamity. The story of Job is a classic example. Satan asked God to test his fidelity and God allowed it. When God led the Israelites

through the wilderness instead of taking them directly into land of Canaan to face the giants, He did so to test them and to see what was in their hearts.

The children of Israel could have blamed the devil for their lack. They lacked bread; they lacked water; they lacked meat. Their lack wasn't initiated by Satan. Deuteronomy 8:16 explains that God tested them in the desert so he would humble the people and eventually bring good to them. According to Deuteronomy 13:3, prophets preached false doctrines and the Lord allowed it to test us to see if we love him with all our mind and being.

It is certain when good things happen that we should immediately recognize that God sends good things to us but when bad things happen, we should do introspection to see if we have done something that brought the evil thing to our paths. If so, we should correct it. If not, we should pray and seek God for the answer. If it is a test, then we humbly take the test. If the Lord shows it is a demonic attack, then He gives us power and authority to prevent the devil from bringing evil to our lives, to that end, we can rebuke the Evil One and stand on God's Word that nothing evil can come near our dwelling.

Notice that the Angel of Yahweh in Zechariah 3:2 didn't rebuke the devil. He said, "May the Lord rebuke you." Before rebuking the devil, we should determine the source of the problem. Also in Jude 9, 10, Jesus's brother identified another confrontation that occurred between the Archangel Michael and the Devil. The story was not recorded in the Old Testament but it was written in non-canonical literature.

Jude wrote, "When contending for the body of Moses, even the Archangel Michael didn't bring a railing accusation against the Devil but said, "The LORD rebuke you." According to Clement, Justin Martyr, Irenaeus, Origin and Didymus, Jude quoted from *The Assumption of Moses*.⁸⁰

This was confirmed by Donald Guthrie,⁸¹ Ralph Earle and other scholars who asserted that the writing of Jude included non-

⁸⁰ Caleb Colley, Ph.D. "Did Jude Treat Non-Canonical Writings as Inspired?" <http://apologeticspress.org/apcontent.aspx?category=6&article=1179> *Apologetics Press*. Posted 2004, Retrieved 30 July 2017, 2004.

⁸¹ Donald Guthrie, *Introduction to New Testament* (Downers Grove, IL: Intervarsity, 1962), p. 1962.

canonical footnotes to validate his position acknowledging *The Assumption of Moses* sufficiently attested to Jude's opinion.⁸²

The statement, "The LORD rebuke you," should not be taken as standard that only God can rebuke. It was a statement made in a vision that Zechariah had where the Angel of the Lord said to the devil. It didn't suggest that only Yahweh had the authority to rebuke.

As mentioned previously, the word rebuke means a sharp disapproval or criticism of someone because of their behavior or actions. It is not necessary to use the cliché "rebuking in name of Jesus" in order to actually rebuke. Speaking against demons is a rebuke to them. Jesus rebuked demons that he encountered and often refused to allow them to speak. His rebuke would be similar to a person telling someone to "shut-up." Other times Jesus engaged demons in conversation, asking them questions. The important thing to know about rebuking in the name of Jesus is that you have the authority to do so, not just saying, "In the name of Jesus" and hoping the demons flee.

What is the Christian response to rebuking demons? First, we must realize that we have power over demonic forces. Jesus gave us authority to deal with the demonic. Secondly, 1 John 4:1 tells us to discern or test spirits to see if they are of God. John wrote in I John 2:14 that we overcome or conquer the evil when we respond to the word of God that resides in us. Thirdly, Mark 16:17 confirms that Jesus gave his followers authority over demons and their ability to do so was a sign that they believed.

Have a Good Name

The greatest gift my parents gave me was a "good name." The Delps were known as hard workers. Perhaps that is why I work longer than normal because I want to live up to that reputation. My father was a tither and was known for being faithful to the Lord he taught his children this practice and today, we are all tithers. Mom and Dad raised their children to sing and play musical instruments. I have three

⁸² Ralph Earle, J.s. Blaney, and Carl Hanson *Exploring the New Testament*, ed. Ralph Earle (Kansas City, MO: Beacon Hill Press, 1955), p 411.

sisters and all our children and grandchildren pursue excellence in music. For me, the Delp name is to be honored and respected but those who bear that name must be honorable and respectful people. That is why I insist that my descendants be honorable and respectful to others.

Prior to becoming a teacher at CFNI, Freda Lindsay didn't know me. But another teacher, Jim Hodges, recommended me to the staff with the statement. "Randy Delp is a man of integrity and is very conscientious." I have spent my tenure at CFNI trying to live up to that reputation. Not every decision that I have made has been met with positive feelings, but I have never abused my position or any authority I had and I have spent my life trying to honor two names, the one my parents gave me (Randy Lee Delp) and the one that the Lord gave me (Christian.)

Name Above All Names

The name of Jesus is a name greater than all others. Paul wrote in Philippians 2:9-11,

"God exalted Jesus and gave him the name that is above every name. So that at the name of Jesus, every knee will bow – in heaven and on earth and under the earth –and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Obviously, this verse has to do with the end of time when everyone pays their allegiance to the king who is above all other kings. But what about now?

We look forward to a future reward; however, the use of the name Jesus is not popular among atheists and agnostics. Similarly, Jesus is recognized by the Muslim world as the Arabic name "Isa" and they revere him as a good prophet. But when one begins to declare his deity, then resistance occurs. Islam considers Mohammad to be the last prophet and therefore, the greatest. Also, if you want to meet resistance, go into a metropolitan corporate building anywhere in the United States, step onto an elevator and start talking about how awesome Jesus is. The space in the elevator usually holds its breath until the next stop. Then people exit and wait for the next elevator to finish their ride.

Jesus explained to his disciples in Matthew 10:22 that they would be hated by people because of his name. He was not necessarily referring to the five-letter word, Jesus. For years, Jesus Valdez mowed my grass. People call him Jesus but his name is not above all others. The name of Jesus is what person going by that name represents. I found it interesting that Oral Roberts referenced the Messiah as Jesus of Nazareth, identifying the city where he grew up. There were many people named “Jesus” in the first century but there was only one who represented total peace, total power, and all authority. Jesus of Nazareth represents godliness, holiness and righteousness. His name represents character, grace and truth. The name of Jesus is the name that expresses love, acceptance and forgiveness.

Jesus is the son of God. He identifies as deity because he is God’s word made flesh. In fact, he is God’s only physical offspring. Adam was created and the rest of humanity was born through the human DNA of their father. But Jesus was different. He didn’t have an earthly father. He was born to a virgin with the sperm of God’s word. He was and is the only begotten son of God. All others with son of God titles, including angelic or human, were spiritual sons. They are born of the Spirit. But not Jesus. At conception, he became the only begotten of the Father. Nine months later, the word became flesh. God appeared in human form and his mother named him JESUS at Gabriel’s behest.

Those who herald that name will be ridiculed, persecuted and abused for his name’s sake. In Acts 9:16, Jesus told Ananias about the suffering and persecution that his servant Paul would encounter because of the name of Jesus. But there has been no greater name given. At the name of Jesus, sicknesses flee, demons of hell shutter and diseases dissolve. At the name of Jesus, salvation occurs, hope springs forth and faith is achieved.

At the name of Jesus, sinners are convicted and the angels in heaven rejoice when one sinner believes and embraces that name. The name of Jesus aborts disasters, stops difficulties, eliminates problems and causes destruction to desist. The name of the Lord is a strong tower and by for his name’s sake, he leads us into paths of righteousness. He has no equal and there is no name greater than the

name than Jesus. It is the name of God's son, the king of God's kingdom. He is King of all kings, the Lord of all Lords, the God of all gods. His name is Jesus; a name above all names.

Review Questions

Chapter 5

1. List eight things we should do “in the name of Jesus” according to the listed Scriptures:

Action	Scripture
	Acts 2:38
	Mark 16:17
	Mark 16:17
	John 14:13-14; John 15:16; John 16:23,26; Colossians 3:17
	I Corinthians 5:4
	Acts 9:29; Acts 4:17,18
	Acts 4:1
	Colossians 3:17

2. What does praying in the name of Jesus mean?

a. _____

3. How can a person vainly use the name of Jesus?

a. _____

4. What does it mean to rebuke in the name of Jesus?

- a. _____

5. What does the phrase “name above all names mean?”

- a. _____

CHAPTER 6

EMBRACING SERVITUDE

Introduction

The youth camp speaker preached a fiery message on the first night of camp about going to heaven. At the conclusion of his message, he asked the preteens (ages 9 through 12) to raise their hands if they wanted to go to heaven. All the young people responded with hands raised except for young Jimmy who was sitting on the back row. The speaker was concerned because Jimmy was one of the older campers, so he made his way to Jimmy's seat and asked, "Don't you want to go to heaven when you die?" The young lad responded, "Sure.....when I die. But the way you were preaching, I thought you were getting up a load to go right now."

Jimmy's response was similar to Christians when asked, "How many of you want to be like Jesus." Most people will raise their hands but the thoughtful ones will ask, "Which Jesus?" If you mean, "Do I want to do miracles and healings?" The answer is yes. If you are asking, "Do I want to cast out demons and preach to the multitudes?" The answer is yes.

But if you are asking whether or not I want to be spat upon, ridiculed, mocked, or have my beard pulled out? The answer is no. If you are asking if I want to be beaten with whips, have a crown of thorns thrust through my brow, affixed to a cross with spikes or have sword run through my chest? The answer is no. Everybody wants to be like Jesus, but no one wants to be crucified. Even Jesus balked in the Garden of Gethsemane and asked his Father for an alternative solution. "If it be your will, let this cup pass from me"

Some people only see the glamour of ministry but not the real behind-the-scenes stuff, which leaders encounter that denotes real ministry. We want to experience the glory of the supernatural but we don't want to experience the gory junk that leaders must endure. Many people want to feel the freedom to preach under the anointing but they don't want to feel the weight of the souls that is placed upon their shoulders. This section deals with the ugly part of being in the kingdom. It is about being in servant.

I received a phone call from my son soon after graduated from CFNI. He and his wife had formed a ministry group where they traveled the nation to talk about family values and the youth culture. They did it through drama, preaching and ministry. They group was ministering in a southern state and after arriving at the church and setting up for the evening service, he visited the men's restroom. He explained the putrid odor fuming from the toilet and instantly noticed that someone had defecated on the floor next to the commode. At first, he thought, "How could anyone do such a vulgar thing?" That thought was followed by the Lord's voice, "Clean it up."

Kevin got onto his knees and began to clean the mess. The tears flowing into the moistened mess only exasperated the problem. And as he cleaned the human feces, the Lord again spoke and said, "What you are doing is just like pastoring...cleaning up everyone's mess."

Jesus was the Son of God. He was royalty, king of God's kingdom but he was also a servant. New Testament Scriptures highlight our significance as sons of God that tell us how to be a son. Paul wrote in Romans 8:14 "For those who are led by the Spirit, they are the Sons of God." In Galatians 4:5, he stated, "We are adopted as sons with full rights and privileges of being an heir." Earlier he noted in Galatians 3:26, we are sons of God through faith. Even Jesus stated in Luke 20:36 that we are equal to angels and are sons of God, since we are sons of the resurrection.

We all know that Jesus was the Son of God, but little discussion is made about the Jesus being the servant of God. In this chapter, I'd like to set forth a premise that a person cannot actually become a true Son of God unless first that person has become a servant of God. I want to prove this both from Old Testament and New Testament Scriptures.

Jesus Was a Bondservant

Paul wrote in Philippians 2:3-11,

"Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interest, but also for the interests of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form

of a servant (NIV-bondsman), and coming in the likeness of men.

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name, which is above every name that at the name of Jesus every knee should bow of those in heaven, and of those on earth, and of those under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.”

This passage of Scripture described Jesus as selfless and humble. It also ascribed him as divine, equal with the Father; yet, he didn't consider his divine nature so uppity that he wasn't willing to be a servant.

The *Book of Isaiah* had more Messianic prophecies about Jesus than any other Old Testament prophet. Isaiah was a musician and wrote many songs that are commonly called Servant Songs. The word servant occurs twenty times from Chapters 40 through 53. The lyrics to the servant songs are found in Isaiah 42:1-9; 49:1-9; 50:4-9; 52:13- and 53:12. Also Isaiah 61:1-3 could be considered a servant poem although the word servant is not mentioned.

Many of these songs label “Israel” as God's servant. They included: Isaiah 41:8, “Israel is Yahweh's servant, Judah is Yahweh's chosen.” Isaiah 43:8-13, “Israel is Yahweh's servant; His people are His witnesses.” Also, Isaiah 49:3 declares Israel as God's servant.”

Perhaps the most popular passage is Isaiah 42:1-4, “Behold, My Servant whom I uphold, My Elect One in whom My soul delights.”

This is most popular because the Father verbally communicated this to earth on two occasions. At Jesus' baptism, He spoke directly to Jesus and said, “You are My cherished Son; I am pleased with you.” Although Luke and Mark indicate the Father addressed his words directly to Jesus, Matthew 3:17 suggests it was a broad message for everyone, “This is my cherished Son in whom I am well pleased.

This uniquely shows how even today, when a preacher or teacher speaks, the Holy Spirit is able to take those words and apply them to the ears of the hearer, so that people hear God's word as it applies to them. The only other time the Father made the statement about Jesus, except for his birth announcement was on the Mount of Transfiguration, when he directly spoke to Peter, James, and John. The Father said, "This is my Son. Listen to Him."

Jesus was a Servant According to the Law

The Isaiah 42 servant passage only partially applied to Israel. It also applied to Jesus. Matthew referenced Jesus when he quoted the whole Isaiah text in Matthew 12:18-21. In the quote, Matthew identified Jesus as the servant, using the Greek word *pais* but in the Philippians 2:3-11 passage, Paul labeled him *doulos*, which has an altogether different meaning.

The word *pais* means servant boy and designates a specific kind of servant. There are many words in Greek for "servant" but a *pais* was a boy servant who was required to serve because of the law.

Paul called Jesus a *doulos*, which is translated bondservant and means a permanent servant by choice. We will discuss in another section the importance of those two words as it relates to the Law of Hebrew Servants. Moses instituted this law into the Jewish culture to prevent the Jewish people from enslaving their own people as Egypt did.

The early church understood the deity of Jesus but they also recognized him as the Messiah or Christ about whom Isaiah wrote. Christ was a promised king who would serve God as the leader of the Jewish people and this king would deliver them from the tyranny of foreign governments.

So, in Acts 4:29 after the apostles were reprimanded and told not to preach about Jesus, the church prayed,

"And now, Lord, pay attention to their threats, and grant to your servants to speak your message with great courage, while you extend your hand to heal, and to bring about miraculous signs and wonders through the name of your holy servant Jesus."

They also quoted Psalm 2:1,2 showing the comparison between

Yahweh and His Messiah Jesus, and then called Jesus, “the holy Servant.” Even in *Didache 9 and 10*, first century church recognized Jesus as a servant. Jesus emphasized his service to the Father as quoted in John 6:38. Jesus said, “I came down from heaven not to do mine own will but the will of the Father who sent me.” Jesus also emphasized in John 5:19, 30, “The Son, of himself, can do nothing but as he sees the Father doing, the Son does likewise and as he hears his Father speak, he obeys. These were words of servitude. These passages reinforce Jesus’ role as a servant of his Father.

If Jesus was a servant of the Law as indicated by Matthew but he became a bondservant as indicated by Paul? When did the change occur? And what were the circumstances surrounding it. The answer is found in Moses Law of Hebrew Servants found in Exodus 21:2-6.

Law of Hebrew Servants

Jesus told his followers in Mathew 5:17, “I didn’t come to destroy or abolish the law; I came to fulfill it.” Luke also quoted Jesus in Luke 24:44 when referring to the Old Testament, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

The Jewish scholars divided the Old Testament into various categories. One was the Torah or Law and was written by Moses. We often call it *The Pentateuch* referencing the first five books of the Old Testament. The Prophets was another division and included the Major and Minor prophets as well as other prophets. The writings were a collection of writing, which included the Psalms. Another category included the history books of the Jews.

Jesus statement pointed out three of the four categories: the law, prophets and psalms. He said they were about him and of course indirectly suggested the history was also about his progenitors. If that is the case, the Law of Hebrew Servants could indicate how Jesus was first a *pais*, a servant according to the law and later became a *doulos* or bondservant.

The subject of slavery is a very touchy subject in American History. The Civil War (which was not so civil) claimed more lives

than all the other major wars put together in American History. In five years, some 625,000 men, women, and children died in American fields at the hands of their fellow citizens. Some suggest the war was over states' rights but others maintain it was over the issue of whether one person had a right to own another person.

Moses established human rights in Exodus 21, when is called the Law of Hebrew servants. The law was designed to protect the less fortunate. Oftentimes people found themselves in slavery because of bad financial planning or even trying to steal from someone. When the law was broken, they were incarcerated. Instead, they became servant to one another. Moses required a limitation on how long a person was required to serve. The statute read that a servant was required to serve six years and in the seventh year the servant would be freed having fully paid his crime with his years of labor.

There were certain stipulations put into the law. The marital status of the servant was important. If a man was single when he became a slave, then after six years, he left slavery as a single person. If the servant entered slavery with his family, then he and his family could leave together after six years.

If a single person married and or had children while a slave, the wife and children belonged to the master and not the husband. After six years, a slave with a "single status" man had to leave without his family. The only way a man could stay with his wife and children was to take the oath of a bondservant, but it required several things.

First, it required a commitment to be a servant to that master for the rest of his life. Second, after six years of service, the slave made an appointment with the master to terminate his service as a legal slave or become a bondservant. In the meeting, they would either schedule a release date or discuss the stipulations required to become a bondservant. If he chose to become a bondservant, the servant had to pledge allegiance to the master. He had to say, "I love my master, my wife, and my children; I will not go out free." The term bondservant is often called "love servant" because he chose to be a servant for the rest of his life and his choice was because he loved, his master, his wife and his family.

The third requirement was to get his statement notarized. The master and servant would go to the gate of the city where the judges adjudicated problems and sealed contracts. The servant would have to pledge allegiance to the master in front of the judges on duty by saying, “I love my master, I love my wife and my children; I will not go free.” When the judges validated the lifetime contract and placed it into the court records, the contract became official.

The fourth requirement required a bit of pain. The master took his new bondservant and branded him by placing an earring into his ear with the insignia of the master, telling everyone, that this servant belonged to him for the rest of his life.

The Mountain of Transfiguration

If Jesus’ life played out according to the law, then the specifics of the law should amply apply to him. According to the New Testament writers, Jesus was the holy servant of his Father, which meant Jesus was sent to earth to be God’s servant. But there was limit as to how long he would have to serve.

There is only one event recorded in the New Testament, which could possibly be the “appointment time of freedom.” It is found Matthew 17; Mark 9; and Luke 9 and Paul’s statement in Philippians 2. It was the time when Jesus became a bondservant. It was on the Mount of Transfiguration.

A week prior to the Mountain of Transfiguration event, Jesus told his disciples that some of them would not taste death until they saw him coming in his kingdom. The Greek word translated “coming” is *ερχησθαι* (strong’s number 2064) and is pronounced *er-khom-abee*. It is a neutral word, which could mean coming, going, returning, or even appearing. It has the connotation of coming from one place to another. In this instance, the word is better translated appearing because Jesus was appearing in a glorified state. He revealed his glory to Peter, James and John and they witnessed him in a vision speaking with Moses and Elijah. The “spiritual realm” is often revealed to our physical realm through visions, which only be seen if God permits.

Matthew provided a vivid description of how Jesus's body was transfigured into a glorified state. He also acknowledged a conversation with Moses and Elijah present. Luke pointed out that the three of them discussed Jesus' departure, which some translators suggest it referenced his death. The KJV translates the word "decease" and the BBE uses death but most translations use departure. The NLT and MSG Bible uses the word Exodus but all of the scripts have the understanding of the transition from earth to heaven. In a broad sense, it did reference his death, burial and resurrection but in narrow sense it applied to this story. It is quite likely they were discussing Jesus' departure from being a legal *pais* servant to a *doulos* bondservant. If that is the case, then the Father was there with Jesus at the time and Moses and Elijah witnessed his statement.

Jesus had fulfilled his legal responsibility as God's *pais*. He was free from his legal responsibility. But while on earth, he found a bride that he loved. Suspended between heaven and earth in a glorified state, Jesus had to decide whether or not to return to the place he came or remain incarcerated to the physical realm for the rest of his life. Jesus' decision to stay was love based so he confessed, "I love my Master and I love my wife; I will not go free."

The *Gospel of John* portrays the servant status of Jesus when in John 12:50, Jesus concluded a discourse highlighting his purpose for coming to earth and concluded by saying, "I have said everything my Father has told me to say." That statement acknowledges his *pais* service to his Father. The next verse, "John 13:1 records his heart for his bride and his decision to become a bondservant. John wrote, "...having loved his own, he loved them to the end." Suspended between heaven and earth, Jesus told his Father, "I have found a bride and I will not go free."

There would be one more time that Jesus was suspended between heaven and earth. It was his final act to execute the contract. He visited the gates of the city to stand before the judges. Jesus entered five courts during passion week: Sanhedrin Court; Court of Pilate; Court of Herod; Second visit to the Court of Pilate and finally,

the People's Court. Jesus, the bondservant of the Father, submitted himself to the whipping post before taking a trip to the place of execution. He had to go through the piercing, but it was more than a pierced ear.

King David sung Psalm 40:6-8 that has a prophetic Messianic tone. Although the lyrics were written by David they seem to be a prayer of Jesus to his Father similar to many other Messianic Psalms. Perhaps the it revealed the heart of Jesus during the crucifixion he endured. If so, Jesus could have sung this song from the cross,

“Sacrifices and offering you did not desire, my ears You have opened. Burnt offering and sin offering You did not require.”

The rest of the song acknowledges Jesus' understanding of his purpose. Referring to Jesus, David sung, “Behold I come; in the Scroll of the Book; it is written of me...I delight to do Your will, O my God and Your law is within my heart.”

The song explains that the Father didn't really want sacrifices and offerings as presented according to the Old Testament. They were all about Jesus. He noted, “the Scroll of the Book is written about me.” The piercing of the ear as required by the Law of Hebrew Servants only accentuated the heart of Jesus who said, “I delight to do your will, O my God. And Your law is within my heart.”

Attitude of Bondservants

Paul wrote in Philippians 2:5, Let this mind or attitude be in you, which was also in Christ Jesus. Jesus was God but he was not self-exalting. He didn't boast by saying, “Look at me, I'm God.” He was not arrogant, conceited, or braggadocios. Instead, Jesus had the mind of a servant. He had a heart of humility. He had an attitude of servitude. And it was humility that cause him to be exalted.

Paul wrote in Romans 6:22 And now being free from sin...we become bondservants of God. In 1 Corinthians 7:22, he stated, “For he that is called in the Lord being a (bondservant) is the Lord's free man.” John declared as bondservants, we must do two things: we must love one another and we must keep the commandments of our master.

From Servants to Sons

It is important to understand that when we become believers and are led by God's Spirit, that we are the sons of God. It is a family title that is received when we are born of the Spirit. But Jesus told a parable that will help us understand that we can be sons of God without the right attitude. Unless we have the attitude of servitude, we will become bad examples of God's sonship.

Luke 15:11-24 records the Parable of the Prodigal Son. The younger son had the rights of sonship, received the provision of sonship and the blessings that sonship entailed. He had the inheritance of his Father, was elevated above the hired servants. As a son, he was honored and held in high esteem. But the prodigal's lack of contentment revealed a heart problem. He didn't have the right attitude. He needed to have an attitude of servitude.

According to the story, he asked for his inheritance but wasted it away. He immigrated to another country where he lost his inheritance. In order to exist, he got a low paying job of feeding swine, which was the lowest of the low for a Jewish citizen.

Finally, he came to his senses and realized his Father's hired servants was better off than he was. He had learned the lesson of being a servant. To rid himself of the hunger and famine, he said, "I will arise and go to my Father and will say, 'Father, I have sinned against heaven and before you and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

As the son made his way home, his Father waited in the distant horizon looking for his son to return home and one day it happened. He saw his son a great way off. When the father saw his son walking toward him, he ran to his son and with an emotional embrace, they kissed and cried.

As planned, the son said, "Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son." That was all the Father needed. He didn't give his son the chance to ask to be one of his hired servants. He recognized the servant's heart. Instantly, he called for a feast, gave his signet ring to his son and covered him with the best robe." The son had said the

magical words, “I am not worthy to be your son!”

When we think that our position as sons of God is meritorious, we have missed the point. When we take our sonship for granted, we may find ourselves in difficult places learning how to be a servant. Sonship is a privilege but unless we come to our senses that we are servants of God, we may never fulfill the true nature of Jesus. He was humbled as a servant. A true heart of humility will bring us to the position of sonship. Paul explained that in Galatians 4:7, when we have a true understanding of adoption. He wrote, “You are no more a servant but a son and if a son then an heir of God through Christ.”

Review Questions
Chapter 6

1. Explain the notion that Jesus is a servant of God using Isaiah 42 and Matthew 12:18-21.
 - a. _____

_____.

2. The two Greek words below describe Jesus as a servant. What do they mean?
 - a. *Pais* means _____
 - b. *Doulos* means _____

3. List four New Testament Scriptures that identify Jesus as a servant.
 - a. _____
 - b. _____
 - c. _____
 - d. _____

4. What did Jesus mean in Matthew 5:17 and Luke 24:44 as it related to his life?
 - a. _____

5. When Jesus changed from being a *pais* servant to a *doulos* bondservant, what was the logical event or location where this meeting occurred?
 - a. _____

6. What was the attitude of Jesus as a bondservant to his Father, according to Philippians 2:5?
 - a. _____

7. What Parable did Jesus tell that explained what attitude we need to have to truly become God's sons?
 - a. _____

CHAPTER 7

THE VOICE OF HEALING

Introduction

Christ For The Nations Institute was berthed out of the healing movement. The organization was originally called The Voice of Healing and remained that way until 1967, when the name was changed. The Lord had led the Lindsays to focus upon the world and to use the healing gifts to spread the gospel around the world. They used the same model as Jesus.

Matthew 4:23 documents the activities of Jesus. He went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. When Jesus preached the gospel, he included healing as a demonstration of his message. Again, in Matthew 9:35, Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew linked Jesus' identity as Christ with the healing and miracles that he performed and that made him very popular. When his cousin, John the Baptist, was incarcerated, John sent two of his disciples to ask Jesus if he was the Coming One (expected Messiah) or should they look for another? When John's disciples arrived, Jesus was opening blind eyes and healing people of infirmities, afflictions and evil spirits. According to Luke 7:22, when they asked Jesus if he was the Messiah, Jesus responded.

"Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them."

Jesus and John were the two main preachers at the time that focused on the gospel of God's kingdom. Jesus' answer informs us that they recognized healing and the supernatural works of God to be

demonstrations of the gospel message.

When Jesus sent his twelve apostles out in Luke 9:1-6, he gave them power and authority over all demons to cure diseases. They were told to proclaim the kingdom of God and to heal the sick. The twelve understood their mission. They departed and went through the towns, preaching the gospel and healing everywhere. They too linked preaching the good news of God's kingdom with healing.

Luke 10:1-7 records the time when Jesus sent the seventy-two disciples on a mission endeavor. He gave them specific instructions regarding their mission, including their attitude about money and to not allow things to distract them. He told them that they would be little lambs among wolves and gave them host home tips of what to say when they were accepted or rejected. He even scripted their message. He said, "Heal the sick in that town and say to them, 'The kingdom of God has come upon you!' There is a common theme in these verses as it relates to the kingdom of God. When the gospel is preached or taught, healing and the supernatural works of God is part of it.

Sometimes healing included casting of demons. Other times, demons weren't connected to the sickness. In Matthew 12:27, Jesus was accused of casting out demons by Beelzebub, who was an evil spirit similar to the Devil or Satan. According to the Catholic Church, Beelzebub was one of the seven princes of Hell and is described as a demonic fly. Beelzebub was also called, the "Lord of the Flies."⁸³

Jesus gave us an understanding into his spiritual kingdom when he said,

"If I cast out demons by Beelzebub, by whom do your sons cast them out? For this reason, they will be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has already overtaken you."

Jesus indicated that the kingdom of God was about establishing God's authority in people's lives and eliminating the kingdom of Darkness.

⁸³ Wikipedia, the free Encyclopedia, "Beelzebub" Retrieved 08 February 2017, <https://en.wikipedia.org/wiki/Beelzebub>. 2017.

To understand the linkage between healing and the kingdom of God it is imperative that we understand the basic concepts of a kingdom and how these concepts relates to the kingdom of God. There are five aspects to every “kingdom,” which will be discussed at length in a later chapter. But for now, we will just mention them to establish basis of God’s kingdom and how healing is linked to it.

The word kingdom is a political term and used in some countries to describe a monarch with ultimate authority. The primary governmental form during Old Testament times was a kingdom. Each kingdom had a focal point of authority, identified as the king. Each kingdom had a geographical boundary. It was the king’s domain; hence, kingdom was the king’s domain or area of authority. Every kingdom had laws, established by the king, that provided order and rules by which people lived.

Every kingdom had servants to assist the king with the various functions of the kingdom and every kingdom had a succession plan, which was implemented upon the death of the king. The succession plan for most kings was family driven. Sons succeeded fathers and if a king had no children, he was succeeded by the next of kin, usually a brother. Kingdoms and authority lied within the family.

The kingdom of God has all of these basic elements of a kingdom. Jesus is King and the focal point of authority. God is spirit; therefore, His kingdom is spiritual. His subjects are the angelic servants and humanity, whom He created for His own pleasure. There are spiritual laws that keep an orderly kingdom and humans are designed to be successors of the kingdom.

In God’s kingdom, these spiritual laws guide His servants in the way of righteousness, which will bring them peace and joy. In Matthew 5:3, 9, 10, people who make peace were called sons of God and those who are humble and are persecuted for righteousness sake are part of the succession plan because theirs is the kingdom of heaven.

Jesus used the beatitudes to teach his followers about the kingdom of God. He taught them to be humble and respond in a godly way to adverse situations. He taught them to help those who are in need, which includes healing them. Our mission is to tell people

about God's kingdom and heal those who are hurting. We are to pray that His kingdom come on earth, like it is in heaven.

Most Embarrassing Moment

God deals with people in very unique ways. He also uses embarrassing moments to humble His children. Such was a time when a guest speaker came to our church. He was recommended by a friend of mine who walked with other men in the faith movement. My wife proclaims it was her most embarrassing moment.

In those days, the visiting ministers stayed with the pastor's family but our two-story, three bedroom, **one bathroom house** was not a good accommodation for guests. Our very humble residence didn't seem fitting for the great man of faith who drove into our little town in his large, pink Lincoln Continental. He had diamond rings on each finger and was pastor a growing congregation in a neighboring state. He was a body builder and at one time was a body guard to one of the most famous evangelists in America. The guest speaker was accompanied by a sound engineer who later moved to our town. When we told his associate what had happened, he rolled in the floor –with deep belly laughter and could hardly catch his breath.

The parsonage had three upstairs bedrooms but the kitchen and office were on the main floor separated by the only bathroom in the house. On the second day of a five-day meeting, my wife was in the kitchen preparing the evening meal. She was focused on her special spaghetti and meatballs and didn't notice the guest speaker had come down stairs to the bathroom. But she noticed me when I came downstairs to take a quick shower before dinner. Carrying my evening apparel, I realized someone was in the bathroom, so I went into the office area to await my turn.

Focusing on the evening service, I didn't hear what was going on outside. Since my wife saw me walk by the kitchen, she assumed I was in the bathroom and didn't hesitate to tell me do something about the horrible odor that had filtered into the hall and kitchen. She whispered in a loud voice, "Do something! You stink." No apologies came from the bathroom but she did hear the dispensing spray of air freshener and assumed that fragrance would take care of the horrible smell.

Not wanting the horrific odor to overcome her delicious smelling spaghetti sauce, she went back to the door, whispering louder. “Raise that window! You’ve never stunk this bad in your whole life.” Terry heard the window raise. Our older home wasn’t equipped with a vent or fan and the only way to vent the room was the tiny window next to commode.

We also had a push lock that would allow us to push open the door in the event that our five-year-old son was trapped. Her next move to try to stop the smell was to push open the door. That is when I walked out of the office with the question, “What are you doing?”

Her face drained all color when she realized that it wasn’t me she had been talking to. She ran into the office and hid for a long time. When we told the story to our sound engineer he belly-laughed and said, “I’ve been praying that God would humble that man and it took coming to Terry Delp’s bathroom to do it.” In the same way God uses a variety of ways to humble his children, he also has different ways to heal them.

Four Kinds of Healing

We should not assume that Jesus healed people the same way each time. I once heard a story about the Muddites and the anti-Muddites, which were two denominations started by two blind men who were healed by Jesus. As the story was told to me, “These two men sat peaceable on the side of the hill listening to Jesus teach. One was enamored by his message and said to the other man. ‘Isn’t he wonderful? You know he healed me.’ The second man responded and said. ‘He healed me too. He looked straight into my eyes and suddenly I could see him smiling me.’ The second man said. ‘No, it couldn’t happen like that. Jesus heals by first spitting onto the ground and making mud.’”

This must have been the first church split. Throughout my lifetime, I have had several healings from God. Below are the four testimonies of how God has personally healed me.

Natural Healing

The first kind of healing is a natural healing. We must understand that God created our bodies to actually heal itself. If a you

cut your hand, you will soon see blood flowing from the wound. But the body is designed for the blood to coagulate, which helps stop the bleeding. Unless the cut is severe, the body will heal itself. If an injury is severe, then other measures must be taken.

In high school, I played football. On two or three occasions, I tore ligaments in my knee. Suddenly my body began to respond to the ligament tear. Water rushed to the injured area and formed a pocket around the ligament to help it heal quicker. The pressure of the infused water caused a bit of pain but it was necessary for the healing process. The physician removed some of the fluid to relieve the pain but the body was just doing its job to provide a natural healing.

When viruses attack our bodies, we have a built-in immune system with antibodies that are designed to attack any foreign substances. I experienced that first hand when a piece of a toothpick got stuck sideways in my big toe. When walking barefoot in the house, I tripped on a toothpick lying on the floor and noticed a piece of the toothpick sticking out of the side of my foot. It was only a piece of the toothpick, about a quarter of an inch, and I was thankful it was the whole toothpick. After removing the little piece of wood, my foot started to hurt. It assumed it was the same type of pain that a person has when becoming vaccinated. But this pain didn't go away; it persisted to the point that I couldn't walk without crutches.

I called our neighbor, who was a medical doctor, and he came to the house to investigate, encouraging me to get an x-ray. I went to one of the hospitals to get the x-ray but nothing could be seen. I was unaware at the time that wood doesn't always show up in x-rays. When I explained the pain to the attending physician he decided to cut into my toe and leave an open wound. He prescribed soaking my foot in Epsom Salts and declared, "If there is something in there, it will come out."

For three days, I soaked my foot three times a day as prescribed and sure enough, I looked down at my foot and saw something protruding from my toe. The toothpick was 1¼ inches long. That foreign substance had entered my body and caused pain. The doctors and nurses that looked at the toe couldn't see the foreign object but my body could feel it, immobilizing me for a brief period.

As soon as the toothpick was removed, I could walk freely without any pain. It felt like a miracle but actually it was the natural functions of the body that surrounded the foreign object to allow easy removal.

The Lord taught me a lesson from my experience. He said, “Learn from the Parable of the Toothpick. Foreign substances can come into churches and cause problems. Others outside might not see the problem but the pastors and leaders can feel the pain. Removing those substances that aren’t part of the body will remove the pain.”

Medicinal Healing

The second kind of healing is medicinal healing. God has given the medical profession special insight on how to cure ailments. Our bodies are made of chemicals and doctors have learned how to bring our bodies into chemical balance with medicine. He has given doctors and nurses a special ability to understand how our bodies work and the strategies to cure them when they become dysfunctional. Some faith preachers discourage doctors and medicine because they do not always have the answers and they would rather trust God than trust doctors.

When I was younger I thought the same thing until the Lord told me to go to the doctor. I had developed a lump on my spine midway down my back and it became an irritant. My wife and I had only been married a year or so and we at Lee University studying for the ministry. In the afternoon, I secured a job at nearby finance company and as I was walking to work, the Lord said, “Go to the doctor!” I changed courses and headed to Dr. Lowe’s office, walking in without an appointment. He graciously received me and kindly said, “You have a sebaceous cyst and it is nothing to worry about. But if it causes you problems or gets larger, come back and see me.”

The lump grew and became more painful. Laying on my back was impossible and sitting in a hard-back chair was painful. The week before Palm Sunday, I returned to the Dr. Lowe’s office and he cut into the lump and found it to be a tumor. The biopsy determined it was cancerous and had to be removed. The medical profession wasn’t as advanced in 1971 as it is today and the only solution was to cut out the tumor, scrape out all the cancer and graft good skin from my leg to heal the wound.

The surgical procedure left me with a hole in my back and a deep scar, which wounded my pride more than anything else. I usually wore a tee shirt at the beach and when swimming so people wouldn't think I was a freak. Twenty-five years later, I was in the CFNI locker room when one of the youngsters asked me, "What happened to your back?" Embarrassed, I remarked, "I got hit in the back with a golf ball." Afterward the Lord asked, "Why did you lie to that boy?" I really hadn't considered it a lie until the Lord pointed it out and when I told him that I was embarrassed, He said, "The next time somebody asks you, tell them that is where I healed you."

That little discussion with the Lord changed my entire attitude about my back. I am proud of the scar. It's the place where God healed me. Now, I don't mind going without a tee shirt, except for the additional weight accumulated throughout the years. But, even with my weight struggles, I go shirtless sometimes, just hoping someone asks so I can brag about my Lord. I will not forget the words of George Hawkins, one of the church members West Virginia. He said, "Doctors can do surgeries but only God can do a healing."

Faith Healing

Faith healing requires faith and faith requires a word from God. Paul wrote in Romans 10:7, "Faith comes from hearing God's word. When someone makes a statement, those around will either believe or disbelieve what is said. If you believe what was said, you have faith in the person who said it. If the person is a liar, then you may not believe him, which means you doubt his integrity and don't have faith in what he says.

In the same way, when God speaks, we either believe or disbelieve. If we believe then we have faith. Believing is an action word and faith is a noun. They come from the same root word. Sometimes people try to believe God when he hasn't said anything. Technically, that is trust. For example, people trust that the Bible is God's Word, so when they read something in the Bible, they claim that verse for themselves. There is nothing wrong with that because it brings hope. And hope is a good thing. But faith comes when God speaks to you directly or brings revelation about what is written in the Bible.

A good example is seen in the Old Testament story of Moses leading the Israelites across the Red Sea. They found themselves trapped by two mountains, a body of water and an approaching Egyptian Army. Moses prayed and the Lord said in Exodus 14:16, “Lift up your staff and extend your hand toward the sea and divide it, so that the Israelites may go through the middle of the sea on dry ground.” Moses had a word from the Lord and he obeyed, resulting in the parting of the Red Sea. If we found ourselves in a similar situation and referred back to Moses action, we could take a stick and hit water, but we would only make a splash. It worked for Moses because he had a direct word from God. It wouldn’t work for us because we were trying to live off of Moses word.

Herein, is a problem for many Christians. The Bible is an indirect word from God to us. Only when that word becomes personal and God directly imparts it to you, does it become a direct word from God. I had a friend who read Psalm 118:17, which says, “I will live and not die.” My friend was in the chapel of a hospital praying for his ailing father, on the verge of death. When he read that Scripture, the Lord said, “Believe that verse for your dad.” Instantly, faith arose and his father was healed. The word came from the Bible but when God spoke to him personally, the word came alive.

Paul wrote, “Faith comes from hearing the *word* of God but it is important to know what he meant. There are several Greek words that are translated “word.” Two of them are *logos* and *rhema*. The word *logos* is translated many ways: word, utterance, saying, and others. The word *rhema* also means word and utterance but is different because it connotes a message.

That is why some people say *rhema* is the revealed word of God. It is not just words, but words directly from God. Jesus said in John 6:64, “The *rhema* I speak to you are spirit and these words produces life. Whereas *logos* are words, *rhema* are words from the Spirit.

In the early 1990s, I found myself in the hospital without a diagnosis of my problem. I had developed a cough and it became so violent that I would lose consciousness and faint. When returning to consciousness, I would gasp for air but couldn’t get my breath. It was

quite frightening, especially for my wife. After running a series of tests for over a week, the doctors were at a loss.

They sent me to an otolaryngologist who discovered a virus growing on my larynx that triggered the cough. The doctor gave a good prognosis and said that burning the virus with a laser would deal with the symptoms but the virus may grow back. In fact, he said it could grow back many times and cause the same problem. After the surgery, things went well but a year later, the virus grew back and I had to return to doctor for removal. The problem was solved again until nine months later, the virus grew back and I began to feel the same symptoms.

The students and faculty were joined on a certain Tuesday morning at 11:00 AM and one of my colleagues, Gary Osborne, was leading the service. I was sitting on stage concerned about the medical condition and trying to plan the surgical procedure at a time I would not miss classes. As I meditated on my physical affliction the Lord said, "Listen to what he has to say." Instantly, my mind left my problem and I focused on Gary's message." He was talking about healing. Quizzically, I said to the Lord, "You are wanting to heal me, aren't you?" From that time, I have had no problems except for when one of the symptoms returned a few years later and I reminded it that the Lord had healed that virus.

I considered that a faith healing. I had a word from the Lord; I acted on that word; the Holy Spirit activated the word by healing me. I consider it a faith healing because the symptoms tried to come back but resisting the symptoms with the word God gave me caused them to go away.

In July 2011, my son and I went to Ethiopia for ministry. At one church, I was scheduled to preach and ministered on the operational power of God. After the message, I went into the congregation and saw a woman, in her fifties or sixties, who could not hear or speak. I felt the Lord say, "Lay hands on her to be healed." I did it like Oral Roberts. I placed my fingers in her ears and commanded the deaf spirit to leave. But nothing happened. I prayed for her several minutes and when we left the church, I was puzzled that the woman was still a deaf mute.

About five years later, our host pastor, Amanuel, was at Christ For The Nations in Dallas and reminded me of the woman I had prayed for. I remembered her because, I felt the Lord say to pray for her and she'd be healed but it didn't happen. He remembered the situation because the lady who once was a deaf mute could now hear and talk. I didn't see the healing occur and left perplexed that the Lord's word was not fulfilled. But as I left, I thought, "I only do what my Father says." After hearing the report from Amanuel, I wondered about the woman. How did it happen? Did someone else pray for her that caused the healing? Did she suddenly believe that God had healed her and finally receive her healing? In retrospect, it doesn't matter. The fact that God said it and she is healed is the important thing. We tend to look at timing to determine if a person is healed but faith healing often takes time.

Jesus' healings were not always instantaneous. In Mark 8:13, Jesus healed the Centurion's servant and he was healed at that hour but in Mark 17:18, he delivered a boy from demons and he was healed from that moment. In Matthew 15:28, the Canaanite daughter's healing occurred from that hour. In Luke 17:14, Jesus met ten lepers who requested a healing. He didn't verbalize a prayer but simply said, "Go show yourselves to the priests." Luke wrote, "As they went along, they were cleansed." In verse 19, Jesus called this a faith healing. He said to him, "Get up and go your way. Your faith has made you well."

Sometimes faith healings are at that moment; sometimes they are at that hour; other times they occur when you obey what God tells you to do. In this case, they went to show themselves to the priests, even when their bodies burned with leprosy. But as they went, they were healed. It could have been a moment, an hour, a day or longer. It happened because they heard the word and obeyed it. The key to faith healing is found in Mark 11:23-24. It is often a process, which includes, hearing the word, believing the word and receiving the word. Go through the process until you are healed.

Supernatural Healing

In both the Old and New Testaments, the presence of God was evidenced by signs, wonders, miracles and supernatural healings.

Most of the healings Jesus performed would be classified in this group. Both believers and unbelievers recognized that miracles occurred because of special powers.

In Acts 4:7, the members of the High Priest's family asked Peter and John, "By what power or by what name did you do this?" In Luke 5:17, the writer confirmed, "The power of the Lord was present to heal." In Luke 6:19, everyone tried to touch Jesus, for power went out from Him and healed them all. Sometimes Jesus healed all the people; other times, he only healed a few. At the Pool of Bethesda, he only healed one. Sometimes, there were no miracles. Mark 6:5 records, "He was not able to do a miracle in his hometown, Nazareth, except to lay his hands on a few sick people and heal them. Jesus was amazed because of their unbelief." Miracles and supernatural healings often occur where there is an expectance and faith.

I have seen many healings, miracles, signs, and wonders, but none like I experienced in Mexico on a church missions trip that was led by my friend, Bob Mason. The Lord called Bob to help build small church buildings for the descendants of the Myan Indians, mostly in rural areas of Mexico. Typically, church groups would arrive on Monday and work three grueling days to get walls and roofs erected so they could have a church service in a community where the gospel hadn't been preached.

Bob asked me to speak that night and I preached a simple message. At the conclusion, the Lord told me to pray for the children, which we did. Then we began praying those who had needs. Usually the Lord demonstrates the supernatural when there is a need. Jesus walked on water because there was a need to get to other side and minister to his disciples in the process. The miracle of the parting of the Red Sea occurred because there was a need. Feeding a multitude with five loaves and two fish was miracle because the people were hungry and there was no food around. Supernatural healings are typically instantaneous. Bob often traveled with an ophthalmologist from Arkansas who would gather used reading glasses to bring them to these remote areas. Before the service, Dr. Neal met with people to exam those requesting glasses. He refused glasses to an older man noting in the examination that cataracts covered both eyes and glasses wouldn't help him.

We prayed for the older man and his cataracts disappeared. Dr. Neal confirmed that the cataracts were gone and his eyesight was good. There was a young teenager who could not speak. His parents were musicians from a distant church and brought their small P. A. system for the service that evening. My translator told me that he was mute and not spoken since he was four or five years old. The Lord revealed to me that He had called the boy to preach the gospel and the devil was trying to steal his voice. The boy stood before me for prayer. I told him that God had called him to preach the gospel but the devil was trying to steal his voice and he had to tell the devil to leave him alone. I gave him instructions and told him what to say. He tried desperately to speak but sounds would not come from his mouth. I worked with him about ten minutes encouraging him to speak and I told him to tell the devil, "I am called to preach the gospel. You can't have my voice. I am called to preach the gospel and you cannot have my voice."

Seeing the long list of people asking for prayer, I went to a young mother from the community, carrying her child. The ministry team had prayed because she lived near the building under construction. The child was about four or five years old but she carried him because he had no strength in his legs to walk. The malnourished child was very small and when the mother handed the child to him, I stood him upright but his legs were like spaghetti. Suddenly I received an image of the child standing on my feet and walking across the stage. I asked the ministry team to hold the child's feet to mine because I was going to teach him to walk.

After I walked across the stage with the child's feet being held to mine, I sat on a chair and placed the child in my lap. My hands surrounded his knees as we asked the Lord to strengthen his knees so he could walk. Suddenly, I felt something pop in his knees so I stood the boy up. This time when I stood the boy up, his knees locked and he was standing erect. The Lord had strengthened his legs. As he stood there, I prayed again for total strength and muscle development.

After prayer, I looked up and saw his mother crying. She was standing off the stage and we were standing on the stage. The little boy also saw his mother and took two steps and leaped into her arms. God had healed that little child but the mother would have to make

him walk instead of carrying him.

About this time, I heard a loud shout of emotion coming from the other side of the room. People were gathered around the mute boy and they were praising the Lord. I asked my translator, “What is going on?” He said, “The boy is talking.” I couldn’t understand Spanish but I put the microphone in front of the boy as he spoke. I asked my translator what the boy was saying and the interpreter quoted slowly, “I am called to preach the gospel. Devil, you cannot have my voice. I am called to preach the gospel.” He continued to repeat it over and over as his jubilant parents and the astounded congregation praised God for the miracles.”

It important to understand that the gift of working of miracles and gifts of healings mentioned in I Corinthians 12:9, 10, 28 are still operative today. And they are done in the same manner that Jesus did them when he was teaching his disciples. There are two verses that explain how Jesus performed the supernatural. In John 5:19, 30, Jesus told his followers how he healed people. In both verses, he stated that he could not do supernatural things by himself but through seeing the Father and hearing the Holy Spirit, he was able to accomplish them.

Speaking about himself, in third person, he said in verse 10, “As the Son sees the Father do; the Son does in like manner. In verse 30, he confirmed in first person, “I can of myself do nothing but as I hear, I judge. And my judgment is just (right) because I seek not my own will but the will of the Father who sent me.” Jesus tuned into the spirit realm to see and to hear what his Father wanted and he simply obeyed.

In 2011, Ginger Lindsay was elected Chief Operating Officer of Christ For The Nations. For over twenty years she had been conducting a successful annual Women’s Conference but with her new appointment came a fresh vision. She informed the staff that the Lord wanted Christ For The Nations to go back to their roots. He wanted us to re-dig the healing wells of past generations.” As a result, she stopped the Women’s Conference and shifted with the Spirit to do an annual Healing Conference, as the Lord directed. Each year, the impact of the conferences are broaden and the ministry is once again

focused on the supernatural power and work of God, especially in the area of healing.

She also developed, the Healing Center, which teaches people about the power of prayer and faith in healing. Deliverance and healing cannot be separated from the gospel of the kingdom of God. Whenever the gospel of the kingdom was taught or preached, healings occurred. Jesus said, “If I cast out spirits by the Spirit of God, then the kingdom of God has already come upon you. He also said in Matthew 24:14, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

Review Questions

Chapter 7

1. Who were the two people that first preached the gospel of the kingdom?
 - a. _____
 - b. _____

2. In Luke 9:1-6, what two things did Jesus tell his disciples to do?
 - a. _____
 - b. _____

3. List the four kinds of healing
 - a. _____
 - b. _____
 - c. _____
 - d. _____

4. In John 5:19, 30, what two things did Jesus say he did to perform the supernatural?
 - a. _____
 - b. _____

5. When did Ginger Lindsay change the Women's conference into the Voice of Healing conference?
 - a. _____

CHAPTER 8

STEWARDSHIP

The Greek word for stewardship is *oikonomia* (*pronounced oi-coe-no-me-ab*), which literally means “house-law.” A steward *oikonomos* (*pronounced oi-coe-no-moose*) is an administrator over someone else’s property. So, stewardship is the work involved in caring for something that belongs to another. The Greek word *oikonomia* is the derivative of the word “economics.” A second Greek word for steward is *epitropos* (*pronounced eb-pee-tro-pos*), which means curator or manager of a household.

The concept of stewardship is very important as it relates to God’s kingdom. In a monarchal kingdom, the king owns everything but he has stewards with responsibilities to make the kingdom productive. Such was the case in Genesis 1:26-28, when God created man to have dominion over His creation. The difference between an owner and a steward has to do with authority. A steward is given authority but an owner has authority by virtue of his ownership. If I purchased a huge estate on the outskirts of Dallas, I own the property and have authority over all aspects of that property. If I hire an individual to manage the estate, I give him specific authority to take care of the property. He is a steward because authority was given to him.

As kingdom servants, we understand that all things belong to God and we are mere stewards of those things He has given us. All institutions have leaders with authority, which makes them stewards. These include principals of schools, pastors of churches, fathers of a families, presidents of corporations, elected leaders of political positions. It is important that these leaders remember their duties as stewards and not owners.

Owners are decision makers but a steward should make decisions based upon the will of the owner. When the Lindsays sent me to Jamaica to start Caribbean Christ For The Nations, I went on their behalf. I made the decisions about the school as they would have

made them. If I wasn't sure what they would do, I asked. Being a steward and understanding authority is necessary when it comes to God's kingdom.

The first principle given to man was stewardship. All things belong to God. He created everything, which makes him owner of everything. The Universe is not a corporation or partnership. It is a proprietorship. Someone owns it and we are responsible to manage it. Adam was given responsibility to subdue and take dominion over the birds, fish, the cattle and all the creatures that move on the earth. After Adam was created, the first words he heard were,

“Be fruitful and multiply, fill the earth and subdue it. Rule over the fish of the sea, the birds of the air, and every creature that moves on the ground.”

This was Adam's mission and responsibility and God gave him the authority necessary to accomplish those tasks.

After the destruction of mankind in Genesis 8:15-17, God gave Noah and his descendants the same responsibility to steward of earth. He said,

“Bring out with you all the living creatures that are with you. Bring out every living thing, including the birds, animals, and every creeping thing that creeps on the earth. Let them increase and be fruitful and multiply on the earth!”

Parable About Stewardship

Parables are important because they convey messages about God's kingdom. Understanding why Jesus told the parable is crucial to understanding it. Jesus told a parable about stewardship in Luke 19:11-27 because his followers were looking for an earthly kingdom. As they near Jerusalem thinking Jesus was going to start his initiative to overthrow Rome Jesus told them this parable:

“A nobleman went to a distant country to receive for himself a kingdom and then returned. He summoned ten of his slaves, gave them ten minas, and said to them, ‘Do business with this money until I come back.’ But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to be king over us!’

When he returned after receiving the kingdom, he summoned these slaves to whom he had given the money. He wanted to know how much they had earned by trading. So, the first one came before him and said, ‘Sir, your mina has made ten minas more.’ And the king said to him, ‘Well done, good slave! Because you have been faithful in a very small matter, you will have authority over ten cities.’

Then the second one came and said, ‘Sir, your mina has made five minas.’ So, the king said to him, ‘And you are to be over five cities.’ Then another slave came and said, ‘Sir, here is your mina that I put away for safekeeping in a piece of cloth. For I was afraid of you, because you are a severe man. You withdraw what you did not deposit and reap what you did not sow.’ The king said to him, ‘I will judge you by your own words, you wicked slave!’”

Every parable has characters that represent something else. The characters in this parable are as follows: the Nobleman or King represented Jesus; the citizens represented the Jewish unbelievers who would not embrace Jesus as their Messiah and the servants represented three classes of stewards. The first class were those who the Lord entrusts with plenty. The second class are those stewards that the Lord entrusts with some. The third class represents that class of stewards that the Lord entrusts with little.

Jesus focused on the attitudes of two characters. The citizens were those didn’t want him to be their king and the third steward embraced the king but had an adversarial attitude toward him. It is important to know that our productivity in God’s kingdom depends upon our attitude toward Jesus and the assignment he has given us.

The third steward said, “I was afraid of you, because you are a severe man. You withdraw what you did not deposit and reap what you did not sow.” The third steward didn’t have a godly respect. He considered him to be harsh, unfair, and someone who took advantage of his people.” Our attitudes towards those we serve will determine how productive we are. Jesus told all three stewards to “Do business until he returns.” The attitude of third servant prevented him from accomplishing his assignment. Every parable has a conclusion. The third servant lost his investment and ended up with nothing because

he had the wrong attitude. The citizens who wouldn't embrace the king were killed in his presence.

How does that parable translate today? Matthew 28:18-19 announces the Great Commission of Jesus. This text is about our assignment and stewardship. Jesus said, "All authority in heaven and earth belong to me; therefore, go into all the world make disciples and teach them to obey all that I have commanded."

Stewardship begins with authority. Jesus told his followers that his Father had given him all heavenly and earthly authority. That means all angelic beings and all human creatures are subject to his authority. And because Jesus has that authority, he can give us our assignments. By using the word "therefore," Jesus was linking his divine authority to the authority and commission he gave to us. Our task is very simple, "Make disciples, baptize them and then teach them to obey his commandments."

It's Not My Grass

Jim Crabb is an alumnus of CFNI and is pastor of a congregation in West Chester OH. He was asked to be a guest lecturer for the week and I happened to hear one of his messages. He was addressing the concept of the honor and respect that we should have for people in authority. The campus is located about eight miles south of the Dallas mix-master and conveniently is situated at the vertex where Interstate I-35 E and Highway 67 converges.

The eighty-five-acre campus is complete with wooded areas, Apartment Complexes for student housing, museums, classrooms and auditoriums. The landscape and parks provide peaceful sanctuaries for meditation and prayer. The campus has beautiful grassy areas during the spring and summer and sidewalks going into every direction of the campus.

Before the sidewalks, we had grass paths, unless it rained, then they were mud walks. We soon learned that creating adequate sidewalks and sprinkler systems preserved the beautiful lush grass. Texans are aware that the grueling Texas sun and heat will take its toll on the terrain if people walk and play on the grass; hence, we have a rule, "Don't walk on the grass." People from the north don't

understand the rule because northern turf is stouter and the sun and heat is milder. Texas grass just doesn't have a chance if thousands of people walk upon it.

Although Pastor Crabb is from the north, his concern of students walking on the grass was much different. He didn't feel the need to explain why students shouldn't walk on the grass. To him that wasn't important. To him it was quite simple. So, during his message, he told the students the reason they shouldn't complain about the grass rule. In the midst of his message, he asked, "You want to know why CFNI Students can't walk on the grass?" He paused for a moment and then shouted, "IT'S NOT YOUR GRASS."

The room was silent. The message stuck. But for me it left a permanent principle about authority and leadership. We are all stewards of something that belongs to someone else. Even the richest person in the world is a steward. Everything belongs to God. The earth is His and everything in it. Our responsibility is to steward whatever God has given to us.

Laws, rules and regulations are made intentionally. We don't have to know why they are made, we simply need to obey them. True ownership of property includes the privileges of control and decision making. When God gave the ten commandments to Moses and the Israelites, He did so intentionally.

The people were not to question His laws, they were to obey them and teach them to their children. The ten commandments are worthy laws for any society. They teach people to respect three things: respect God, respect people and respect people's property. This attitude of respect eliminates chaos from society and replaces it with peace.

Stewarding God's kingdom

Although God's kingdom is played out in the physical realm, the kingdom itself is spiritual. When Jesus said, "Do business until I come," he insisted that people work. Paul confirmed it when he said, "Those who do not work, should not eat." Stewardship requires work. It insists that we do things to accomplish success for the owner. My landscaper is a steward. I pay him to keep my grass mowed, sidewalks

trimmed, and the bushes and trees looking good. He stewards my yard but it takes work. In the same way, we are stewards of God's kingdom and it takes work.

Jesus said in Luke 17:21, "The kingdom of God is within you." That simply means God's laws are written on our hearts and the kingdom of light within us is in constant opposition of a kingdom of darkness that opposes these laws. God's kingdom is a spiritual kingdom, meaning a kingdom of spirits. We often freak out at the notion of spirits, but we must understand that God is spirit and we are made in His image; therefore, we are spirits. Angels are biblically defined as ministering spirits and fallen angels are often classified as evil spirits.

Our lack of understanding about good and evil spirits limits us to how the kingdom operates. When Jesus was confronted about casting out evil spirits and accused of doing it by Beelzebub he said, "If I cast out devils by the Spirit of God, then God's kingdom has already come upon you." In other words, the Holy Spirit prints God's laws on our hearts and we must resist spiritual laws in the kingdom of darkness. Paul described the difference in Galatians 5:18-25.

First, Paul said in verse 18, "If you are led by the Spirit, you are not under the law." But what law was he referencing? A quick look at Romans 7:21-23 reveals the answer. He wrote, "I find then a law that evil is present with me when I want to do good. This law is in our flesh and it is called the law of sin that works in the flesh." Paul guided us in Galatians 5:16-17 when he said, "Walk in the Spirit and you will not fulfill the lust of the flesh." The following verse 18 states, "If you are led by the spirit you are not under the law *of sin in the flesh*." Then Paul revealed what the law of sin produces: adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries.

Subsequently, he listed some of the laws of the spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control and then said, "Against these there is no law." In other words, the fruit of spirit are really spiritual laws that have a higher authority than the laws of sin in the flesh and when we yield and

submit our spirits to these spiritual laws, we will not yield to the law of sin. We must work at resisting evil spirits by resting in what is righteous and holy. The best way to resist the kingdom of darkness and overcome the tactics and strategies of the devil is to live according to the laws of God's kingdom, which the Holy Spirit gives us.

Stewardship of Money

Jesus told another parable that will help us understand biblical economics. Remember the Greek word stewardship is *oikonomia* and is a derivative of the word "economics," which is a social science that is chiefly concerned with the production, distribution and consumption of goods and services. Although stewardship is more than the concept about how one makes and spends money in behalf of another, one aspect is certainly related to money. Jesus' parable in Luke 16 was about an untrustworthy steward.

The characters in this parable include: a wealthy farmer owner, his steward, who managed the farm and two customers with whom the steward did business. The rich man owned an orchard where olive oil was produced as well as some farmland, where wheat was produced. A silent character is noted as the one who accused the steward of wasting the farmer's goods. The silent character represented the Devil, whose name means accuser.

When the farmer heard the accusation, he called the steward and required an audit to account for his work. The steward was concerned about getting fired and questioned what he should do. The steward was probably an older man because he said within himself, "I cannot dig and I'm too proud to beg." He knew he had to do something that would help him get another job if the owner fired him.

He came up with a great plan that caused the owner to give him commendations for doing a good job. His plan did three things. It provided cash flow for the owner, it blessed the customers because of the huge discounts and it gave him favor with both his boss and the customers. His plan included giving the wheat customer a 20% discount and the olive oil customer got the price cut in half. His actions did three things that all stewards should embrace. Stewards must make decisions that help the boss, helps himself and helps

others. The key word is “help.” Doing things to help others will generally give you favor.

After telling the parable, Jesus said in verse 8, “So the master commended the unjust steward because he had dealt shrewdly, for the sons of this world are shrewder in their generation than the sons of light.” Then Jesus enlightened us on the purpose of money. He said, “Make friends for yourselves by unrighteous mammon (money), that when you fail, they may receive you into everlasting habitations.”

There are five principals mentioned in Jesus’ remarks that teach us about stewardship. They are: (1) When dealing with money and business, it is all right to be shrewd. (2) Jesus provided an understanding of why he gave us money. He said, “Use money to make friends.” (3) A third principle is quite simple, “He who is faithful with a little (money) will be faithful with a lot.” The opposite is true. If we are unfaithful in a little, we will be unfaithful in a lot. (4) The fourth principle deals with stewardship itself. “If we haven’t been faithful with what belongs to someone else, who will give us our own?” (5) The last principle deals with attitude toward money. Jesus said, “No servant can serve two masters,” and concluded by saying, “You cannot serve God and money.”

This last concept is about control. If we yield to God and allow him to control us, then He will also control the money that He has given us. When we try to control the money then God is not allowed to control it. Keep in mind, we are the stewards, not owners. When we try to control things, they will often end up controlling us. When we yield everything (including money) to the owner of the kingdom, then money will never be a problem for us. This is true whether we have a little bit of money or a whole lot of it. Quoting Ecclesiastes 10:9 life coach, David Robinson, said, “Money is never the problem, it is always the answer.”

Chapter 8
Review Questions

1. What does the Greek word "*oikonomia*" that is translated stewardship actually mean?
 - a. _____

2. What is the English word that derives from "*oikonomia*?"
 - a. _____

3. What is the difference between an owner and a steward?
 - a. _____

4. What was the first principle given to man?
 - a. _____

5. In the parable about stewardship in Luke 19:11-27, what do the following characters represent?
 - a. Nobleman or King _____
 - b. Citizens _____
 - c. The Three servants:
First Servant _____
Second Servant _____
Third Servant _____

6. In this same parable, what was the main thing that determined their productivity?
 - a. _____

7. In a second parable found in Luke 16, who was the silent accuser of the steward?
 - a. _____

8. What were the five principles in this parable that teach us about stewardship:

a. _____

b. _____

c. _____

d. _____

e. _____

CHAPTER 9

FOUR THINGS YOU DON'T TOUCH

My first pastorate started April 1976, when I was twenty-six years old. Throughout the years, I have noticed that some pastors and church leaders start off right great but something happens along the road. They start out with a great vision and when the vision gets blurry, they leave and go somewhere else or drop out of the ministry altogether. They might start out with a lot of zeal but get worn down with the minutia of ministry.

Like Moses, some people begin with big ideas for God and they find themselves wandering in the wilderness just to even make it. Unfortunately, many congregations have died in the wilderness because the pastors or parishioners touched forbidden things that they were not to touch.

I personally believe much of the problems that pastors have is based upon their lack of understanding about the Kingdom of God and their insistence of doing things like other people. Every church is different, which means every church leader is required to know their constituency and the various strategies that the enemy engages against them. The Bible tells us four things that we are not to touch. When we disobey, we find ourselves struggling with situations without a clue about how to solve the problems. Many times, we don't even realize what we have done.

The reason that God doesn't want us to touch these four things is quite simple. They belong to Him and He doesn't want us to touch His stuff. This might sound a bit selfish but there is a reason we are not to touch certain things. When we touch that which is forbidden, it creates problems for us. All four of the things that Scriptures tell us not to touch are uniquely different. But God tells us not to touch them because He doesn't want us to encounter the problems that occur when we do. These are the holy standard, the holy dead, the holy people, the holy portion.

Holy Standard

God prohibits us from touching things that pertain to His holiness. The word “holy” means to set apart or to be “sanctified” or “sacred.” Sacred things are reserved strictly for God and we must be careful to adhere to His directions, lest we die. When establishing regulations for worship in Numbers 4:15, the Lord told Aaron to commission the sons of Kohath to carry the furnishings of the sanctuary but they were not to touch any of the holy things or they would die. There are four things mentioned in Scripture that God tells us not to touch because they are holy. They are the holy dead, the holy prophets, the holy standard and the holy portion.

The first thing God told Adam and Eve not to touch was the tree knowledge of good and evil. This was not a physical tree that grew physical fruit. It was a spiritual tree that grew spiritual fruit. The spiritual trees grew in the middle of the same area where physical trees grew. In Genesis 2:16, 17, God said, “Of every tree of the garden you may freely eat, but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

In Genesis 3:2-5, Satan tempted Eve to eat the fruit of that tree but she said in Genesis 2-5, “We can eat the fruit of all the trees in the garden except the fruit of the tree which is in the midst of the garden. God said we could not eat of that tree. He said if we touch it, we will die.” Although the Bible only mentions two spiritual trees in the Garden, other verses throughout Scripture make reference to other spiritual trees that were there. For example, Galatians 5:22-23 list nine spiritual fruit. We understand that spiritual fruit comes from spiritual trees so these spiritual fruit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control were all produced from spiritual trees. Isaiah 61:3 says that the Jewish people who mourn in Zion will become trees of righteousness.

What was the tree of knowledge of good and evil? It wasn't a “knowledge” tree nor was it a “good and evil” tree. It was a spiritual tree that grew knowledge about good and evil. Because of the sacredness of Scriptures, we tend to use those Hebrew words without actually reflecting on what kind of tree it was. The tree was about good and evil; right and wrong. It was a tree about God's standard as

it relates to morals. I call this the “tree of morality.” It is one thing to know right and wrong but it’s another thing to choose right and wrong. The tree of morality was God’s standard for what was good and evil and he determined what man should do and not do.

Do not be confused to think that God doesn’t want us to have morals. The opposite is true. He created us with a volition to make choices. Humans are moral creatures. God gave us a conscience that helps us to distinguish between right and wrong; good and bad. The tree of morality was not about morality but rather who would determine what was moral. When Adam and Eve ate the forbidden spiritual fruit, they ingested the determination to choose what was good and evil; right and wrong. Their disobedience resulted in self-determination, which is the root of humanism. Unless we yield to God’s choices of what is right and wrong; good and bad, we find ourselves making choices based upon how we feel about things.

A good example is found in Christian churches where people know God’s standard about sexual activity for the unmarried but many single people choose to live together because it is culturally accepted. To that extent, we touch the forbidden tree of morality and choose to live by our own morals. God gave us a standard of morality because He knows what is best for society.

Satan tempted Eve by saying, “God doesn’t want you to touch it because He is keeping it for Himself.” But God’s intent is not to keep pleasure from us. He created sex for our pleasure. His directives are designed to protect us from ourselves because certain behaviors are not profitable for our future. The tree of morality is God’s standard for society. He revealed it through the Bible because it is the best behavior for humanity.

Some people balk at Old Testament practices, claiming they are crude or non-essential. Things like sacrificial offerings seem meaningless; however, when one looks at the big picture, we can see that these practices all point to Jesus. The history of Judeo-Christianity can be symbolized to children and adults. Children were created with parents who make decisions for them. Adults make the own decisions.

Similarly, God revealed Himself to the Jewish people and treated them like children. He made the decisions for them, telling

them how to worship, what to do and when to do it. But when Jesus came to earth he preached the good news that the Judeo-Christianity had grown up and become an adult. He gave the Holy Spirit to the church to help us make decisions based upon internal convictions. If we can't obey the earthly laws God gave Moses, then how can we embrace Christ's Royal law as it relates to God's Kingdom?

The enlightenment period was a dark time in human history. From a spiritual perspective, it seems strange calling the era, the enlightenment period because it was essentially an endarkenment time is history when a range of ideas centered on reason as the primary source of authority and legitimacy.⁸⁴ This age is also called the Age of Reason and it advanced the ideals like liberty, progress, tolerance, fraternity, constitutional government and the separation of church and state.⁸⁵

During this era, philosophers and theologians once again touched the tree of morality. Religious leaders sought ways to delegitimize the Bible and anything of spiritual value and thus reasoned, "God is dead." The tragedy of eliminating absolutes leaves man to determine his own morals. Tragically, that led to an exhale from many churches because they quit breathing God's Spirit. But God kept on breathing, reviving His people and God's true church flourished.

The Holy Dead

One of the Old Testament practices that considered a person's ability to worship was based upon whether they were ceremonially clean or unclean. Certain practices and behavior caused people to be unclean, which required them to go through certain rituals to be clean again. The terms clean and unclean had nothing to do with dirt or filth; they were ceremonial terms that decided a person's eligibility or right to worship. People who were ceremonially unclean had to wait

⁸⁴ Wikipedia, the free Encyclopedia, "Age of Enlightenment" Retrieved August 2017. https://en.wikipedia.org/wiki/Age_of_Enlightenment 2017.

⁸⁵ Dorinda Outram, *Panorama of the Enlightenment* (Los Angeles, CA: Getty Publications, 2006) p. 29.

for a period of time before they were declared clean and could engage in worship.

Many things caused a person to be unclean but Moses instituted a sacrificial ritual to make them eligible to worship. Numbers 19 mentions a red heifer that was offered as a burnt sacrifice. The cow must be without defect or blemish and could not have been yoked with another animal. The Priest took the cow outside the city and burned its hide, flesh, blood and even its intestines. Everything was burnt until it became ashes. The ashes were gathered and stored outside the camp in a clean place and these ashes were used to purify the water, which then caused people to be ceremonially clean when they washed.

One of the prohibitions that caused uncleanness was touching dead humans or dead animals. When people touched them, they were considered ceremonially unclean. While some suggest that touching dead things caused diseases, it seems unlikely that was reason they were declared unclean; otherwise, God would not have required his “holy people” to carry the dead bodies. Dead carcasses were considered sacred to God because these bodies contained His life. When the life leaves the body, God still considers it sacred and wants it treated with respect. Dead things are sacred because God’s life was breathed in them.

Life is sacred to God, both the born, unborn and deceased. God even considered childbirth sacred. If a woman had a male child, she was considered unclean for a week and if she had female child, she was considered unclean for two weeks. When babies came forth from the mother’s womb, they were surrounded by a placenta. The child grew inside the mother depending upon her for life but only when God breathed into the baby’s nostrils did it breathe. Prior to that time, the baby’s lungs were filled with fluids and depended upon the mother’s lungs for oxygenation.

Men were considered unclean if they had a seminal discharge (Leviticus 15:2-15) and women were considered unclean during menstruation (Leviticus 15:19-33.) If a couple had sexual intercourse with an emission of semen, they were both considered unclean. It is interesting that these declarations of being ceremonially unclean were

connected to reproduction (the beginning of life) natural sexual activity (the loss of potential life through menstruation or seminal discharge) or death (the cessation of life.) Seminal discharges, menstruation and having babies do not make the men and women dirty but in the Jewish culture they were ceremonially unclean. (Leviticus15:18.)

From God's point of view, that discharge was potential life and most of the sperm or unfertilized eggs (potential of life) was lost. They were considered unclean because sex is sacred. People who are sexually active or women having monthly periods or producing babies isn't dirty. These natural bodily functions are respected and sacred. God considers sexual activity to be a sacred act. He revealed to the Jewish culture that sexual activity should be confined to a covenantal union of matrimony. People eat the tree of morality when they disregard God's law about the sacredness of sex.

In the same way, God considers the human carcass to be sacred because the spirit of life has departed from it. Not touching the holy dead was important to God but it also had a symbolic parallel and spiritual perspective of the church. When God moves in a society and a spiritual awaking occurs, there is a tendency for people to try to reproduce the emotional feelings and spiritual activities that occurred. Pastors who try to reproduce a move of God will find themselves and their churches dying with a constant need of revival.

We could learn from the example of Moses. On many occasions, God had to perform the supernatural to help the Jews get from Egypt to the Promised Land of Canaan. On one occasion, the people cried to Moses because they had no water. In Exodus 17:5-6, God told Moses to take the same rod that he used to part the Red Sea and go to a certain place and strike the rock. Moses obeyed and the people were refreshed by the water that came forth. Also, the Lord was honored because He performed another miracle.

On a second occasion found in Numbers 20:7-12, the same problem occurred. This time, God told Moses to take the same rod but go to a different rock. He said, "Speak to the rock and it will produce water." According to Verse 9, Moses took the rod and did as the LORD commanded. We can understand from that verse that

Moses obeyed. He took the rod and spoke to the rock.” Apparently, nothing happened. Although we do not have commentary of what Moses and Aaron did when the water didn’t come, we do know that he hit the rock. In fact, in verse 11, the Scripture revealed that Moses struck the rock a second time and the water came out abundantly.

We are not told how long this event took but we do know the sequence. In Verse 9, Moses spoke to the rock as God commanded. I think he waited for the water to come, but when no water appeared, he remembered what happened the last time they had this problem and so he hit the rock once, like he did the last time. When no water came, he became angry and yelled at the people, calling the rebels, blaming them for his own lack of faith. Then he hit the rock the second time, which was followed by the gushing of water.

I don’t believe the water came because Moses hit the rock twice. I think it came because he spoke to rock but there was a delay in the water coming forth. It just happened to come right after he hit the rock the second time. Verse 12 gives us a clear understanding of what happened. The Lord told Moses and Aaron about their two sins. First, He said, “You didn’t believe me.” In other words, God told them to speak to the rock and although they spoke to rock as he commanded, they proved their disbelief by trying something else.

Secondly, God said, “You didn’t hallow Me in the eyes of the children of Israel.” Not only did Moses not believe God when the water didn’t come immediately, he disrespected God in front of the people by doing two things. He displayed his anger and called them rebels, blaming them for his lack of faith. He also blamed God for not producing the water and then yelled at the people shouting, “Must we bring forth water for you out of this rock?” In so doing, he took credit when the water came forth.

When they hit the rock the second time and water gushed forth, then the people rejoiced and started trusting Moses instead of God. To them, Moses fulfilled their need when God didn’t. Moses and Aaron failed to hallow God in their sight. Their sin prevented them from entering the Promise Land. In Numbers 27:14, God told Moses that his lack of faith was rebellion and in Deuteronomy 3:24-

26, Moses requested permission to cross over but the Lord said, “Enough of that! Speak no more to Me of this matter.

This story is played out in churches all over the world. Pastors hear from God and obey but when God doesn’t come through when the pastor thinks He should, then they try to do the work themselves. We err when we try to live off of yesterday’s word. God wants to do vibrant and living things in our midst but sometimes our traditions (past words) prevents us from having a relevant word today. When the spirit of life leaves a church, to God it is dead. It is still sacred to Him because His Spirit (life) was in it. But He doesn’t want us to touch churches where His Spirit isn’t breathing. We are not to touch the holy dead. We need to attend churches where the Holy Spirit is living vibrantly and reproducing the life of Christ.

The Holy Prophets

Not only do the actions of pastors and leaders disrupt the work of God, the people they lead can also disrupt it if they touch something they should not. On Mount Zion, David erected a tabernacle for the people to worship. On the day that David brought the Ark of the Covenant into Jerusalem and sat it in the Holy of Holies, he wrote a song of thanksgiving and gave it to Asaph and the musicians to sing.

The lyrics in I Chronicles 16:8-36 declare the praises and history of Israel. In verse 22, he wrote and sung under the inspiration of God, “He reproved kings for their (Israel’s) sake. He said, “Touch not My anointed ones and do My prophets no harm.” The third thing that God tells us not to touch are His people and His prophets.

This psalm was so sacred that the it became Psalm 105 in the Hebrew Psalter. Repeating a biblical Psalm was very rare but this particular Psalm was so important that it was included in the Jewish song book. What does God mean when He said, “Touch not My anointed ones and do My prophets no harm?” It seems that God is interested in protecting Israel. There are contrasting opinions regarding the need to recognize Israel as God’s chosen people. After all, don’t the Christians have that label now?

Although Jesus is the fulfillment of the law, the prophets and the psalms, it does not exclude the fact that Jesus was a Jew. He was born a Jew, he lived with Jewish blood circulating his body, he ascended to heaven as a Jew and when he returns to earth, he will return to his homeland as a Jewish citizen. These events have been predicted for more than five thousand years and no one actually knows how they will play out but it seems evident that the Lord will return as the prophets predicted.

Today, the nation of Israel has rejected Christ but Paul declared in Romans 11:1, “God has certainly not cast away His people.” In verse 5, he stated, “At this present time, there is a remnant.” In verse 12, Paul stated, “The hardening of Israel’s heart was only temporary and verse 26 states, “All Israel will be saved.” Paul told the Romans in verse 28, “Concerning the gospel, they are enemies for your sake, but concerning the election and for the sake of their fathers, they are beloved. For the gifts and callings are irrevocable.”

We are living in the time of opportunity when the revelation of the gospel of Jesus Christ has come to all people. Those who embrace the King and his kingdom are considered His. We are the anointed ones that David and Asaph sung about and the same word that applied to Israel also applies to God’s people today. We are not to touch them or do them harm. Not just the people but the prophets also.

One of my parishioners, name Jeff, was a burly strong steel worker and was a long-time heathen until he met Jesus. One Sunday night, he gave his heart to the Lord and the word spread across the steel mill that Jeff had become a born-again believer. One of his co-workers decided to test his Christianity. He said, “Jeff, I heard you got religion.” After Jeff acknowledged that he made a commitment to Christ, the co-worker took a swing at Jeff and knocked him down.

Everyone waited for Jeff’s response. Feeling miffed by those who had gathered to see what was going on, Jeff picked himself up, dusted his pants and returned the favor by swinging at the co-worker knocking him to the ground. The co-worker was shocked at the response and he looked up and questioned Jeff, “I thought you were

supposed to turn the other cheek.” Jeff candidly remarked, “I haven’t got that far yet.”

Although I don’t think the psalmist had this event in mind when he sung, “Touch not my anointed and do my prophets no harm,” it does help us to reason that people can do physical harm to others. But a greater pain and hurt occurs when God’s people are offended by spiritual, social, and verbal pain. Leaders can do irreparable harm through spiritual abuse, by taking advantage of people or preaching a false Christ or false doctrines that leads them astray. When members feel free to speak evil against other members or leaders, they may not realize the pain or harm that they also can cause.

God still affectionately loves his children as well as those who lead the church. They are anointed by His spirit and He told us not to touch or harm them. Our words can be the seeds that cause church-splits or denominational divisions. These are undesirable to God. That is why He said, “Touch not my anointed and do my prophets no harm.”

The Holy Portion

The last thing God told us not to touch related to His money. In Joshua 6, we are told about the battle of Jericho when the Israelites fought their first battle in route to possessing the promised land of Canaan.

Just prior to the battle, the Lord instructed Joshua, who passed the word to the warriors, that they were to annihilate every breathing thing in Jericho, except Rahab and her father’s household. This included, men, women, children and animals. They were also instructed to bring all the silver, gold, bronze and iron vessels and place them in the Lord’s treasury. These were consecrated or made holy for the Lord. They were also called “accursed things,” not because they had curses on them but because they belonged to the Lord and anyone who took them would be accursed because they touched the Lord’s portion.

Unfortunately, Achan, a member of the tribe of Judah, coveted that which belonged to God. He took a beautiful Babylonian garment,

two hundred shekels of silver and a wedge of gold weighing fifty shekels and hid them under his tent. After Achan confessed, they took him, his family, and his animals to a nearby valley and all of Israel watched or participated in the execution. They stoned and burned Achan and his possessions and then piled a heap of stones on them in order to turn away the anger of the Lord. The place was called Valley of Achor, which means dejected.

God doesn't want people to touch things that belongs to Him and He determines what they are. In Numbers 31, Moses was told to destroy the Midianites because their women tempted the Israelite men to serve gods other than Yahweh. After this war, God allowed the virgin girls to remain but all the men, boys and non-virgin women were to be killed. The spoils of war were divided in half. Those who fought in the war earned half and those that didn't fight would also get half. A tribute was levied against the entire amount, which was given to Eleazar the high priest, who would heave those animals to the Lord. Also, the Lord would receive His portion, that he gave to the high priest's family.

Today, most wars are fought for money. The same was true in biblical days. After the war, the Lord told Moses how to disburse the bounty. Notice, God didn't want a lot. He wanted less than a percent of everything. And we should not touch that which He determines is holy. The chart on the following page shows the plunder and the amount which was distributed:

	Amount Plunder	Warriors	Congregation	Lord's tribute from warriors	Lords Tribute from People
Plunder	100%	50%	50%	1 out of 500 or .2%	1 out of 50 or 2%
Sheep	675,000	337,500	337,500	675	6750
Cattle	72,000	36,000	36,000	72	720
Donkeys	61,000	30,500	30,500	61	610
Virgins	32,000	16,000	16,000	32	320

The Kingdom Tax

There was an ongoing tax regulation in the Old Testament that financially supported the priesthood. It was considered the kingdom tax. It was a required levy on all citizens of Israel. God declared Israel to be a “kingdom of priests” and all the people were required to pay one-tenth of their produce, whether it was fruit, vegetables or livestock.

Measurement of wealth was based upon property and production from that property was considered income. The kingdom tax for Israel was one-tenth (tithe) of their income. It was usually not paid in currency unless the tithe was paid in a distant city at which point, the people would sell the produce or livestock and take the money to purchase it again in the other city.

The Levite priests received the tithe as an inheritance from God, because they were not apportioned land to produce an income. Their responsibility was the work of the tabernacle. The people were not the only tithers, when the priests received the people’s tithe, they were required to present a heave offering to the high priest of one-tenth of what the people received.

Heaving the Tithe

There were certain principles built into the tithing regulation. According to Numbers 18:1-6, the priest received the tithe. It wasn’t given to the local synagogue; it was given to the priests because they were responsible for the tithe. In verse 8-19, the high priests received a tenth of the tithe from the regular priests. According to verse 29, the heave offering was called, “The Lord’s Heave” because it was the amount due to Him.

When the heave offering was given and received, then Yahweh considered the fullness of the winepress and the entire grain of the threshing floor was given to Him. In other words, when the Lord received 1% of all the produce, he considered that the people had given 100%. This is very important to understand because everything belongs to the Lord but He established a method to allow people to give everything to Him and still keep 90% of their earnings.

Apostolic Ministry

There are various kinds of church government but Apostolic Ministry is typically done with apostolic authority and relationships established between fathers and sons. Today, we don't pay tithe with produce or animals. We use currency but the principle remains the same. The people give 10% of their income to their spiritual father and that minister or pastor presents 10% of that to his spiritual father. It is a paternal order after the order of Melchizedek. According to the Jewish sages, Melchizedek was Shem who was the patriarchal father at the time. Abraham paid tithes to Melchizedek (the patriarch) from the spoils of war.

God doesn't want everything, He only wants 1% and if He receives that 1%, then He considers that the people have given everything. But if there is a break down in the priesthood then God doesn't receive His portion, thus the land was not blessed.

Such was the case in Malachi 3 when the prophet rebuked the Levites for not presenting the heave offering to the high priest. The *Book of Malachi* was not written to the Jewish people; it was written to the Jewish priests who were not adhering the law that was established by Moses. Through the prophet Malachi, Yahweh accused the priests of several shortcomings.

In Malachi 1:6, they weren't honoring their father (high priest.) The word honor is usually ascribed as showing respect by giving money. It is where we get the word honorarium. Secondly, according to Malachi 1:6-8 they were despising the Lord's name by offering defiled food on the altar. Thirdly, in Malachi 2:8, they corrupted the covenant by having bad judges who showed partiality in the law. Fourthly, they were divorcing their wives and creating violence in marriage relationships. Fifthly, they were robbing God of his portion. They were not heaving the people's tithe and offerings.

The storehouses were built by the high priests to store the heave offerings. It was their responsibility to feed the widow and orphans and the strangers coming into the land but when the priests failed to present the heave offering, then the storehouses became bare and the most needy people, those without jobs or a means to produce food went hungry.

He told the priests, you are robbing me of my portion and I can't feed the widow and orphans and strangers. The heave offering was a covenant of salt. People understood salt as a preservative. If the priests heaved their offering, Yahweh would preserve the land.

The Tithing Process

Deuteronomy 26:1 lays out the ceremony of the tithe. It was celebrated in a formal manner with certain prayers. The tithing process reveals how to tithe, to whom we tithe, why we tithe, when to tithe, where to tithe and what to say when we tithe. It also explains our proper attitude when we tithe but most of all it revealed that tithing was a corporate event lived out in individual families.

Tithing begins at home! In verse 2, the Jewish families were to place a produce basket outside their homes and that basket was off limits. Ten percent or the first fruits were to be placed in that basket and kept separate from the other produce. The family knew that the basket belonged to God and they couldn't use the Lord's portion for themselves. In verse 3, they were to bring the basket to the priest. Some Scriptures state that we are to take it to a place where Yahweh's name is. Nonetheless, the basket was to be taken to the door of the synagogue and presented to the priest.

In verse 4, the priest took the basket from the family and set it down before the altar. This gesture revealed that both the Lord and the Jewish family knew that this was the sacred basket that belonged to the Lord. After releasing the tithe to the priest, the man would offer a prayer in behalf of his family. Verses 5-10 reveal the purpose why the people tithed. The tither would recite the history or testimony of Israel, their harsh treatment and later their freedom. After reciting the history, the tither would say in verse 10,

“And now behold, I have brought the first fruits, which you, Yahweh, have given me, to this place.”

People were to tithe because it was an expression of gratitude to Yahweh for delivering them. Likewise, tithing should be an expression of thanksgiving to God from delivering us from the kingdom of darkness into the kingdom of his marvelous light.

Tithing was an act of worship. Verse 11 recorded, “So you shall rejoice in every good thing that the Lord has given you and your household.” Expressing our joyous heart to God as we recall God’s rich blessings over our family is part of our worship. Sometimes we get sidetracked to think that worship is associated with music or a worship leader. True worship is done in spirit and truth when we express our praise to God for deliverance, healing, salvation, and the many blessings that accompany these activities.

According to verse 13, after laying aside the tithe, then the tither must pray,

“I have removed the holy tithe from my house and given all to the priests and to those who will be blessed by it, including the widow, orphan, and those immigrating to the land according to Your commandment.”

This was a verbal confirmation that he hadn’t forgotten the tithe and that he had given to God all that belonged to Him. His statement confirmed that he had not borrowed from the basket or used what was devoted to Yahweh. It was a personal statement to God expressing the tither’s obedience. If the person did borrow from the basket, God required him to return it with 20% more as a type of interest on borrowed goods.

In verse 15, the tither continued his prayer and recited a statement that revealed tithing to be more than a personal responsibility. It was considered a national responsibility. After presenting his individual ceremony in front of the priest, the tither must say to the Lord,

“Look down from Your holy habitation from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, a land flowing with milk and honey.”

Essentially, the tither was saying, I have done my part and I’m depending on my brothers to do their part so God will bless our land. Tithing was not just an individual function, it was corporate event and required the priests to do their duties.

The Heave

The Levites didn't receive property like the rest of the tribes. Their duties were to the Tabernacle and their inheritance was the tithe of the people. However, the Lord could only receive His portion if the Levites heaved the tithe to the high priest, who represented Yahweh. Numbers 18:26-32 continues the process of tithing. Without the heave, the process is not complete.

The Heave Offering was to support the family of the high priests and the poor, the widows, orphans and immigrants passing through or staying in the land. God initiated a welfare program through the tithe that cared for those who couldn't work. In verse 28, it is called "Yahweh's heave offering and it was to be given to the high priests. Moses told the Levites, "When you have lifted up the best (first fruits or 10%) then the rest (90%) will also be considered to be given." In other words, when God received 1% of the land's produce, it was as if the whole land of Israel had given Him everything.

The tithe was considered God's property. He told the Levites in Malachi 3:16-8 that Book of Remembrance was written in heaven of all things said and done. It was to record the actions of those who feared the Lord and meditated on His name. Yahweh said, "They shall be mine on the day that I make them My jewels. I will spare them like a man spares his own son."

Then Moses told the Levites, "You will be able to discern between those who are righteous and wicked; those for God and those who do not."

Review Questions

Chapter 9

1. What are the four things the Bible tells us not to touch?
 - a. _____
 - b. _____
 - c. _____
 - d. _____

2. What is a more current name for the tree of knowledge of good and evil
 - a. Tree of _____

3. How did Moses fail to honor God in the eyes of the Israelites?
 - a. _____

_____.

4. Complete this sentence found in the section on the Holy Dead.
 - a. Life is sacred to God, both to the born, the _____ and the _____.

5. What Scriptures state that we should not touch God's anointed or prophets?
 - a. _____
 - b. _____.

6. What is the kingdom tax or the "Holy Portion" for God's people?
 - a. _____

CHAPTER 10

LIVING BY FAITH

Christ For The Nations is a faith school. The founders were pioneers of the strong faith teachers today. Gordon and Freda Lindsay were faith people. They understood what faith was and what faith wasn't. They lived by faith and they died in faith. They understood Hebrews 11:6, which states, "Now without faith it is impossible to please Him, for the one who approaches God must believe that He exists and that He rewards those who seek Him." This one verse reveals much about faith that is worthy to investigate.

Faith is the only thing that pleases God. Without it, we can't bring Him pleasure. Without faith, we can't even believe He exists and certainly without faith, we will not seek or pursue Him. We can only approach God unless we do it by faith. Paul explained in 2 Corinthians 5:7 that the opposite of living by faith is living by sight. In other words, faith is believing things that are not observable in the physical realm. Hebrews 11:1 provides a definition of faith. The author wrote, "Faith is the substance of things 'hoped for' and the evidence of things not seen." What does the phrase "faith is a substance" actually mean?

One of the definitions of "substance" is a physical material from which something is made or which had discrete existence. Substances can be measured either by a chemical constitution or physical components. A physical substance is experienced through our senses. If you can see it, hear it, taste it, touch it, or smell it, then it can be considered a physical substance. If it has height, weight, depth or volume, it is considered a physical substance. If it is the composite of chemicals or minerals or shows up on the periodic table of elements, then it is a physical substance. If it is made from baryon, then it is considered physical substance.

Faith is not a physical substance; it is a spiritual substance and exists in a realm that is unseen, unheard, untouched by the physical. Faith cannot be smelled or tasted by the physical senses. But faith exists in a spiritual realm and can be experienced through spiritual _____

through senses. In Deuteronomy 4:28, Moses told the people that if they failed to obey the LORD that He would scatter them to other nations and there they would worship physical gods that were made from man's hands (wood and stone), which neither see, hear, eat, or smell. This statement contrasted the physical gods of Canaan with Yahweh who could see, hear, eat and smell. Jesus explained in John 4:24 that God is spirit. His substance is spiritual and He experiences the spirit realm through spiritual senses.

A substance that doesn't have to be physical. In the same way that faith is a substance, authority is also a spiritual substance. Paul said in Romans 13:1, "For there is no authority except by God's appointment, and the authorities that exist have been instituted by God." Jesus confirmed in Matthew 28:18, that all authority had been given to him. Paul also said in 1 Corinthians 15:24, "Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power." In this passage, Paul referenced a spiritual authority that was given to Satan to ruler the kingdom of darkness. So, authority is a spiritual substance that can be used either for good or for evil.

Faith is a spiritual substance that must be preceded by a word. Paul stated in Romans 10:7, "Faith comes by hearing the Word of God." The Greek word for faith is *pistis*, which is a noun. The Greek word for believe is *pisteuo*, which is a verb. A person cannot have faith without believing and he can't believe something unless it is spoken.

If a student tells me something, I can either believe what he says or doubt what he says. If I believe him, then I have faith in him and what he said. Likewise, when God speaks, we either believe him or we doubt (disbelieve) what He said. If we believe, then we have faith in Him and what He said.

When God tells us something, it gives us hope. Faith is the substance of things for which we hope. But faith is also the evidence of things not seen. When God speaks and we believe what he said, then hope keeps that word alive within us. If we didn't have hope to keep that word alive, then faith would diminish and soon disappear because we are not hoping and remembering what God said.

It must be noted that one can have hope in God without having a word from God but God is only obligated to perform that which He says. Oftentimes this is where people lose faith in God because they were hoping for something that did not come to pass. We all hope for good things in life but when our lives become complicated with adverse situations we have a tendency to re-evaluate our situations.

I recall on one occasion that I felt the Lord had spoken to me about a situation. Confidence and hope built up inside me. I believed God had said it; therefore, I believed it and it would come to pass. I kept believing the word of the Lord, thinking I had faith until the Lord said, "I didn't say that!" Then I heard, "That was hope talking." That experience helped me to understand that we have different voices that come to our minds and it is important to distinguish the difference between the voice of hope and the voice of God; otherwise, we may become conflicted in our dialogue with the Lord.

The experience also helped me to understand a similar experience that I had with the voice of God. I was much younger and serving in a Pentecostal denomination. There was a vacancy in our state administrative offices and I heard a voice that said, "You will fill the next vacancy." I knew it would be at least two years and possibly four before that vacancy would occur but the words kept my mind clogged with the future and I wasn't focusing on my present assignment. One day in prayer, I heard the Lord say, "Stop thinking about that position. The day will come when you make a choice. If you choose one way, I will make your name great among men. If you choose the other way, I will bring the multitudes to your door." As an obedient servant, I dismissed the thought about the future and focused on my present pastoral assignment.

In time, the vacancy occurred and I remembered what I previously heard. So, thinking the Lord wanted me in that position, I contacted the State Overseer to let him know I would be available to serve in that capacity. He graciously received my services and said, he would love to work with me but the position would be appointed from the general offices.

When I wasn't appointed to that position, I became confused, even wondering whether or not I was able to hear God. The event sent me into a depression that lasted over a month. I questioned God on everything.

One day I asked, God, why did you tell me that I'd fill that vacancy but you didn't make it happen. He kindly and in a fatherly way reminded me, "I said that you would choose." I learned long before then not to question God but I felt that I had to remind him that I had chosen and my choice was to fill that vacancy. I even reminded Him of my five-hour trip to state headquarters and my conversation with the state overseer. Again, I emphasized, "I chose to fill that vacancy."

In a kind and fatherly way, the Lord said, "That is not what you chose. I heard your heart. That job entails traveling throughout the state of West Virginia and raising money for the youth and that is not your heart. Your heart is to teach my people truth." Two or three years later, I found myself in Dallas, TX ministering to people from all over the world. He brought the multitudes to my door."

In retrospect, I realized that God didn't say I would fill that vacancy. The more recent event helped me to understand the difference between hope and faith and opened my understanding to the importance of discernment. I hoped for the position. It wasn't a word from God.

Obeying the Word Exactly

When God speaks, it is important that we listen to him exactly and do what He says. Moses failed to do this and it cost him his life. Moses was an awesome example of a leader but he made one little mistake that cost him a future.

In many instances when God wanted to perform a miracle through Moses, he would use Moses' rod or staff. The first instance where God publically demonstrated power through Moses' rod is recorded in Exodus 4:2. God asked him, "What is in your hand?" Moses replied, "A rod." Then God told him to cast it to the ground and when he did, the rod turned into a serpent. Then the Lord told

him to reach out and grab the serpent by the tail and when Moses obeyed, it once again was a rod.

At another occasion found in Exodus 7:17-2,1 God told Moses to use that same rod to strike the waters and turned them to blood. His obedience caused the fish to die and the river to stink. Again, in Exodus 10:23, Moses was told to stretch out his rod to produce hail. Verse 13 records that Moses stretched forth his rod to bring an east wind with locusts. The next time he used the rod at God's behest was Exodus 14:16, when the Lord told him to use his rod to divide the sea. Over and over, he used the rod to cause miracles and wonders to occur.

In Exodus 15:25 the people of Israel ran into a water shortage and complained to Moses. In response to Moses' prayer, the Lord showed him water that was bitter. He instructed Moses to throw a tree into the waters and the waters were made sweet again. Later in Exodus 17:5 the people were thirsty again and this time God told Moses to take his rod to Mount Horeb and "Strike the rock and water will come out of it." Moses obeyed and again God performed another miracle by using the rod.

Unfortunately, Moses started to depend on the rod instead of God's word. Sometimes pastors find themselves living off of yesterday's word and it brings death to them and their congregations. That happened to Moses. The next time the people got thirsty and cried out to Moses, he again inquired of God. This time God didn't use a rod. In Numbers 20:8, He him, "Take your rod and gather the assembly together then speak to the rock before their eyes and you shall bring water from the rock." In the next verse 9, the Scripture states, "Moses took the rod from before the LORD as He commanded."

In a previous chapter on healing, I explained how Moses obeyed God by speaking to the rock but when the water did not immediately come, he resorted to other techniques, referring back to the time when God told him to hit the rock. Real faith is believing God's word even when the timing is delayed. He did what God commanded but nothing happened. It is apparent in verse 10 that Moses was frustrated and accused the people of doing something that

he was about to do. He was about to rebel against God. He hit the rock as he had done in a previous miracle and nothing happened. Then he angrily hit it the second time and water gushed forth.

The water came forth when he hit the rock twice but hitting the rock didn't cause the water to come. It came forth because he spoke to the rock as God said. If Moses had only waited, the water would have come forth but in verse 12, God told Moses and Aaron they didn't hallow Him in front of the people and both of them died before realizing God's promise.

One act of disobedience kept Moses from fulfilling his destiny. This story helps us to understand that our failure to wait on God to perform his word is a sign of unbelief. Even though God told Moses that he couldn't go into the promised land, Moses found it convenient to ask again. In Deuteronomy 3:24-26, Moses again asked God if He would allow him to finish his journey but God said, "Enough of that! Speak no more to Me of this matter!" It is imperative that we obey the Lord exactly.

Spirit of Faith

Faith is described in many ways. We understand that faith is a spiritual substance. In fact, Paul said in 2 Corinthians 4:13 that faith is a spirit. He provided commentary to Psalm 116:10, which states, "I believed, therefore I spoke." The Psalmist believed something and simply spoke what he believed. Paul said this is the "spirit of faith" and related the same concept to our salvation. He wrote in verse 12 that people were trying to kill him for the sake of Christ but his mission was to bring "life in Jesus" to others. He said, "I believe it; therefore, I also speak it." Paul had a spirit of faith because he first heard the word of the Lord. Once we have God's word, we can speak that word and it is called, "the spirit of faith."

In Galatians 5:22, Paul said that faith is a spiritual fruit, commonly called fruit of the Spirit. And like all fruit that has seeds, faith in God comes from the seeds found in God's word. The parable found in Mark 4:14 explains that kingdom faith comes from seeds, which Jesus calls the word.

This is how Jesus, in his humanity, was able to do so many miracles and healings. He said in John 5:19, “I do what I see my Father doing. And in John 5:30, he said, I obey what I hear the Spirit saying.” His constant communication with his father helped him to accomplish the tasks that he needed to do. If he saw or heard it in the spirit realm, he spoke it. That is the spirit of faith.

Law of Faith

Not only is faith a spirit, it is a spiritual law in God’s kingdom. Every kingdom has laws and the laws of God’s spiritual kingdom help us to accomplish His purposes in the physical realm. When we adhere to spiritual laws, we fulfill Christ’s prayer which says, “Thy will be done on earth as it is in heaven.

There are different kinds of laws that govern us and these laws help us to understand the laws of God’s kingdom. There are scientific laws such as chemistry, physics and mathematics that are bound by formulas. Each country, state and local province has governmental laws that rule society. Traffic laws prevents chaos.

All of these laws have one thing in common. They work every time. For example, the law of gravitation is a law in physics that states, “Any two bodies that attract each other with a force that is directly proportional to the product of their masses and inversely proportional to the square of the distance between them.” There are conditions to the law of gravity working. If the weight of an object is heavier than the weight of the air, then that object when suspended in air, will fall to the ground.

But the law of buoyancy is also a law that counters the law of gravity. It states, “Any physical substance, completely or partially submerged in a fluid (gas or liquid) at rest is acted upon by an upward or buoyant force the magnitude of which is equal to the weight of the fluid displaced by the body.” In other words, an object will not sink to the bottom of the sea if the weight of the object is equal to the weight of the water.”

The Bible also addresses spiritual Laws. James 2:8 mentions the Royal Law, which is a law in God’s kingdom that states, “Love your neighbor as yourself.” Paul mentioned other spiritual laws in

Galatians 5:22-23 when he listed nine spiritual fruit and said, “Against them, there is no law.” The laws of the Spirit are greater than any other law. Paul also explained that concept in I Corinthians 9:20-21 when he compared the governmental priestly laws of the Old Testament kingdom of Israel with the spiritual laws of God’s kingdom.

He said there were two kinds of people, those Jews were bound by the Jewish law that governed their society and the Gentiles who were not bound by those Jewish laws. Paul wrote, “To the Jews, I became like a Jew to gain the Jews.” But the Gentiles not bound by the Jewish law, he said in verse 21, “To those free from the law I became like one free from the law (*though I am not free from God’s law but under the law of Christ*) to gain those free from the law.

In this verse Paul contrasted the society laws of Old Testament Israel with the spiritual laws of God’s kingdom. He understood Jesus’ words when he said, “I didn’t come to destroy the law but to fulfill it. Behind every physical act of worship the Israelites performed, there was a spiritual meaning that pointed to Jesus.

Paul used another illustration in Romans 9:30 to contrast the O.T. Law with spiritual laws. He wrote, “Although the Gentiles didn’t pursue righteousness by trying to obey certain governmental laws, they obtained righteousness through faith. But Israel pursued the law of righteousness by the works of the Old Testament law but they did not attain the law of righteousness because they didn’t receive it by faith. Faith is a spiritual law.

Paul mentioned the law of faith in Romans 3:27. He explained that one can only be righteous when they have faith in Jesus and his redemptive sacrificial act so that God could demonstrate righteousness through the propitiation of his blood. He said, man is not justified by the works of the law but by the law of faith.

As stated earlier, laws work every time. The only thing needed for the law of faith to work is the word of God and the belief of man. These two components enact the law of faith every time, which can be seen in the Hebrew listing of men and women who believed God’s word. Verse 3 explained that God spoke and the invisible became visible. It was the spirit of faith in operation. The spirit of faith is

defined, “I believe; therefore, I spoke.”

Abel had faith when he offered up a sacrificed animal instead of vegetables from his garden. Both Cain and Abel had heard how God killed an animal to cover their parent’s sin. Abel killed a sheep and God honored the sacrifice. Enoch was also a man of faith. His testimony was that he pleased God and without faith it is impossible to please Him.

Noah had faith. He received a word of warning and moved in a godly fear to save his household by building a ship from God’s specifications. Abraham had a word from God and obeyed that word resulting in the founding of the Hebrew nations. Sarah heard God’s word and nine months later she produced Isaac.

Moses grew up in Egyptian royalty but when he learned who his parents were, he refused to be called the son of Pharaoh and opted to suffer the same affliction with his own people. Even Rahab, the harlot received the spies and believed their promise and her faith delivered her household from destruction.

Each of these instances have a common formula. These people heard the word of the Lord and they believed. Simply put, that is the law of faith.

Prayer of Faith

If the law of faith requires a word from God, then it stands to reason that the prayer of faith has the same requirement. There is only one place in the New Testament that mentions the “prayer of faith” but we often see Scriptures where this law was working.

In Acts 28:8-9 one of the magistrates on the Island of Malta whose name was Publius entertained those who had been shipwrecked. His father was sick in bed, suffering from fever and dysentery, so Paul went in to see him. After prayer, Paul placed his hands on him and healed him. This healing built the faith of the whole community and those who were sick came for pray and were healed. Notice that Paul prayed before healing him. Is it possible that he dialogued with God before administering healing?

In Acts 9:40, Peter was in Lydda when he heard about a godly woman from Joppa who had gotten sick and died. Her name was Tabitha and many knew her as a woman of good works and charitable deeds.” Peter excused the people in the room and then he knelt and prayed. Suddenly, he knew what to do. He turned to the woman’s dead body and said, “Tabitha, arise.” The woman came back to life. I contend that she didn’t come to life because Peter said, “Tabitha, arise.” She came to life because God told Peter to speak to the woman and tell her to come back to life. Peter knew what to do because the Spirit of God revealed it. That is the “prayer of faith.” Sometimes we pray the prayer of hope and nothing happens but when we pray the prayer of faith, it happens every time.

To understand the “prayer of faith” it is important to review the Scripture where the phrase was used. The regular word for prayer in the Greek language is *proseuche*. It doesn’t describe any particular kind of prayer. It is the primary Greek word for prayer. But there is another kind of prayer mentioned in James 5:14-15 that is called the “prayer of faith.” The Greek word is *euchomai* (*pronounced: yoo-keh-om-abee*) and is translated as a wishful, meditative type prayer. The Bible refers to many kinds of prayers: intercession, praise, thanksgiving, petition and even imprecatory prayers. These will be discussed later in Chapter 12. The prayer of faith is a silent or meditative kind prayer and this phrase is mentioned only once. James 5:14-15 states,

“Is anyone among you ill? He should summon the elders of the church, and they should pray for him and anoint him with oil in the name of the Lord. And the prayer of faith will save the one who is sick and the Lord will raise him up – and if he has committed sins, he will be forgiven.”

Several things are worthy to mention in this passage. In verse 14, the word “sick” is *astheneo* and means those who are feeble, impotent, weak or sick. Those who are in this condition should call for the elders of the church. The elders should pray for the person and anoint him with oil in the name of the Lord. In verse 15, it is the prayer of faith or in Greek *euchomai pistis* that makes them whole.

The prayers (*proseuche*) of the elders didn’t heal. Even the anointing of oil in the name of Jesus didn’t heal. These were virtues and acts of obedience to show that the elders were not depending

upon themselves for the healing; they were depending upon the Lord. James said it was the prayer of faith that produced the healing. Someone got a word from God and declared that healing. Sometimes it requires action whereby the elders or the sick person is required to do or say something. But it is the prayer of faith that heals. It is hearing God in *euchomai* type prayer and obeying what He said.

Although the phrase “prayer of faith” is only used once, the Greek word “*euchomai*,” is mentioned several places in the New Testament. In Acts 26:29, when King Agrippa told Paul, “You almost persuaded me to be a Christian.” Paul responded, “I pray (*euchomai*) to God that not just you but everybody listening today were almost and altogether a Christian like me.” During a storm, Paul mentioned in Acts 27:29, that the boat he sailed on was at risk of running aground on a rocky coast, so the shipment threw out four anchors from the stern and prayed (*euchomai*) for day to appear. It was a type of wishing and desiring.

On another occasion, Paul wrote to the Romans about the message of salvation. In his message, he began to yearn for the salvation of his Jewish brethren. He wrote in Romans 9:2,3, “I have great sorrow and unceasing anguish in my heart. For I could pray (*euchomai*) that I myself were accursed— cut off from Christ – for the sake of my people, my fellow countrymen. He used this term again in 2 Corinthians 13:7-9 when he said,

Now we pray (*euchomai*) to God that you may not do anything wrong, not so that we may appear to have passed the test, but so that you may do what is right, even if we may appear to have failed the test. For we cannot do anything against the truth, but only for the sake of the truth. For we rejoice whenever we are weak, but you are strong. And we pray (*euchomai*) for this: that you may become fully qualified.

The *euchomai* type of prayer is the kind that people pray when a Facebook friend requests prayer. Not everyone stops what they are doing and actually verbalizes a prayer but they meditatively desire and wish in their heart for the person’s healing. The “praying hands imoji” is a silent way of saying. “My thoughts before the Lord are with you.” To acknowledge the Facebook request, they post. “Prayers.”

When Paul said, “Pray without ceasing,” he used the regular word for prayer but he was referencing the meditative wishful positive attitude toward God. John wrote in 3 John 2, “Dear friend, I pray (*euchomai*) that all may go well with you and that you may be in good health, just as it is well with your soul. Some translations translate this verse as wish or desire.

While praying *Euchomai* prayers and a person hears God speak to the situation, that is the true understanding of the prayer of faith mentioned by James. People can hear God when praying any kind of prayer and if they respond, God will do what He says, but the prayer of faith mentioned by James 5:14-15 was specifically a meditative, wishful, mental reception of God’s voice. That is why I often pause for meditative prayer before actually uttering a word. If He provides direction, then I don’t need to pray for anything else; I only need to respond and do what He says.

Understanding the definition of faith, the spirit of faith, the law of faith and the prayer of faith will go a long way to our walking in faith. Christ For The Nations was founded upon faith. They heard from God and obeyed and then the works of the Lord were done. When the Lindsay’s knew God’s will about certain properties, they act upon it. In time, the property was signed over to them or opened up for purchase. When they heard God say to build or purchase buildings or apartment complexes, they acted upon it.

The premier building at Christ For The Nations stands erect at the vertex of I-35 E and Highway 67. It was previously a ten-story Sheraton Hotel. The Lord gave Mrs. Lindsay a word to buy the building. At a staff retreat, faculty member Walt Bietila, son of the famous Walter Bietila who competed in three U.S. ski jumping Olympic teams, gave her an encouraging word. During the prophetic message, he said, “This project will be one of the easiest projects that you have done on this campus.”

That autumn, there were some small obstacles in the purchase but Mrs. Lindsay had the students to do a Jericho March around the building. Over one thousand students walked the perimeter of the property, declaring the word of the Lord. Before long, an announcement was made and the Sheraton Hotel became the Men’s

Dormitory at Christ For The Nations. It was the prayer of faith that delivered that property into the hands of Christ For The Nations.

Chapter 10
Review Questions

1. What is the only thing required to please God?
 - a. _____

2. What is the opposite of living by faith?
 - a. _____

3. What kind of substance is faith?
 - a. _____

4. What is the difference between faith (*pistis*) and believe (*pisteuo*)?
 - a. _____
 - b. _____
 - c. _____
 - d. _____

5. What did God tell Moses to do in order to bring water in Numbers 20:8 and what was Moses' response?
 - a. _____

6. What did God say to Moses in Deuteronomy 3:26 when Moses requested permission to cross over the Jordan after the Lord had already told him that he would cross over.
 - a. _____

7. What is the Spirit of Faith?
 - a. _____

8. What is the Law of Faith?

a. _____

9. What is the Prayer of Faith?

a. _____

CHAPTER 11

SEXUAL HEALTH IN A CRAZED SEX CULTURE

The eyes of the Lord are looking upon our sex crazed society. It seems that all attention at Hollywood is focused upon sexual promiscuity. Marketing schools have proven that sex sells, so advertisements are designed to appeal to a sexual generation. Social media has flooded the airways with pornography just to grab the attention of those who might take a peek. What is it about our minds and bodies that appeals to this sex culture? It is because we are sexual creatures. We are male and female. God created us with chemical elements that attract people together. Physical attraction is normal and necessary for reproduction. He created all animals to reproduce after their own kind and gave couples a sexual appetite to fulfill His plan.

God created all animals to seek pleasure in sex. Female animals have an innate desire to reproduce and intuitively know that sexual copulation during certain seasons will cause them to reproduce. My brother-in-law had a mare called “Goldie.” One day we visited the stall and my wife decided to take Goldie for a ride. We were unaware that Goldie was in heat but when the stallion in the pasture got a whiff of the mare’s scent, he immediately came bucking. We had to calm Goldie and get her back into the stable so the stallion wouldn’t hurt my wife but that is what happens during mating season. Humans are the same way. Males are attracted to females because God made us that way. But why are some sexes attracted to each other? The answer is found in Scriptures.

The Creation of Adam

One must ask, “If men do not produce milk, why did God give them mammary glands?” And why do men have nipples when that primary system is designed as a food source for babies? If men and women are so different, why do they have the same hormones? It must be noted that

hormones are chemicals produced in the endocrine glands that has a specific effect on the activities of other organs in the body. Both men and women have the same hormones⁸⁶

The major male hormone is an androgen called testosterone. Men produce 6-8 mg of testosterone per day and women produce .5 mg daily. The major female hormone is estrogen and her sex hormones are produced primarily by her ovaries. Estrogen stimulates the growth of sex organs and breasts and regulates a woman's menstrual cycle. Men also have small amounts of estrogen but they have no known function. If a man has high levels of estrogen, it may reduce sexual appetite or cause erectile difficulties. It can also cause breast development as well as loss of hair.

The first several weeks of a developing embryo follows a female blueprint, including reproductive organs, nipples and other body parts. After 60 days, the male hormone testosterone kicks in and if there is a Y chromosome, the child will become a male and if there is no Y chromosome, the child will become female. There are rare examples of xx males and XY females.⁸⁷ Similarly, when God created Adam and Eve, he created them male and female in one body. Genesis 1:27 states, "God created man in His own image, in the image of God, He created him; male and female He created them."

When God first created man, he commissioned him to be fruitful, multiply, fill the earth and subdue it but he was limited in his ability to do it. Genesis 2 records the creation of the Garden of Eden and God bringing all the animals to Adam over which he ruled. Afterwards, God anesthetized Adam and created a woman by removing the female sex organs and adjusted the hormones of both man and woman. The making of woman left Adam with the male sex organs and a predominate testosterone hormone. After the surgery, God closed the skin of Adam, leaving an obvious scar, to remind

⁸⁶ Discovery-Health.com writers, "Estrogen and Testosterone Hormones" (<http://health.howstuffworks.com/sexual-health/sexuality/estrogen-and-testosterone-hormones-dictionary.htm>) reviewed on December 9, 2015.

⁸⁷ Ibid.

the man that he is not complete without the female. From that time, two separate bodies came together in a sexual union to create another soulful spirit, which is a spirit creature with minds, wills and emotions.

Woman was made from the rib of Adam. The word “rib” is better translated “side,” indicating the two different sides of Adam: both male and female. When Adam awakened from sleep, he saw what God had done and then looked at the surgical scar. He noticed the woman standing in front of him and said, “This is bone of my bones and flesh of my flesh. She will be called woman because she was taken out of man.” According to 1 Corinthians 11:7, Adam received his glory (spirit life) from God and Eve received hers from Adam.

The Hebrew name for man or husband is *Isb* and the Hebrew name for woman or wife is *Isba*. The word *Isb* a picture word that literally means piercer and the word *Isba* is pierced one. These Hebrew names have both physical and psychological truths. The male or *Isb* (piercer) not only refers to the penile sex organ, it also includes the psychological mind of the male to pursue the woman and to seek affection. Conversely, the *Isba* (pierced one) not only refers to the vagina but reflects her psychological mind to be desired, to be pursued and to be loved.

The selection process for marriage can also be found in these names. The man or husband is to pursue a wife. Whether marriages are arranged by parents or by the groom, it is still the biblical principal that the husband pursues a wife. Apparently when God removed the female portion from man, it left an empty place inside him.

Likewise, the woman yearns to be completed. When two people are attracted to each other and eventually marry, they are made complete again in the image of God. Such is the mystery of the church, which is the bride of Christ. We cling to the hope of being complete in Him.

Sexuality in Marriage

Sex was God’s idea. There is no shame in nudity within the right context. Sex existed before sin. It was God’s plan for reproduction and necessary for man to obey God. Sex came before

the fall and if the first couple had never sinned, they would have still enjoyed sex.

God created pleasure to stimulate sexual activity. He designed it in such a way to seal the marriage covenant and to produce offspring. God created sex to enable couples to complete their mission, which is to reproduce and fill the earth. He encourages sex in marriage because humans have a natural sex drive and if sex is not involved in a marital relationship, then the couple is tempted to find sex elsewhere. So, sex in marriage helps prevent fornication.

The Hebrew word *yada* means “to know” and is often used to describe copulation between husbands and wives. In Genesis 3:20, Adam named the woman, Eve, because she was the mother of all living humans. This may suggest that Eve had produced children before sin. Also, in Genesis 3:16, Eve’s judgment for sin was twofold. First, her pain in childbirth would be multiplied, also indicating she may have already produced children. Second, her desire would be for her husband, which would naturally cause him to rule over her. It is interesting to note that God made Adam accountable for sin because though one man, all have sinned. But he made woman accountable to man because she was deceived and ate the fruit and then gave to Adam who was with her.

John Tranel, Marriage and Family professor at Christ For The Nations, maintains that God’s purpose for inventing sex was four-fold: procreation, pleasure, protection, proclamation. Sex is God’s plan to procreate the earth but it also involves pleasure.⁸⁸

Those who participate in sex according to the constraints of Scripture will also find protection in sexual relationships but those indulging outside of biblical guidelines are subject to diseases. In Exodus 15:26, the Lord told Israel if they would adhere to His statutes and laws, then He would not put the diseases of Egypt upon them. Intimacy in sex is a physical reality but it metaphorically describes the intimacy the church should have with Jesus. The church should

⁸⁸ John Tranel, “Living in a Sexualized Culture” Lecture presented on 8 September 015 at Christ For The Nations Institute, (Cedar Hill, TX: *Lifenworld Electronic Library* 2015).

reproduce believers and find pleasure in worship. They will also find God's protection. To that extent, sex proclaims the relationship between Jesus and his bride.⁸⁹

The church should have a different attitude about sex than those in the world but Dale S. Kuehne, in his book *Sex and the iWorld* contends there are similarities. He presented a cultural definition of sex as "Recreational play between two consenting individuals. This definition suggests that age or gender does not matter." He contends that sex is merely physical or biological and nothing more. It is sad that so many Christian young people have bought into this cultural definition rather than the biblical definition.

Promiscuity is promoted by companies like Ashley Madison, which is a Canada-based online dating service and social networking service marketed to people who are married or in a committed relationship. Its slogan is "Life is short, have an affair." In February 2017, this company had thirty-five million subscribers. Their website promotes adultery and fornication, which is prohibited by God. In August of the same year it boasted of 54,415,000 members.⁹⁰

America and the world is facing a sin crisis that will plummet our societies. Liberal universities promote heathenistic values and athletes like Bruce Jenner teaches sexuality is a matter of choice. Glen Beck of *The Blaze* aired Englishman, Milo Yiannopoulos, who was refused admittance to present conservative political views at Berkeley University in California.

Writer Chris Enloe reported that he promoted the concept that child sex is not bad and believes fourteen-year old boys can have consensual sex. Yiannopoulos' own experiences of being abused as a boy perhaps led to his homosexual values but these are typical

⁸⁹ Ibid.

⁹⁰ Ashley Madison, Website: www.ashleymadison.com. Posted in 2002.
https://www.ashleymadison.com/?lang=en_US&c=1&utm_source=google&utm_medium=cpc&utm_term=ashley%20madison&utm_content=e&network=g&campaignid=99324244=&adgroupid=4171677844&targetid=kwd136338240&utm_campaign=Ashley+Madison+-+US+-+Brand&gclid=EAIAIQobChMI6rjx87nD1QIVh4l-Ch3gQgR0EAAAYASAAEgID4fD_BwE 2017. Retrieved 06 August 2017.

illustrations of the change that has occurred throughout the world in the past twenty years.⁹¹

Our culture is bound by a sexual addiction that the church must confront and dispel. Changing social norms are speaking much louder than the church and that must change. The church is God's voice to society. If we don't speak up, God won't be heard; unless He sounds off with an affliction of judgment. He did say in Ezekiel 14:12-23, that He uses four kinds of judgments upon lands that sin against Him. These judgments included: financial, spiritual, political and physical judgments.

The health of America requires a repentance of the current values that degrade it. Restoring sexual health is possible but it must come through the teachings and voice of the church. Biblical examples such as David and Bathsheba in 2 Samuel 11:7-9 explain David's greed that led to adultery, conspiracy and murder. Through the prophet, God said, "I gave you your master's house and your master's wives. I gave you the house of Israel and Judah. And if that wasn't enough, I would have given you much more. Why have you despised my commandment by killing Uriah and taking his wife?"

According to God, David's sin was greed. He wanted more than God had given him. Tranel posits that David's emotional triggers caused him to sin. He contends that emotional triggers like boredom, loneliness, anger, anxiety, apathy, sadness, stress or just being tired can cause lead one to engage in sexual sins not permitted by God.⁹² Tranel suggests that Joseph's reaction to Potiphar's wife was the correct one, even though it landed him in jail.

Paul told Timothy to flee youthful lusts and Solomon wrote in Proverbs 5:8, Don't even go near the door of an enticing woman's

⁹¹ Chris Enloe, "Video surfaces of Milo Yiannopoulos defending pedophilia, ACU board reportedly not consulted on CPAC invite" (Posted 19, February 2017, <http://www.theblaze.com/news/2017/02/19/video-surfaces-of-milo-yiannopoulos-defending-pedophilia-acu-board-reportedly-not-consulted-on-cpac-invite>, *theblaze.com*, Retrieved 6 August 2017.

⁹² John Tranel, "Restoring Sexual Health" Lecture presented at Christ For The Nations Institute on 9 September 2015, (Cedar Hill, TX: *Lifeworld International Electronic Library*, 2015.

house. Sin is like a magnet, the closer you get to it, the stronger the pull. The American church needs to renew its mind with the Word of God as it relates sexual health. We are the voice of God. Let's speak loudly!

Biblical Laws Regarding Sex

The Bible has much to say about sex and marriage. Our present culture looks at these biblical values as old-fashioned, archaic and unrealistic; however, adhering to biblical principles will ensure the best way to be free from disease and immoral perpetuity. When the Israelites left Egypt to become their own society Moses outlined many regulations regarding sex. Leviticus 18:1-20 reveals biblical laws dealing with sexual sin but it required sexual constraint.

Incest and Marriages

Incest is defined as having sexual relations with family members. Judeo-Christian values prevent sexual intercourse between close relatives including, parents, children and siblings, which is considered the immediate family. Israel's incest regulations included in-laws of the immediate family. It also extended relatives who were: grandparents, grandchildren, aunts, uncles, nieces, and nephews.

In the United States, there are differences of opinion regarding marriage as it relates to first cousins. In January 2017, out of twenty-four states with incest laws (AR, DE, IA, ID, KS, KY, LA, MI, MN, MS, MO, MT, NE, NV, NH, ND, OH, OK, OR, PA, SD, TX, WA and WV,) nineteen of them did not permit first cousins to marry. Twenty-six states had no restrictions regarding incest.⁹³ Biblically, illicit sexual relationships were considered lewd. Other prohibitions included having sexual intercourse with both a mother and her daughter.

The Jewish culture permitted multiple marriages but a man couldn't marry sisters as long as were alive. On the other hand, in Deuteronomy 25:5-10, a man had a duty to marry his brother's widow and bear a child in his brother's name. If he refused to do so, the

⁹³ John Calahan, "What Does the Bible Say About marrying your First Cousin", <https://www.neverthirsty.org/bible-qa/qa-archives/question/what-does-the-bible-say-about-marrying-your-first-cousin/> *Neverthirsty.org* 2017.

widow took him to court, spit in his face, and removed one of his sandals and from that point he was called the “un-sandaled one.”

Moses outlined improper sexual behavior to include having sex with a woman during menstruating. It was considered impure and immoral for a man to have sex with another married woman. Also, sacrificing one’s children to Molech was considered a sexual sin and an act that profaned the name of Yahweh. Homosexuality was considered a detestable act and bestiality was labeled perversion. These sexual prohibitions defiled people and caused the land to be unclean.

Other Marriage Laws

Deuteronomy 21:10-14 outlined other marital regulations. When men went off to war, they would sometimes bring back captured virgins for the purpose of marriage. Before marrying the captured slave, a man was required to bring her into his home, remove her prisoner apparel, shave her head, trim her nails and allow her to grieve her parents’ death for a month.

Afterward, he could have sex with her in marriage, but if she displeased him, then he could release her to go anywhere she pleased and he couldn’t sell her as a slave. Women who submitted to men in sexual relations were considered humbled. Jewish men had no prohibitions for marriage other than to be responsible to the wife and children and marry within the Jewish community. They were permitted multiple wives if they could afford it. However, when a man had multiple wives, there was often conflicts and completion between the wives, especially if the husband preferred one wife over another. Such was the case with Jacob and his two wives. Jacob was tricked by his father-in-law into marrying Leah, his older daughter, before he was allowed to marry Rachel, the woman he loved.

As a result, Moses established a law in Deuteronomy 21:15-16, which is called the “Right of the Firstborn.” It required a man who had two wives and who loved one more than the other to not give birthrights to the son of the loved wife in deference to his actual firstborn son, who was born to his unloved wife.

People enter into marriages with the expectation of having a sexual relationship and the abstinence programs engendered by

Christian movements help propagate a biblical worldview regarding sex. But those without a biblical worldview or who haven't had moral training, often embrace the cultural definition of sex. Moses laid out specific laws that covered most situations.

In Deuteronomy 22:22-30, God directed Moses to enforce these laws and told him that they were designed to purge evil from Israel. If a man was caught in the act of adultery having sex with a married woman, they both were killed. If a man raped a woman in the city and she cried for help, then the rapist was killed. But if she didn't cry for help, it was considered consensual sex and both were killed. If he raped her in the field where no one could hear her she was considered innocent because no one was nearby to hear her.

If an engaged virgin had sex with a man who wasn't her fiancé' both parties were stoned to death at the gate of the city. If a man had sex with a virgin who was not engaged and he raped her and it becomes known, then he must pay the father fifty shekels of silver. The woman must become his wife because he has violated her; he may never divorce her as long as he lives.

Because men could marry multiple wives, there was the possibility of a person marrying a divorced woman. Moses regulated certain divorce and remarriages. In Deuteronomy 22:30, a man could not marry his father's former wife. To do so, would dishonor his father.

Also, Deuteronomy 24:5 prohibited a man to divorce his wife and then remarry her if she had married someone else and the second husband also divorced her or if he died. The Lord said such actions were considered an abomination because it suppressed the whole understanding of marriage covenant.

Divorce

The Old Testament economy had very little rights for women as it related to men and sexuality. This situation caused some men to accuse their wives of not being virgins when they married; however, the law allowed a purity cloth to be presented as evidence during court battles. The bride and groom consummated their marriage vows with sexual intercourse. God created female reproductive systems with a

membrane called, the hymen, that surrounds or partially covers the external vaginal opening. It forms part of the vulva, or external genitalia, and is similar in structure to the vagina. Upon penetration, the hymen is broken causing blood to flow. This is why marriage is considered a blood covenant between the husband and wife.

On their wedding night, the bride would lay on a purity cloth, which would receive the blood from the broken hymen. The next morning, she would take the soiled purity cloth to her parents as evidence that she was a virgin.

If a man accused her of having sex prior to their marriage, the parents would produce the evidence of her virginity before the city elders and the one defaming her reputation must pay the father 100 shekels of silver for defaming his daughter's reputation and he would never be permitted to divorce his wife. If there was no evidence, the men of the city would bring the girl to her father's residence and stone her in front of the house. According to Moses, this was God's method to purge evil from among His people.

I was conversing with Issac Sastry, one of my Indian students, about the subject of marriage and divorce. He said, "I do not have the burden of choosing a wife. In our culture, the parents arrange our marriages including the selection." He said, "My father knows when it is time for me to marry and he will select my wife upon the approval of her parents." When I asked about the divorce rate in India, he remarked, "Our culture doesn't embrace divorce. There are very few divorces. We understand marriage as a commitment for life."

According to DivorcePad.com, the divorce rate in India is 1.1% while the divorce rate in the USA is nearing 50%.⁹⁴ The next day, Issac came to me after class and asked, "Which do you think is better? Arranged marriages or Marriages by Love? It really wasn't a trick question. Arranged marriages are certainly biblical, such as in the case of Abraham and Isaac. But Abraham's grandson, Jacob, went a different route and chose a wife for himself. That's what I did."

⁹⁴ Divorcepad.com. "Divorce Rate in India", Retrieved 23 February 2017. <http://divorcepad.com/rate/divorce-rate-in-india.html> 2017.

My wife and I were nineteen years old when we married. I thought she was beautiful. She could sing and she made me laugh. So, I asked her to marry me and she said, “Yes.” I didn’t know the rule that I had to ask her parents or grandparents. No one told me about it. But even if I knew the rule, I may not have obeyed being afraid that they may not have consented. We were married in 1969 and thought we were in love. We had no books on sex or marriage. We had fifteen minutes of marriage counseling and I remembered nothing that the pastor said. In 2018, we celebrated 49 years of marriage because we learned from our parents that marriage was a commitment. That was the culture of our upbringing and divorce was very rare, especially in the church.

I could have easily answered Isaac’s question by saying, “Marriage by love is best.” After all, our marriage had lasted forty-eight years. But suddenly I realized why it lasted so long. It wasn’t about love; it was about commitment. There were difficult times in our marriage, especially in our youthful beginnings. There were other times that our marriage was strained because my priority was the pastorate more than my family.

Unfortunately, I took my wife for granted and focused on my personal desires instead of hers and found myself in need of her forgiveness. Those difficult times in marriages can be like broken bones that mends into stronger bones after the break has healed. Our problems only made us stronger and the love we share now is not based upon youthful emotions. Our mature affections today took many years to develop.

Childish emotions are based upon certain whims or personal desires. We have put away those childish things. Mature affection and emotions are not selfish. Our marriage is centered on each other and how we can please one another. True love is about giving. I suppose that is what Jesus meant in John 3:16, “For God so loved the world that He gave.”

I still haven’t answered Isaac’s question yet, but I have come to the conclusion that a man’s search for a wife is often selfish. Couples

looking for the spouse of their dreams often find their marriages filled with nightmares. They search for what they want and have no clue about what they need or what is best for them.

Guys know the feelings they have when they are around certain girls but their search is often very selfish and self-serving. When we choose our own spouses, we tend to choose someone who will benefit us, forgetting that the kingdom of God is about letting our heavenly Father make the selection for us. When we seek God's will and marry His selection, our chances of having a good marriage are more favorable.

The question of divorce was posed to Jesus by the Pharisees. Permissions about divorce usually came through Rabbinical teachings. Some schools allowed men to divorce their wives if she burnt their breakfast while others were very strict. The Pharisees wanted to know Jesus view. Their opening question may have indicated that Jesus was teaching the laws of God's kingdom because they asked, "Is it lawful (in God's kingdom) to divorce a wife for any cause? Jesus' answer certainly supported the laws of God's kingdom because he didn't give them a cause or reason to divorce; instead, he gave them a cause or reason to remain married.

Jesus quoted Genesis 2:24, "Have you not read that from the beginning the Creator made them male and female, 'For this reason a man will leave his father and mother and will be united with his wife, and the two will become one flesh.'"

The Pharisees then asked why Moses granted divorce with a certificate of dismissal. Jesus told them, "Because of the hardness of your hearts." Then he added, "But in the beginning, it wasn't this way. Then Jesus told them, "Now I say to you that whoever divorces his wife, except for immorality, and marries another commits adultery." Luke 16:18 added, "And the one who marries a divorced woman also commits adultery."

Paul advocated Jesus' statement in 1 Corinthians 7:10-11. He wrote, "If you are married, do not depart from that relationship even if the spouse is not believer and wants to keep the marriage alive. But Paul also said, "If there is a divorce, let them remain unmarried."

And then he added, “But if an unbeliever divorces a believer, don’t stop them. People are not under bondage in these cases.”

Marriages are covenants; divorces break those covenants. The devil seeks to destroy families because the husband-wife relationship is a metaphorical expression of the relationship between Jesus and the Church. We are the bride of Christ. If the enemy can bring division in the marriage relationship, he believes he can stand the chance of dividing the relationship between the Jesus and his bride. He seeks to break our covenant but covenants remain in effect not because of emotion or even love. They are effective because of commitment. Paul said, “This is a faithful saying, “Though we are unfaithful, he remains faithful.” He will not break his covenant with us. Neither should we break covenant with our spouse.

Chapter 11
Review Questions

1. What do the following Hebrew words mean and what do these picture words suggest?
 - a. *Isb* _____.

 - b. *Isba* - _____.

2. What does the Hebrew word "*yada*" mean as it relates to marriage?
 - a. _____
_____.

3. What does John Tranel teach as it relates to "emotional triggers" that lead people to engage in sexual sins?
 - a. _____

_____.

4. How does the current culture view biblical laws regarding sex?
 - a. _____

_____.

5. In January 2017, how many states in the United States had no incest laws?
 - a. _____

6. When the Israelites sacrificed children to Molech, what kind of sin was it considered to be?
 - a. _____

7. According to the Bible, homosexuality was considered _____ and bestiality was labeled _____.
8. What happened, in the Jewish culture, to an engaged virgin who had sex with a man who wasn't her fiancé?
a. _____

9. In Deuteronomy 24:5, what was the rule regarding men who divorced their wives who later remarried and divorced?
a. _____

10. In the Jewish community, why was marriage considered a blood covenant between the man and his virgin wife.
a. _____

_____.
11. India has a culture of "arranged marriages." According to Divorcepad.com in 2017, that was the divorce rate in India compared to the divorce rate in America, which generally doesn't embrace arranged marriages?
a. India _____ percent
b. USA _____ percent

CHAPTER 12

UNDERSTANDING THE SPIRIT WORLD

What do spirits world look like? Can they be seen in black and white or are they in living color? Is it a kingdom of light and darkness? Is it filled with thoughts, ideas and impressions? Can it be measured? Are sense mechanisms at work? What are spirits and from where do they come?

The Bible says, “God is Spirit,” but what does that really mean? Can spirits from the unseen world become visible in our physical world? And can the physical realm in which we live be seen by the spirit world? What kind of spirits are there? Do they have a hierarchal structure? What are angels and demons and how do they influence man’s behavior?

My first experience with the unseen spirit world occurred in 1967, while living in the Walker Hall dormitory on the Lee University Campus in Cleveland, TN. It was the night God totally healed my body and called me into His service. Some of my classmates had surrounded me about 11:00 at night and prayed for my fevered body. Excruciating pain covered my throat and I could hardly swallow. I had been seeking the Lord for his direction in my life. Just before dozing off to sleep, I said to the Lord, “If you want me to preach the gospel, then heal my body tonight.”

An hour later, I awakened totally healed. The fever was gone but I didn’t sweat it out because my clothes were dry. The fever had lifted. As I lay in the bed realizing my total healing, I sensed a presence about five feet away standing over me. I didn’t see or hear anything; I only sensed a presence. I got up to tell a couple of classmates about my healing but everyone was in bed. I knocked boldly at the door but no one answered. I waited and knocked again. Still no answer. Realizing how late it was I decided to knock very lightly once more and if no one answered, I’d return to my room.

Ever so lightly I tapped the door and it suddenly opened. When I walked in, both classmates were asleep. I thought, “The angel in the room was with me and opened the door.” As I entered the room, Raymond Culpepper sat up in his bed and I told him about the miracle about how God had called me to preach. He kindly said, “That’s wonderful,” then slipped down into his sleeping position. He certainly wasn’t as excited as me. My excitement wasn’t about the miracle but the presence that was in my room and who opened the door.

Forty-nine years later, I was basking in the presence of the Lord during a Christ For The Nations chapel service. Worship leader, Jonathan Lewis began talking about the presence of the Lord that saturated the room. For some reason, my mind went back to Walker Hall when I felt that same presence. Then the Lord said, “You have always told people that an angel was in the room with you, but that was My presence.” That’s when I realized I must learn more about the unseen spirit realm where God and angels live.

That is one of many experiences where I encountered the spirit realm in a dynamic way. In 1969, in Huntington, WV, I was awakened at 3:00 AM by the Spirit of the Lord with what might have been an audio voice. Someone spoke my name and I awoken with only my wife sleeping next to me. Immediately, I was wide awake and mentally saw a disruption occurring a few blocks away. That spirit led me throughout the streets of the city and whenever it was over, I questioned why? He said, “I just wanted to see if you would follow me.” Twice in my lifetime, I have seen the heavens unfold and I saw spiritual images of Jesus. Many times, the Spirit has shown me visions of my future ministry or other supernatural miracles that have occurred. Psychoanalysts might suggest these were figments of my imagination but these doubters were not there and did not experience the reality of the spirit realm.

These instances have led me on a pursuit to discover the spirit world and I will begin with the definition of a spirit. A spirit is a “spiritual substance” that influences human thoughts, emotions and behavior. In Chapter 13, I will provide a clearer picture of the three categories of spirits. They are Divine Spirit, soulical spirits and non-soulical spirits. When people discuss spirits, they commonly are

referring to non-soulical spirits. According to Hebrews 11:1 states, “Faith is the substance of things hoped for and the evidence of things not seen.” Both faith and hope are spirits.

In 2 Corinthians 4:13, Paul explained faith as a spirit when referencing Psalm 116:10. He said, “But since we have the same spirit of faith as what has been written, “*I believed; therefore I spoke,*” we also believe, therefore we also speak. Faith is speaking things that we believe. But believing can only come when a word has been spoken. No matter how one interprets faith, Paul said it was a spirit. Perhaps Romans 10:17 will help link us to the concept of what a spirit is.

Paul wrote, “Faith comes by hearing the word of God.” Spirits generate thoughts that turn into words, create emotions and influence behavior. Hebrews 12:2 says Jesus is the “Author and Finisher” of our faith. When faith is operative, words or thoughts come from God. We respond by either believing or disbelieving. When we believe the word, then faith is evident and the Word is manifested. That is how Jesus came into the world. The virgin Mary believed the Angel of the Lord with her mind and the Holy Spirit implanted the Word in her womb. Nine months later, Jesus was born. John 1:14 uniquely described it as, “And the Word was made flesh and dwelled among us and we beheld His glory.”

Names of Spirits in the Bible

Throughout Scriptures the word “spirit” is frequently used. Spirits have names by which they are identified but the names of these spirits simply identify the behavior or the emotions they cause. Job 26:4 mentions an accusing spirit. It is easy to understand that this was an evil spirit spawned by the Devil. Revelation 12:10 describes the Devil as the accuser of the saints. In fact, the Greek word *diabolos*, which is translated the Devil, means accuser. Although the Devil is an evil spiritual force that does more than accuse people, in this passage, he was called “accuser” because this was the action produced.

I compiled a list of fifty spirits mentioned in the Old and New Testament that are considered evil spirits. These are thoughts or spirits that form emotions and eventually influence behavior. One of the spirits listed is “angry spirit.” God asked Cain, “Why are you angry?”

Why has your countenance fallen?” He explained to Cain that the spirit of angry was at his door tempting him to sin. God had previously accepted Abel’s sacrificial offering but Cain presented an offering from the work of his hands that God didn’t approve. When God refused Cain’s offering, an angry spirit approached Cain causing his emotions and countenance to change. God told him, “You should rule over it.” This provides us with an understanding that we have the power over all evil spirits to cast evil thoughts aside. Either we control them or they control us.

Here is the list of evil spirits in Appendix C.

1. Accusing spirit – Job 26:4; Revelation 12:10
2. Angry spirit – Genesis 4:5-7; I Kings 21:5
3. Anti-Christ spirit – 2 Corinthians 11:4; I John 4:3
4. Bondage - Romans 8:15
5. Compelling spirit – Job 32:18; Mark 1:12
6. Complaining spirit – Job 7:11
7. Controlling – 2 Thess. 2:7-12; Acts 13:8-12; 16:16-19
8. Dead spirits – Matthew 14:26; Mark 6:49;
9. Deaf and Dumb (Mute) spirit – Mark 9:17-25;
10. Deception or error spirit – I John 4:6
11. Demons spirits – Revelation 16:14
12. Disobedient spirit – Num 14:20-23; Psa 106:33; Eph 2:2
13. Divination spirit – Acts 16:16
14. Divisive spirit – Judges 9:23; Isaiah 30:1
15. Evil distressing spirit – I Samuel 16:14, 15, 1, 23; 18:10
16. Evil spirit – Acts 19:15-16; Luke 7:21
17. Familiar spirit (Num 5:14; I Sam 28:7, 8; I Chron 10:13; 2 Chronicles 33:6, Leviticus 20: Leviticus 19:31
18. Fearful or timid spirit - 2 Timothy 1:7 -
19. Filthy spirit – 2 Corinthians 7:1
20. Foul spirit – Mark 9:25; Revelation 18:2
21. Guiled spirit – Psalm 32:2
22. Haughty spirit – Proverbs 16:18
23. Impatient spirit – Exodus 6:9; Job 21:4
24. Impulsive spirit – Proverbs 14:29
25. Infirm spirit – Luke 13:11
26. Jealousy spirit – Number 5:14, 30
27. Lying spirit – I Kings 22:22; 2 Chronicles 18:21
28. Messenger spirit – Job 4:15-21

29. Mocking spirit – Job 15:12-13
30. Murderous spirit – I Samuel 19:9
31. Obstinate spirit – Deuteronomy 30:30
32. Oppressive spirit - Isaiah 61:3
33. Perverse spirit – Proverbs 15:4
34. Seducing spirits I Timothy 4:1
35. Sorrowful grievous spirit – I Sam 1:15; Prov 15:13; Isa 54:6
36. Slumber or deep sleep spirit – Isaiah 29:10; Romans 11:8
37. Spirits that are unnamed- Matthew 8:16
38. Suicidal spirit – Matthew 17:15-18
39. Testing spirit – I Kings 10:1-5; 2 Chronicles 9:4
40. Troubled spirit – Daniel 2:1
41. Tormenting spirit – Mark 9:20; Luke 9:39
42. Unclean demon spirit – Luke 4:33
43. Unclean spirits - Matt 10:1; 12:43; Zech 13:2; Mark 1:23,26;
44. Unfaithful spirit – Psalm 78:8
45. Vexed spirit – Ecclesiastes 1:14;
46. Warring spirit – Joshua 5:1; 2 Chronicles 21:16
47. Whoredom spirit – Hosea 4:12; 5:4
48. Wicked spirits - Matthew 12:45
49. Worldly spirit – I Corinthians 2:12
50. Wounded spirit – Proverbs 18:14

Not all spirits are the same. Some effect our emotions while some effect our mind. Some spirits incite us sexually while others influence our behavior. Not all spirits produce emotion, moods or behavior. In Mark 9:17-25, Jesus mentioned a deaf and dumb (mute) spirit that effected bodily organs preventing them from function. Some spirits produce epileptic type symptoms.

Where Do Spirits Come From?

Paul referred to Jesus in Colossians 1:15-16 when he said,

“He is the image of the invisible God, the firstborn over all creation for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers – all things were created through him and for him.”

Everything visible and invisible was created by Jesus. He spoke and they came into existence. Spirits would be listed among things that

are invisible. Paul named these spirits: thrones, dominions, principalities and powers (authorities) that exist in the invisible spiritual realm.

In Colossians 2:14-15, Paul explained that the crucifixion and subsequent resurrection destroyed our indebtedness to sin, writing a certificate that decreed forgiveness and disarmed rulers and authorities who held us captive to sin. Jesus gave us victory when he triumphed over these rulers and authorities, nailing the certificate to the cross.

Paul also explained in Ephesians 1:20-21 That God exercised His power in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come.

In Ephesians 3:8-11, Paul explained that the church is being enlightened about the multifaceted wisdom of God and it is our responsibility to disclose to the rulers and authorities in the heavenly realm the eternal purpose of God. In other words, when these evil spirits come to us like they did Cain, we have the authority over these spirits to declare God's purposes for our lives and by doing so, we refuse their influence.

In my book on Pneumatology, I explain how God's kingdom is made up a spirits and that is why Paul told the church in Ephesians 6:11-12 to put on the armor of God so we can stand against the schemes of the devil. He informed us that our struggles in life are not with people but with spirits and he named them: rulers, powers (authorities), against the rulers of this darkness, and evil forces in the spiritual realm. With full assurance Paul declared in Romans 8:38-38,

“For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.”

The chart on the next page is also found in Appendix D describing the Greek words that Paul used to describe spirits in the spirit realm. His declaration confirmed our authority over evil forces

that seek to distract us from embracing life in God's kingdom and to discourage us from the life of God through the Holy Spirit. This chart reveals a list of all the spirits that Paul mentioned in Colossians 1:16; 2:15; Ephesians 1:21; 3:10; 6:12; and Romans 8:38. It provides the Greek names and descriptions of what the names mean. It also graphs the six passages where Paul mentioned these spirits and indicates whether or not the spirit was mentioned.

Greek Words For Various Spirits

Greek Name	Description	Col. 1:16	Col. 2:15	Eph. 1:21	Eph. 3:10	Eph. 6:12	Rom 8:38
αρχαγγε	chief of rulers, archangel	Yes	Yes	Yes	Yes	Yes	Yes
εξουσια	authorities or those with delegate authority	Yes	Yes	Yes	Yes	Yes	No
δυναμις	mighty powers or those empowered to do miracles and wonders	No	No	No	No	No	Yes
τηρονος	thrones or political leaders of those in authority	Yes	No	No	No	No	No
κυριοτες	dominions or those involved in political	Yes	No	Yes	No	No	No
κοσμοκρατορ σκοτος	rulers of darkness of this world	No	No	No	No	Yes	No
πνευματικος πονερια	spirits of sexual perversion	No	No	No	No	Yes	No
αγγελος	Angels-messengers or those sent with a message	No	No	No	No	No	Yes

The Catholic Church believes in nine angelic orders⁹⁵ and suggests these spirits are angelic in nature. They also take Dionysius' view that there are three angelic spheres comprising of three angels in each sphere.⁹⁶ They confirm his listing as Seraphim, Cherubim, and Thrones and the highest sphere in the hierarchy and a lower level called Dominions or Lordships, Virtues or Strongholds, and Powers or Authorities. And the lowest third level named as principalities or rulers, archangels and angels.

Greek Names of Spirits

The previous list of Greek names for angels or spirits and their meanings, along with Paul's mention of them in his writings reference both good and evil spirits. Scripture defines angels as spirits; but so are humans. When we die, we are called spirits of the dead. Leviticus 19:31; 20:27; Isaiah 19:3; 8:19; 26:14; Proverbs 2:8. According to I Peter 3:19, when Jesus was crucified, he preached to the spirits in prison. Peter explained that these spirits were previously disobedient. The identity of these spirits is debated. There are two primary opinions.

The first opinion among scholars is Christ's announcement of his victory over evil to the fallen angels who await judgment for their role in leading the Noahic generation into sin; this proclamation occurred sometime between Christ's death and ascension. The second opinion was Christ's preaching of repentance through Noah to the unrighteous humans, who were at that time dead and confined in hell. These people who lived in the days of Noah.⁹⁷

⁹⁵ Michael Vezie, "Holy Angels" *The Orthodox Page in America*.

<http://www.ocf.org/OrthodoxPage/reading/angels.html> 2017. Retrieved 23 March 2017, mlv@pobox.com,

⁹⁶ Wikipedia, the Free Encyclopedia "The Christian Angelic Hierarchy,"

Wikipedia.org, [tps://en.wikipedia.org/wiki/Christian_angelic_hierarchy](https://en.wikipedia.org/wiki/Christian_angelic_hierarchy). 2016. Retrieved 5 March 2016.

⁹⁷NET Bible Reference of 1 Peter 3:15. #3 *sn*, "Preached to saints in prison," Online commentary of the New England Translation, Retrieved 24 March 2017. <http://cfni.net.bible.org/#!bible/1+Peter+3:15>. 2017.

It seems clear to me that Jesus preached to people and set them free from their incarceration of the nether world. We are not told what was preached but we are informed that the people he preached to were incarcerated by death. According to 1 Corinthians 15:26, the last enemy to be defeated is death. To that extent, death is a spirit, which in 1 Chronicles 21:15 is labeled “angel of destruction,” similar to the “destroyer” mentioned in Exodus 12:23. The term angel of destruction defines the destroyer as an angel or spirit. The concept of a death angel derives from these texts.

Logically, it can be surmised that when these people died, their spirits were confined by the spirit of death. After the crucifixion, Jesus preached to these saints in prison and when he was resurrected, they were raised from the dead with him. Matthew 27:52-3 describes graves being opened, and many bodies of the saints who had fallen asleep were raised with Him in the resurrection and they went into holy city and appeared to many.

Appendix E shows the angelic listing in God’s kingdom. Likewise, Appendix F shows the demonic kingdom of darkness. This listing only lists the places in the New Testament identifying the Greek names and the descriptions of these evil spirits. Those evil spirits in the Old Testament are not listed. For example, the angel of destruction or destroyer mentioned in 1 Chronicles 21:15 and Exodus 12:23 are spirits in the kingdom of darkness that are not mentioned in the Paul’s writings. On the next two pages, lists of spirits with Greek names and their descriptions are found on two charts labeled Godly Angels and Ungodly Angels.

In summary, spirits have a spiritual substance and they exist in the spirit realm. They are linked to our thought life that produce words, forms emotions and ultimately determine our behavior. People often shy away from discussions about spirits because they sound so “spooky.” In reality, spirits are simply spiritual substances that produce thoughts in people to influence moods, emotions, and behavior. Some are from God and some are from the devil. These charts describe those spirits or angels that are seen in the spirit realm.

Godly Angels

Over Kingdom of God	Greek Name	Description
Angel of Jehovah	ἄγγελος Κυρίου	In O.T. An angel or messenger who brought messengers to God's people. Not mentioned in N.T. could possibly be Jesus or Holy Spirit
Archangels	Ἀρχαγγελοι	Chief angels who govern other angels
Authorities	Εξουσια	Angelic spirits delegated to influence authority on earth
Dominions	Κυριότητες	Those angels who influence specific areas on earth or in heaven
Powers	Δυναμις	Protecting angels Spirits that produce miracles and supernatural activity or even destruction against God's enemies
Thrones	Θρόνοι	Angels that influence individuals to establish kingdom principles i.e. humility, love, faith
Angels	ἄγγελοι	These convey encouraging messages to believers

Ungodly Angels

Over Kingdom of Darkness	Greek Name	Description
Devil or Satan	διάβολος or satan	The Devil means accuser and Satan means adversary and they oppose the work of God. At one time the Devil was Lucifer, which means Day star but rebelled against God and was cast from heaven
Archangels	Αρχηγε	Chief Ruler or principalities of darkness that govern other spirits
Authorities	Εξουσια	Delegated authority from Devil or Satanic archangels
Rulers of Darkness of this world	κοσμοκρατορ σκοτοσ	Those evil spirits that influence specific strongholds and addictions
Prince of the Power of the Air	Δυναμισ	The powers that cause environmental calamity, tornadoes, hurricanes earthquakes etc. They also work in the people who are disobedient to God
Sexual spirits of perversion	πνευματικος πονερια	Spiritual pornea that includes perversion, wickedness and immorality
Demons or evil spirits	Δαιμόνιον	These are bad angels and have become messengers of Satan to discourage believers

It is vital that we embrace John's admonition in 1 John 4:1, "Beloved, do not believe every spirit but test them, whether they are of God." Paul said in 2 Corinthians 10:4-5,

"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ."

These strongholds are long held mental opinions and the argument are beliefs that are contrary to God. He encourages us to take captive every thought and bring it into obedience to Christ.

Romans 12:2 is part of the discipline of dealing with the thoughts that occur in the spirit world. He said that we have the ability to overcome the worldly philosophies by renewing our mind on the things of God's spirit. Through the Holy Spirit, we have power over the darkness of this world of evil. He also showed us how to think in Philippians 4:8. We are to engage thoughts that are true, noble (kingdom nobility) just, pure, love, and virtuous. We are to think about good reports and those things that are praiseworthy.

Review Questions

Chapter 12

1. What kind of substance are spirits?
 - a. _____

2. How is the word *diabolos* translated and what does it mean?
 - a. Translated - _____
 - b. Meaning - _____

3. How many evil spirits are mentioned in the Bible?
 - a. _____

4. Where do spirits come from?
 - a. _____

5. How many Greek names did Paul use for angels or spirits in his Epistles to the Colossians, Ephesians and Romans?
 - a. _____

6. If spirits inject thoughts, what are three Scriptures Paul wrote that tell us what to do with thoughts or thinking?
 - a. _____
 - b. _____
 - c. _____

CHAPTER 13
PRAYER AND INTERCESSION

What is prayer?

As children, we are taught to pray, whether it is at bedtime, over meals or during church. We understand prayer is talking with God. Some people pray silently, some pray loudly, some pray short prayers and others are long. Some prayers are read, others are recited and some people pray from the heart. After the November 2016 election of Donald Trump, the President and First Lady were doing a speech in Florida. First Lady, Melania Trump, came to podium to speak first. Her opening remarks in her Slovenia/European accent left me speechless. She said, “Let us pray,” and began to recite The Lord’s Prayer. I have lived through thirteen presidents in my lifetime but I had never heard a President or his wife open a speech with The Lord’s Prayer. It was an impromptu prayer because President Trump remarked that he didn’t know she was going to do that.

Actually, what we call The Lord’s Prayer, which is found in Matthew 6:9 and Luke 11:2, is more correctly labeled, the prayer of God’s children. It was intended to be our prayer. The disciples had asked Jesus to teach them to pray and he said, in a paraphrase, “When you pray, say,

‘Our Father in heaven: Your name is hallowed above everything. May Your kingdom and will be manifested in the physical realm (earth) as it is in the spiritual realm (heaven.) We depend upon You to provide our daily bread and to forgive our sins as we forgive others. Please keep us from temptation and deliver us from evil. For the kingdom is Yours forever, with all its power and glory.’”

I intentionally paraphrased this prayer because sometimes we say prayers without knowing what we are actually saying. Although this prayer is often called The Lord’s Prayer, the real Lord’s Prayer is found in John 17. It is a beautiful dialogue between the Father and His son, Jesus.

The regular Greek word for prayer is *proseuche* (*pronounced: pro-shoe-kaay*). It is the word that is used when talking about prayer. There are many different kinds of prayer. The Greek word *anieses* (*pronounced ah nee sees*) are prayers offering praise to God while the Greek word for prayers of thanksgiving is *eucharisteo*, (*pronounced: yoo-khar-is-toe*) and is celebrated at the Lord's supper in I Corinthians 11:24. Intercessory prayer is the Greek word *enteuxis* (*pronounced: ent-yook-sis*) and can be seen in Hebrews 7:25; Romans 8:34; Romans 11:2; and John 17:15. Imprecatory Prayers are curses upon one's enemies and found most often in the Old Testament. Some examples are found in Psalms 35; 55; 59; 69; 79; 109; 137. However, the New Testament is not exempt from imprecatory prayers. In Acts 13:8-11, a Sergius Paulus, who was a ruler at Paphos, was trying to connect Paul but a wizard named Elymas withstood him.

In return, Paul called him a deceitful the son of a devil and pronounced blindness on him temporarily. On another occasion, in Acts 8:20, Peter told Simon Magus to go to hell with his money because the magician tried to purchase the authority of the Holy Spirit with money. Even in Revelation 5:9-10, those under the altars were praying imprecatory prayers against those who had killed them. But most Christians tend to pray for others rather than against them.

Jesus told a parable intimating three kinds of petition prayer. Petitions were included in the Lord's prayer in Matthew 6:11-13. The Greek word for ask is *erotao* (*pronounced: er-o-ta-o*) and simply means to ask God for something. A more intense prayer is *deomai* (*pronounced: day-o-my*) and is often translated "beseech." It includes a binding of oneself in a pledge or vow. The demons at Gadara in Luke 8:28 prayed this kind of prayer to Jesus. The last most intense petition prayer is found in the Greek word *deesis* (*pronounced: de-e ses*). It is translated as supplication. This is mentioned in Acts 1:14.

What Is Intercession?

Hebrews 7:24 confirms that Jesus presently lives to intercede for those who come to God through him. Also, Romans 8:26-27 explains that the Holy Spirit intercedes for us with inexpressible groans according to God's will. But what does intercession mean? And are we able to intercede for others like Jesus and the Holy Spirit intercedes for us?

The term “intercession” is the hidden meaning of love. The word interceder is actually made up to two words. The first word “inter” which means to come between, among or with. It is used with other words such as interception, which means to go between; intermingle, which means to go among; interfere, which means to go in the direction of. The second word is “cedar” and it means to go, move, give or yield oneself. So, the word “interceder” is someone who goes, moves or yields himself in the direction of someone else.

There are two directions of intercession. Mediation means to go between God and another person to lift their situation to the Almighty One who can help them. Another type of prayer, when a person goes between another person and Satan. This is typically called “warfare prayer” or commanding prayer.

This type of prayer activity is not directed to God but rather against the devil. Jesus did this in Matthew 16:23 when Peter challenged him about his mission in Jerusalem. He looked at Peter and said, “Get thee behind me Satan.” This type of prayer is sometimes called commanding prayer and is linked with spiritual warfare as Paul mentioned in Ephesians 6:10-20.

Charismatics have ardently taught and understood one aspect of Spiritual Warfare. They focus quiet heavily on the warfare between believers and the devil. But they seem to miss out on other aspects of spiritual warfare that prevents them from fully understanding the purposes of God and how He operates on the earth.

Understanding Different Kinds of Spirits

Before learning about spiritual warfare, it is important to discuss the various kinds of spirits. There are three different categories of spirits found in the Bible. One category is called Divine Spirit. Jesus confirmed in John 4:24 that God is spirit. Throughout Scripture He is seen having mental, volition and emotional qualities. Fifty-one times in the Old Testament the God’s Spirit is mentioned. Only twice, Psalm 51:11 and Isaiah 63:10-11 is Holy Spirit used.

The second category of spirits is called soulical spirits. I use this term because these spirits, like God, are equipped with mental, volitional and emotional functions. Besides God’s Divine spirit, there

are four primary kinds of soulical spirits. The first category is angels. They have minds, volitions and emotions. Mortimer Adler defined them as minds without bodies.⁹⁸ Hebrews 1:14 and Psalm 104:4 confirm that angels are ministering or serving spirits. In Job 1, 2 and Genesis 6. angels are also called “sons of God.” It is easy to understand if God is spirit, then His sons are also spirits.

It must be understood that there are different classes of angels. I was visiting Vail, Colorado with Dennis Lindsay and we sat down to rest at a shopping area downtown. During a brief conversation with a man sitting next to me, he learned that I taught at a Bible School. He asked, “Since you are such a Bible Scholar perhaps you can explain the difference between Cherubim, Seraphim, and Nephilim.” I responded, “Two of them are good and one is bad.” Dennis Lindsay had just finished writing, *Giants, Fallen Angels and the Return of the Nephilim* so I introduced them to have a discussion.

As previously mentioned, in the fourth or fifth century, Dionysius the Areopagite wrote *De Coelesti Hierarchia (On the Celestial Hierarchy)* announcing three spheres of angels with a triad of angels in each sphere.⁹⁹ His listing included the highest level of first sphere angels as Seraphim, Cherubim, and Thrones. His second sphere and next level were called Dominions or Lordships, Virtues or Strongholds, and Powers or Authorities. The third and bottom sphere included principalities or rulers, archangels and angels. Paul briefly mentioned them in Ephesians 1:20:21 and Romans 8:38.

Also Paul mentioned in Ephesians 6:12 that believers fight against these spirits in the heavenly realm so it is understood that the hierarchal order exists both in God’s kingdom and the Kingdom of Darkness. Although very little is discussed about these hierarchal orders outside of orthodox and Roman Catholicism, the Catholic Church believes in nine angelic orders.¹⁰⁰

The second category is humans. According to Genesis 1:26,

⁹⁸ Mortimer J. Adler, *The Angels and Us* (New York: Collier Books, MacMillian Publishing Company, 1982), p. 3-9.

⁹⁹ “The Christian Angelic Hierarchy,”

¹⁰⁰ Vezie, “Holy Angels.”

God made humans in His own image; therefore, we are a combination of physical and spiritual creatures. Paul stated the whole person is spirit, soul and body. When the body dies, he is considered a dead spirit with the promise of a resurrection. The third category of soulical spirits is the Devil and sometimes called Satan. Technically, the Devil is a “fallen angel” according to Revelation 12:9. The idea of Lucifer becoming Satan or the Devil is conceived by linking Isaiah 14:12 with Luke 10:18. Rebelling angels created the need of for the Kingdom of Darkness.

Included in the soulical spirits is a group called “unclean spirits,” which are spirits that possess people’s mind, will and emotions. In my book, *The Study of Spirits*, these “unclean spirits” are discussed in detail.

The third category of spirits are “non-soulical” spirits. These are different from the Divine Spirit that comprises soulical qualities of mind, will and emotions. They are also different from soulical spirits, which are humans, angels and the Devil or Satan and unclean spirits, to name only four. These non-soulical spirits are simply labeled spirits in Scriptures. These spirits have two natures. Good spirits come from the Holy Spirit and evil spirits derive from Satan or the Devil, who is referred to as the Ruler of the Darkness of this world.

The Old and New Testament mention these spirits as if they were thoughts, ideas or impressions that produce emotion. Examples of good spirits in the Old Testament includes humble spirit (Proverbs 29:23,) and a lowly spirit (Proverbs 29:13). Isaiah 11:2, lists seven spirits, which are spirits of wisdom, understanding, counsel, might or power, knowledge, fear of the Lord. Isaiah 28:6 names justice as a spirit and Zechariah 12:10 states grace and supplication are spirits. In the New Testament, Paul in Galatians 5:22-23 gives identity to nine spirits, which he calls fruit and laws. He also names goodness, righteousness and truth as the fruit of light in Ephesians 5:9.

Evil spirits are also mentioned in the Old and New Testaments. The Old Testament writers identify familiar spirits, divisive spirits, distressing spirits, lying spirits, haughty or prideful spirit and even a spirit of heaviness, sometimes called oppression, and perverse spirits. Hosea even mentioned a spirit of prostitution.

Jesus spoke to unclean spirits in the New Testament and biblical authors identified other evil spirits in the New Testament as violent spirits and deaf and dumb spirits. Paul said that God gave the Jews a spirit of stupor and mentions various behaviors that people have because of the influence of these evil spirits. In Ephesians 4:31, he lists bitterness, wrath, anger, clamor, evil speaking and malice. These spirits create moods, emotions and influence behavior when we let them.

John told the church in 1 John 4:1 that we are to test the spirits to see if they are from God. These evil non-soulical spirits are designed to influence human behavior. According to Enoch, giants were born as a result of angelic and human copulation. When these giants died they became evil spirits and were confined to earth. Evil spirits proceeded from their bodies because they were born from earthly human flesh and heavenly angelic spirits and they were designated to be terrestrial spirits and not celestial spirits who dwell in heaven.

Enoch 15:8-10 recorded that the spirits of these giants shall afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth.¹⁰¹ They come to humans in the form of thoughts to persuade or convince behavior. Hate is a spirit that influences murder. Lust is a spirit that influences fornication and adultery. Greed is a spirit that influences theft. Appendix B list fifty different spirits that are mentioned in the Bible. Most of them non-soulical. A greater distinction is discussed in *The Study of Spirits*.

Spiritual Warfare

Spiritual warfare is simply a war between spirits. But what does that mean? Paul explained one type of spiritual warfare in Ephesians 6:12,

“We do not fight against flesh and blood (physically) but against principalities, against powers, against the rulers of the darkness of this age and against spiritual wickedness in the heavenly (spiritual) realm.

¹⁰¹ Randy Delp, *The Living Enoch Chapter by Chapter* (Cedar Hill, TX: Lifeworld Electronic Library 2008), p. 13.

In this verse, Paul listed some of the spirits that were discussed in the previous chapter. Simply put, spiritual warfare is a war between spirits. In Chapter 12 we categorized spirits as Divine Spirit, Soulical spirits and non-soulical spirits. Soulical spirits are humans, angels, fallen angels and other spirits with mind, will and emotion, while non-soulical spirits are thought initiators.

Since these are categories of spirits and spiritual warfare is a war between spirits, then it stands to reason that any conflict between these spirits would be considered spiritual warfare. The verse Paul mentioned in Ephesians 6:12 was a conflict between the human spirit and evil spirits. But as we review these spirits it might be helpful if we looked at their definitions to understand the enemy in warfare.

Lucifer was an angel whose Hebrew name is *heylale* and means light-bearer. Isaiah called him Son of Dawn because, being an angel, Lucifer was considered a son of God. In Revelation 12, John stated that war broke out in heaven. Michael and his angels fought against the dragon and his angels and there was no longer a place for the dragon in heaven. John gave this dragon three names: the ancient serpent, the devil and satan. The Greek word, *satan*, is a transliteration of Satan and means adversary while the Greek word *diabolos* is translated the Devil and means accuser.

There are two more Greek words that describe evil spirits. The Greek word *daimon* has been translated devils and transliterated demons. The Greek word *akathartos pneuma* is translated unclean spirits and was frequently the spirits that Jesus cast out of people.

There are two primary functions of spirits. By definition, God is a ruling spirit, angels are serving spirits and humans are both ruling and serving. Spirits that have been given authority are considered ruling spirits, when they are human spirits or angelic spirits. It is understood that all creatures were created to serve God and we must promote servanthood as our primary function. Even though we have been given authority to rule, we must understand that our ruler ship is a serving function to the one who gave us the authority. All creatures were created to serve God.

Spiritual warfare occurs whenever there is an authority struggle. For example, Lucifer wanted to be like God. According to Isaiah 14:12-13 he wanted authority over the other angels. He wanted power in the heavenly council; he wanted to have authority over the other angels and have his throne above the heights of the clouds. In fact, he wanted equal authority with the Most High. It is easy to understand that a spiritual warfare occurred between God and the Devil over the issue of authority.

In Matthew 16:23, Peter had received a revelation about the Kingship of Jesus in God's kingdom. Immediately after getting the revelation, Jesus told his disciples that he had to go to Jerusalem and face death. Peter, immediately rebuked him, after all he had the revelation of his Messiahship. Jesus turned to Peter and said, "Get behind me Satan," suggesting his ideas about Messiahship were adversarial to Jesus. His directness helps us to understand the spiritual promptings of spirits in the unseen spirit realm and how they influence our speech, emotions and behavior.

Spiritual warfare does not have to include people. Obviously, Lucifer's rebellion as mentioned in Revelation 12 is a case in point. But it is important to see how the spirit realm so easily reflects on the things that occur in the physical realm. For example, in Revelation 12 and 13 we are shown three enemies of Christ. These are three enemies are eventually cast into a lake of fire but they currently play out in our everyday lives. The three enemies of Jesus were the dragon, representing the demonic system; the beast out of the sea, which represents the political system and the beast out of the earth, which represents the religious system.

In Revelation 13:7, the beast out of the sea was given authority from the dragon to make war with the saints and to overcome them. This beast is a political beast, which is easily determined when you read chapter 17. The third beast, mentioned in verse 12, came out the earth and had all the authority of the first beast. This was a religious beast that was political. It was described as a deceptive lamb because his appearance seemed benign until he opened his mouth, then he sounded like the demonic system.

Daniel 10 describes a spiritual warfare between angels and a

demonic force called the Prince of Persia. Daniel went on a three week fast to know more about the 70 years mentioned by Jeremiah. As soon as he began to pray, God sent an angel with an answer to his prayer but in verse 13, the angel told Daniel that he was delayed because the Prince of Persia prevented him. It wasn't until the warrior archangel Michael came to help him that the angel was able to bring the message to Daniel. These stories reflect the spiritual warfare that exists in the heavenly realms, in which we are unaware. These two stories describe spiritual battles that occurs between angels and devils.

Another type of spiritual warfare can occur between angels and humans. In Genesis 32:1- 30, Jacob wrestled with an angel from God who had the appearance of a man. This angel blessed Jacob and then changed his name to Israel. When Jacob asked the angel his name, suddenly Jacob became partially lame in one leg requiring him to limp on a staff from that time. Apparently, the name of the angel was Phanuel (sometimes spelled Paniel, Peniel, Penuel, Fanuel, Orfiel, and Orphiel) because that is what Jacob named the battle ground. According to the *Book of Enoch*, Phanuel was one of the seven archangels. Phanuel is also listed as one of the seven archangels in the Ethiopian Orthodox Church. Hosea 12:4 said Jacob struggled with an angel but prevailed.

Numbers 22:31-33 reveals another conflict between Balaam and the Angel of the Lord. An angel was sent to kill the prophet Balaam because of his disobedience. The donkey saw the angel and protected Balaam even though the prophet continued to beat him. Finally, Balaam's eyes were opened and he saw and communicated with the angel that was sent to kill him. These are evidences that humans can fight against angels.

Another type of spiritual warfare occurs between the devil and man. I Peter 5:8-9 confirms the Devil is looking for people to devour but we are to resist him in the faith. After you have suffered a little while God will restore, confirm, strengthen and establish you. James 4:7 also records "Resist the Devil and he will flee."

One of the difficult things for humans to understand about their warfare with the demonic world is how Satan and the Devil uses different strategies but our primary defensive weapon is faith.

Presently, we are not able to see the unseen spirit world. Our spiritual ineptness leaves us to guess who the enemy actually is. But Jesus sent to us the Holy Spirit to assist in discernment and guide us through the unseen spirit world.

One of the lesser taught spiritual wars that occurs in the spirit realm is the battle between God and man. Perhaps that is because we assess most of our problems to the Devil. However, there are some Scriptures that suggest a spiritual warfare between God and his people. Isaiah 63:10 records that God will become an enemy against His people if they rebel and offend His Holy Spirit. Even Jesus said in Matthew 12:31-32, Luke 12:10 and Mark 3:28-29 that blasphemy of the Holy Spirit was an unpardonable sin. Jesus explained this sin to the Pharisees who were assigning the work of the Holy Spirit to evil spirits.

The New Testament described some church people who told a lie to Apostle Peter. In Acts 5:1-11, Luke surmised that Ananias and Sapphira were both killed because they lied to the Holy Spirit. Two chapters later, in Acts 7:51, Stephen told the religious leaders that they were always resisting or fighting against the Holy Spirit. And in Acts 13:6-13, Elymas, the sorcerer, fought against God's kingdom, perverting the straight ways of the Lord. As a result, the hand of the Lord struck him blind temporarily. When we grieve or resist the Holy Spirit it is a type of warfare against God.

Sometimes, spiritual warfare can be against evil spirits like anger, lying, greed, bitterness, divisive spirits etc. but actually the devil was prompting the temptation. Paul referenced these actions in Ephesians 4:27 when he wrote, "Do not give the devil an opportunity." Satan or the Devil controls the Prince of the Air and the Ruler of Darkness. He utilizes various evil spirits to create unacceptable behavior in God's kingdom.

How To Defeat the Enemy

In the same way that God used different strategies in the Old Testament to defeat Israel's enemies, so Satan uses various tactics and strategies to defeat us in spiritual warfare. Apparently, the Church of Ephesus needed Paul's insight into how to defeat the enemy in spiritual warfare. In Ephesians 2:1-3, he described Satan as the Ruler

of the Authority of the Air and in Ephesians 6:11, Paul stated that Satan has various schemes or tactics to defeat us but he instructed us about how to defeat him. He described our need to wear spiritual armor, explaining the parts of the armor as truth, righteousness, peace, faith, salvation and the revelatory word of God. He said continual prayer, perseverance and interceding for leadership will defeat Satan.

Let's view these individually beginning with truth. Since Satan is the father of lies, we should stay as far away from his children as possible. Every lie is conceived by the sperm of Satan. On the other hand, Jesus said, he was the way, the truth and the life. Satan's potential work against us is only as strong as the environment we provide for him. If we fail to walk in truth, then we will give into deception, which will make us candidates to believe the lies of Satan. Keeping clean hands and pure hearts will protect us from Satanic strategies.

Righteousness is part of the armor. Paul calls it a breastplate because it protects our heart. I have heard people describe righteous as "doing the right thing" and "staying on the right track." But righteousness is a spirit and spiritual law than actions we perform. We define righteous as morally right, justifiable; virtuous.

We should focus more on being righteous than doing righteous deeds because self-righteousness is an abhorrence to God. The concept of righteousness is actually a kingdom term. In a kingdom, the King decides what is righteous and what is not; therefore, righteousness was the standard of the kingdom. The same is true in God's kingdom. Jesus is the judge of all things and adjudicates based upon his righteousness.

In Psalm 98:9, the psalmist sung, "The LORD comes to judge the earth; He will judge the world with righteousness and the people with equity." Years ago, I read an old dictionary from the 19th century by William Blackstone,¹⁰² and it defined the word equity as "judging by the spirit of the law instead of the letter of the law." God has a

¹⁰² Philip B. Kurland and Ralph Lebnor, "William Blackstone, Article 3, Section 2, Clause 1, Commentaries 1:247--48, 3:68--70, 109--11, 429—37" *Founders Constitution* University of Chicago Press, Retrieved 30, March 2017.
http://press-pubs.uchicago.edu/founders/documents/a3_2_1s3.html

righteous standard by which He judges the world. His judgment is perfect because it is based upon the motives of people, not just what they do.

Peace is another part of the spiritual armor. For some people, this is very difficult. Those who tend to worry, become upset at situations, or feel the need to do something spiritual every time things do not go as planned find it difficult to walk in peace. People who give into stress often find peace vacant from their lives. I have found only one thing that can keep the shoes of peace fitting properly; we must cast all our cares on the Lord. Being able to assert peace at difficult times brings a strength and stability to those around you.

Each of these armor pieces are spirits: spirit of truth, righteous spirit and a spirit of peace. Galatians 5:22 confirms that peace is a spirit produced by the Holy Spirit. That is why Paul calls them the fruit of the Spirit. By allowing the spirit of peace to cover us, we are protected from disruptions, chaos, confusion. When these things come my way, I take a moment and refresh myself in the Prince of Peace. Sometimes praying in the spirit is a good way to invoke a spirit of peace.

Faith is also a spirit and is listed with the other spiritual fruit in Galatians 5:22. Many theologians and newer translations interpret the Greek word πιστις (*pistis*) as faithfulness because that is how faith was seen in the Old Testament. But the KJV and BBE correctly translate it as faith. In 2 Corinthians 4:13, Paul informed us that faith is a spirit and showed us how it operates. In that verse, Paul explained the meaning of Psalm 116:10. When something is revealed to a person and he believes it and then he speaks what he believes, that action is called the spirit of faith. Paul wrote in Ephesians 6:16 that faith is a defensive weapon. He called it a shield that protects. At the same time, the sword of the Spirit is the offensive weapon, which he said was the *rhema* or word of God. Anytime we speak God's word, we will need to follow up with faith because the enemy will seek to thwart God's word in our lives.

The helmet of salvation is also part the spiritual armor. Paul said salvation was like a helmet because it covers our mind. This simply means we must have an understanding of our identity with

Christ (because he is our salvation) in order to overcome satanic temptations. When reviewing the temptations of Jesus, we will find that Satan attacked him about his identity. In the wilderness he said, “If you are the Son of God, turn these stones into bread.” He also said, “Prove you are the son of God by jumping off the pinnacle of the temple. Even on the cross Satan used a criminal to say, “If you are the son of God, come off that cross and save yourself and us also.” It is a fact that Jesus has saved us. Our belief in that understanding and comprehension in our sonship with the Father will assure our victories over Satan.

Sometimes people forget about the most important part of our spiritual protection. Verse 8 says, “Praying always, with all prayer and supplication, being watchful to this end with all perseverance and supplication for the saints and for me.” Three aspects of our spiritual victory besides the implicit armor mentioned are prayer, perseverance and intercession for leadership. Remember, spiritual warfare is usually focused on authority issues. When we are praying for each other and praying for leadership and we do it with tenacity, then we have little time to be disrupted by the tactics of the devil.

One additional tactic that the devil uses is found in Ephesians 4:30-32. It is about the conflict we have with people and how we respond to words, attitudes and the actions of others. He said, “Put away every kind of bitterness, anger, wrath, quarreling, and evil, slanderous talk.” These are our responses to evil spirits. Instead, we are to be kind to one to on another. We are to be compassionate and forgiving one another, just as God in Christ forgave us. I have found that truly forgiving the offenses of others is the best way to walk in God’s favor and overcome the powers of darkness.

Review Questions

Chapter 13

1. Identify the types of prayer of the following Greek words:
 - a. Proseuche _____
 - b. Anieses _____
 - c. Eucharisteo _____
 - d. Enteuxis _____
 - e. Imprecatory _____

2. Explain three types of petitional prayer:
 - a. Erotao _____
 - b. Deomai _____
 - c. Deesis _____

3. Using the Greek understanding, what is a good definition of interceder?
 - a. _____

4. What are the three categories of spirits mentioned in the Bible?
 - a. _____
 - b. _____
 - c. _____

5. What is spiritual warfare?
 - a. _____

6. List the pieces of spiritual armor:
 - a. _____
 - b. _____
 - c. _____

- d. _____
- e. _____
- f. _____

CHAPTER 14
HEALING --
THE WORK OF THE KINGDOM OF GOD

The Ministry of Christ For The Nations started as a reporting mechanism for the healing ministry of William Branham. Gordon Lindsay was introduced to Branham through a letter from Jack Moore.¹⁰³ The letter, dated March 24, 1947, led Moore and Lindsay to attend a William Branham meeting in Sacramento, CA. During that meeting, Branham called for deaf mutes and blind people to be healed. Lindsay had never seen anything like this. The following morning, they met Branham and arranged for him to come to the northwest region of the country to hold crusades, which was the beginning of an impressive significant relationship that bolstered God's healing movement across the nations and the world.

During the previous night service, Branham shared a testimony of an angelic vision that occurred to him on May 7, 1946.¹⁰⁴ He had separated himself for a time of prayer asking the Lord to reveal Himself. He explained that an angel appeared to him in the most unusual way. It started as a flicker of light that spread across the floor and became a ball of light shining upon the floor as it came towards him. Soon he could see the image of a man weighing about 200 pounds, clothed in a white robe. His face was smooth, without a beard. He had dark hair down to his shoulders and was dark complexioned. He had a pleasant countenance and when their eyes connected with each other, the angel knew Branham was frightened. He said,

“Fear not! I am sent from the presence of Almighty God to tell you that your peculiar life and your misunderstood ways

¹⁰³ Gordon Lindsay, *The Gordon Lindsay Story* (Dallas, TX: Christ For The Nations) p. 140-146., Reprint 2008.

¹⁰⁴ Ibid.

are such because God has sent you to take a gift of divine healing to the peoples of the world. If you will be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer.”¹⁰⁵

After the vision, Branham started praying for sick people and found them miraculously healed.

During this time, Lindsay was pastor of a church in Ashland, OR. He contacted Velmer Gardner to fill his pulpit as he traveled and arranged campaigns for William Branham. Soon, he had to make a decision whether or not to return to Ashland or continue to arrange healing crusades for Branham. It seemed providential to follow the Lord in this new venture.

The campaigns were being publicized by a magazine edited by a Christian believer in Texas but some people were opposed to Branham’s ministry and it seemed evident to Lindsay that any magazine promoting Branham’s ministry should go into the homes where people embraced God’s healing power. Lindsay noted, “If the campaigns were to be organized on an inter-evangelical basis, it was evident that the magazine used must also be of the same character.”¹⁰⁶

Over the next six months, Moore and Lindsay traveled with Branham, placing men of integrity into positions of organizing the campaigns in the area of their ministry. Soon, it was agreed that *The Voice of Healing* would be the magazine and Lindsay would be editor. The monthly publication would report the healings and miracles of Branham’s ministry.¹⁰⁷ Unfortunately, after the first month’s publication, Branham informed Lindsay that his failing health required him to come off the field and possibly not to return. He assigned all rights to Lindsay and immediately, Gordon Lindsay, Jack Moore and Anna Jeanne Moore Price incorporated under the name of which the magazine would be printed. *The Voice of Healing* was established April 1948, but would not have papers filed with the State of Louisiana for another year.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid., p. 157.

¹⁰⁷ Ibid.

Soon, the Voice of Healing ministry became a movement as Lindsay published the work of the kingdom of God. Men and women of faith got a glimpse of what Jesus taught when he was on earth. The Hebrew word for healing is *rapha*. It is translated “to mend” and has the connotation that something is broken and needs to be mended. The Greek word for healing is *therapenuo*, which is the derivative for therapy. Another Greek word *iaomai* which means to cure, heal, or make whole. It took an angel in 1946 to remind a man that the work of God’s kingdom is about healing.

In Chapter 10, I mentioned that Jesus assigned a task to the twelve disciples in Luke 9 and the seventy-two disciples in Luke 10, to preach the gospel of the Kingdom of God and heal those who would receive. It may seem miniscule but the words of the angel to Branham stand out. He said, *“If you will be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer.”* In this statement, we find three requirements for believers. First, we are to be sincere. Second, we are to get the people to believe us. Third, we have to pray. If we do our part, then God will do his part. But getting people to believe is the paramount task.

The Lord doesn’t give us instructions about how to get people to believe us but that is the key to faith. Healing comes through faith, which means healing exists in the spiritual realm; we must understand how to get it manifested into the physical realm. That was the prayer Jesus prayed, “Your kingdom and will come on earth as it is in heaven.” Perhaps the best way to get people to believe is to show them evidences of God’s healing and miraculous wonders. If people can believe, they will receive.

Building the faith in people will open their hearts to the supernatural. Providing assurances of hope is foundational for faith. Hebrews 11:1 states, “Faith is the substance of things hoped for.” Our hope is built on nothing more or less than God’s word. In both the Old and New Testaments, it seemed that faith was the key to healing. The prophet wrote in Isaiah 19:22,

“They will turn to the Lord and he will listen to their prayers and heal them.”

In 2 Kings 20:8, The LORD said to Hezekiah, “I have heard your prayer; I have seen your tears. Look, I will heal you.” In Genesis 20:17, the father of faith, Abraham, prayed to God, which resulted in the healing of Abimelech’s barren wife and female slaves so they could produce children.

When Miriam rebelled against leadership, she was judged with leprosy but Moses prayed for her. In Numbers 12:13, He cried to the Lord, “Heal her now, O God.” The Lord responded by healing her but required that she remain disgraced for a week because of her actions. Jesus confronted many people with leprosy. In Luke 5:12, a leprous man approached him with his face downward, begging to be made whole. He begged Jesus, “Lord, if you are willing, you can make me clean.” Jesus simply stretched out his hand, touched him and said, “I am willing. Be clean!” Immediately the leprosy left him.

In March 2017, I visited India and had the opportunity to visit a leper colony. Leprosy is a skin disease that is thought to be contracted through a cough or contact with nose fluid of an infected person.¹⁰⁸

Leprosy occurs more commonly among those living in poverty and contrary to popular belief, it is not highly contagious.¹⁰⁹ Leprosy is treatable today through medicinal means but proper nutrition is necessary for the medications to work. Thanks to Pastor Ebenezer Sastry in Eluru, India, we were able to distribute a monthly ration of food for the members of the leper colony. The occasion will be a lifelong memory, seeing the healing of the lepers.

Jesus indicated that prayer was an integral part of the healing process in the kingdom of God. In Mark 9:28, his disciples were unable to cast out a demon and Jesus told them privately, “This kind can come out only by prayer.” Some translations include fasting as

¹⁰⁸ Suzuki K, Akama T, Kawashima A, Yoshihara A, Yotsu RR, Ishii N (February 2012). "Current status of leprosy: epidemiology, basic science and clinical perspectives." *The Journal of dermatology*. Chapter 39, (2): 121–9. 2012.

¹⁰⁹ Ibid.

part of the process. On the Island of Malta, there was a leading citizen named Publius. According to Acts 28:8, his father suffered from fever and dysentery. Paul visited him and after praying, Paul placed his hands on him and healed him. It is important to note that Paul prayed before he healed. He didn't pray healing upon the individual. He prayed and then he healed.

Oftentimes, Christians will pray for healing and ask God to do all the work. The early church had a different perspective. They did the healing after prayer. Jesus had commissioned them to heal the sick, cast out demons and raise the dead. But not everyone they prayed for received healing or were freed from demons. Very few people were recorded as raised from the dead but they were told to pray first. But what did they pray?

It is understood that prayer is communing with God. It seems logical to think that their inquiry to God was for directions about how to heal the people. Jesus told us how he did it. John 5:19, 30 records that he either saw a vision of his Father healing the person or he heard the Holy Spirit provide the directions for healing. Both occurred during prayer. He boldly acclaimed, "I can of myself do nothing. I see or I hear and then I obey." That was the essence of his prayers.

In James 5:16, we are told to confess our sins to one another and pray for one another so that we may be healed. James said the pray of a righteous person is very effective. That is why he told the church to call for church elders so they can pray and then anoint with oil. James said, "The prayer of faith will save the one who is sick and the Lord will raise him up."

The prayer of faith in this verse is a special meditative type of prayer. It doesn't even have to be verbalized but it is the kind of prayer that produces healing. Logically, we can deduce that if the kingdom of God exhibits healing and deliverance and prayer is necessary, then the Holy Spirit is at work to provide directions on how to heal people. Being attentive to the voice of the Holy Spirit is necessary but being obedient will get results.

When Peter and John went to the temple for regular prayer, they saw a man who had been lame from birth. He was sitting at the gate of the temple that was called beautiful. Luke wrote that it was his

regular place where people carried him so he could beg for money and ask for alms. This wasn't the first time Peter and John had seen the man. They saw him each time they went by the Gate Beautiful. Jesus probably had seen him as well.

But this day was different. As the two apostles passed by, they stopped and told the man to look at them. He thought they were going to give him money but instead Peter said, "I don't have money to give you but I do have something for you. Then he said, "In the name of Jesus Christ of Nazareth, rise up and walk." The man instantly responded and Luke wrote that he went walking and leaping and praising God.

What did Peter have on that day that he hadn't had on previous visits. What did Peter have for this man that he hadn't had on previous occasions. There can only be one answer. He had a word from the Holy Spirit. And when he obeyed the Spirit, the man was healed. He convinced the man to believe in Jesus. When Peter reached down and lifted him up, the man was immediately healed.

Freda Lindsay often prayed for people in mass groups. She would pray and declare God's word. Afterward, she would tell the people to do something that they couldn't do before. If they couldn't bend over, she would have them bend over. If they couldn't run, she would have the run. Faith operates when people believe and respond. Sometimes it is a verbal response; other times they do something they couldn't do before and as they start doing it, they are immediately healed.

In Acts 9:32, Peter visited some of the saints in Lydda and found a man who was paralyzed and bedridden for eight years. Peter simply said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Joppa was but a short distance from Lydda and a couple of men told Peter that a disciple named Dorcas became ill and died. Some people called her Tabitha because that was her Aramaic name.

As Peter arrived on the scene many people were crying because Dorcas was quite a seamstress and had made many people tunics and garments. Peter required everyone to leave the room and then he knelt down and prayed. Notice that Peter knelt and prayed

before bringing her back to life. It seems significant to think that his prayer was seeking God's will in the matter. Obviously, not everyone who dies is to be brought back from the dead, but a person doesn't know how to respond without seeking God in the matter. After prayer, Peter simply said, "Tabitha, arise."

Branham's statement of getting people to believe you is strategic. In Acts 5:15, people carried the sick into the streets and put them on cots and pallets so Peter's shadow fell upon them as he passed. Also, a crowd of people from the towns around Jerusalem came together bringing sick people and those who were troubled by unclean spirits. Luke wrote, "They were all healed."

The *Book of Acts* documented healing after healing and miracle after miracle. The two primary characters of *Acts* were Peter and Paul but other early church literature such as *Acts of the Barnabas* revealed many miracles and healings that occurred after Paul and Barnabas parted ways. John Mark wrote the *Acts of Barnabas* and he noted that Barnabas carried with him three documents that Matthew had given him. They were a *Book of the Word of God*, a *Narrative of Miracles* and *Doctrines*. Barnabas laid these upon the sick wherever we went and immediately it cured their ailments.¹¹⁰

The typical method of healing among the early disciples was prayer, which was followed by the healing from the person who prayed. John Mark wrote that Barnabas laid hands on Timon, who was afflicted with a fever. After calling upon the name of Jesus, Barnabas removed the fever.¹¹¹ The verbiage indicated that the disciples did the healing after prayer. Mark 16:17 records,

"And these signs will follow those who believe: In my name, they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

¹¹⁰ Randy Delp, *The Living Barnabas* (Cedar Hill, TX: Lifeworld International, 2008), p. 16.

¹¹¹ Ibid.

Review Questions

Chapter 14

1. What happened in Sacramento that caused Gordon Lindsay to leave his pastorate and report the ministry of William Branham?

a. _____

2. What event occurred on May 7 1964 that led Branham to start a healing ministry?

a. _____

3. What three things did the angel tell Branham that he must do to get people healed?

a. _____
b. _____
c. _____

4. When Freda Lindsay prayed for people in mass, what would she tell the people to do?

a. _____

5. What did Peter do before raising Dorcas from the dead?

a. _____

6. What were the three documents that Barnabas carry with him that belonged to Matthew.

a. _____
b. _____

c. _____

7. Typically, what did the first century disciples do prior to performing a miracle?

a. _____

CHAPTER 15

RESPECT AND HONOR

The Greek word for respect is *πρηβοσ*, (*pronounced job'os*) while the Greek word for honor is *τιμε* (*pronounced tee-may*). Today, respect is defined as a deep admiration for someone because of their position, character or abilities. But the Greek definition is much different. To them, respect meant to fear, dread, terror or a reverence for someone. People feared those in authority because of the power an official had over people. Therefore, a reverent fear or respect was given to people in authority because to do otherwise could have adverse effects.

Honor is different. Honor is associated with value and oftentimes with money. In the days when the Middle East kings went to war, their primary purpose was to make the opposing kingdoms subservient. Whoever lost the war had to pay tribute (taxes) to the victorious king. Such was the case in 2 Kings 18:13 when the Assyrian king came up against the fortified cities of Judah. King Hezekiah of Judah offered to pay the tribute without going to war. He stripped the gold from the doors of the temple and the pillars to appease the Assyrian king. In doing so, he prevented many casualties but he stripped the nation of its silver and gold. One might say that wars were fought for money. Such is probably the case today.

Paul said in Romans 13:7 that believers should pay people what they owe. Then he listed taxes, loans, respect and honor. The first two had to do with the physical while the last two were more spiritual. Respect and honor are often mentioned in the same sentence but they usually have two opposite meanings. Respect is given out of fear while honor is given out of affection. In our culture, we are taught to show respect and honor to those in authority. We pay respect to the position but we pay honor to the person.

Although respect and honor are nouns that refer to the character we should seek, they are also verbs that refer to our attitudes and actions toward others. Respect and honor are part of the core competencies among the students at Christ For The Nations.

While many secular colleges and universities instill values that promote self, Christ For The Nations instills values that promote God and other people because they understand the kingdom concepts about honor and the benefits that are derived when people esteem and honor one another.

Moses taught Ten Commandments to the nation of Israel to instill respect and honor among the citizens of the nation. These were God's commandments or laws that would undergird the spiritual framework of their society. The commandments were not a list of "dos and don'ts." They were practices that would insure a peaceful, harmonious and prosperous community. These commandments were about honor and respect. The first four commandments teach us to respect God, His name, His nature and His Holy Sabbath Day.

The fifth commandment is the first commandment of honor. It states, "Honor your father and your mother." It teaches us to respect authority. The sixth commandment teaches us to respect life; don't murder. The seventh teaches us to respect marriage; don't commit adultery. The eighth commandment teaches us to respect people's property; don't steal. The ninth commandment teaches us to respect truth; don't perjury yourself. The tenth and last commandment teaches us to respect what God has given us; don't desire your neighbor's belongings.

Removing Respect from the Classroom

These ten commandments are strategic in any society to develop respect and honor as a societal climate and environment. But gradually, these historical values are being eliminated from the public schools. Before 1980, a Kentucky state law required every public school to post in every classroom a copy of the Ten Commandments. James Graham, the school superintendent of public schools for Kentucky was sued by Sydney Stone and a group of parents in 1980 to have them removed. In the famous Stone vs Graham, the Supreme Court ruled 5-4 in Stone's favor.¹¹²

¹¹² Josie Musico, "Ten Commandments in U.S. Schools. What have the courts said?" *Lubbock Avalanche-Journal*, Lubbockonline.com, Posted 15 September 2016, Retrieved 11 April 2017. <http://lubbockonline.com/interact/blog-post/josie-musico/2016-09-14/ten-commandments-us-schools-what-have-courts-said>. 2017.

In 2013, the Freedom From Religion Foundation v. Connellsville Area School District lawsuit pitted the foundation against the Pennsylvania school district over a Ten Commandments monument on public property. A federal judge ruled in favor of the foundation, claiming the monument “runs afoul of the Establishment Clause.”¹¹³

There is a fight for the soul of America and the world. In 2003, the American Civil Liberties Union sued the Rutherford County Commission in the Murfreesboro, Tennessee for posting the Ten Commandments in the courthouse. A federal judge sided with the ACLU and ordered them removed, but shortly afterward the county sheriff posted the Commandments in his lobby.¹¹⁴

The Oklahoma Supreme Court in 2015, ordered the removal of a Ten Commandments monument from the state capitol grounds and someone helped seal the decision by driving onto the capitol grounds and crashing into the monument, smashing it into pieces.¹¹⁵

While people think they are fighting a religious war, these judicial decisions actually create a spiritual battle for the heart of a nation. Removing monuments and copies of the Ten Commandment is actually removing respect and honor from our schools. As a result, many prisons are filled with men and women who fail to respect authority. The future of any nation is determined by the respect and honor they give to God and His creation.

There was a time in the United States when we honored God in our classrooms. When we removed prayer, we removed our respect and honor. When we eliminated the Ten Commandments, we eliminated respect and honor. America will fail if she chooses not to respect and honor God. The same is true for any country.

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ Randy Ellis, “Oklahoma Supreme Court says Ten Commandments monument must go from Capitol grounds,” *The Oklaboman*, 30 June 2015, <http://newsok.com/article/5430792>, 2015. Retrieved 11 April 2017.

As a boy, we said the Pledge of Allegiance to the flag every morning in our public schools. When we students stopped making that pledge, they lost respect and honor for their teachers and those who are in authority. When discipline is removed from the classroom, we remove respect and honor and that is what causes disrespect and dishonor.

Who Should We Honor?

Paul said, pay or give respect and honor to whom respect and honor are due. This means that respect and honor are payments to be made out of obligation. Our future is determined by whom we choose to honor.¹¹⁶ Some people find it difficult to know who and how should be respected and honored. But it is really quite simple. We respect all levels of authority because authority is to be respected. But we give honor to those who earn it. Again, respect is given to the position and honor is given to the person. I want to suggest that there are many people, places, dates, and situations where our honor is due.

Certainly, Adolf Hitler, who was responsible for the killing of six million Jews, would not be named among men deserving honor. Solomon said in Proverbs 26:8 that giving honor to a fool is like tying a stone in a sling. Also, Proverbs 26:1 says, “Like snow in summer or rain in harvest, so honor is not fitting for a fool.

King David wrote a song with lyrics that state, “Fools say to themselves, “There is no God.” So, from the Scriptures, we assert that atheists should be left off the list of those we honor. But who should be on that list? Who deserves honor?

Paul said in Romans 12:10, “Be devoted to one another with mutual love, showing eagerness in honoring one another.” Before naming the groups of people that we should honor, we should first consider the One who deserves all honor.

Honor God

God should be honored above all things. All creation will worship and give Him honor. Revelation 4:9 states,

¹¹⁶ Mike Murdock, “Campmeeting” Inspiration Network, between 3:00 to 5:00 AM April 10, 2017, James Payne, 2012.

“And whenever the living creatures gave glory, honor and thanks to the one who sits on the throne and lives forever and ever, the twenty-four elders laid prostrate on the ground and offered their crowns before Him, saying, “You are worthy, Lord God, to receive glory and honor and power since you created all things!”

Proverbs 3:9 tells us to “Honor the Lord from your wealth.” This verse only highlights the value system of honoring God. According to the Old Testament tithe system, the people were to give 10% of their generated crops and animal productivity to the priests, who in turn presented 10% to God as His portion. Yahweh designed the High Priest and his family to be recipients of God’s portion, but the High Priest had the responsibility to feed the homeless, the widows and orphans and those foreigners passing through the land. The establishment of the Lord’s Heave according to Exodus 29:28 was to be a perpetual ordinance, or one that doesn’t stop. Numbers 18:26-28 provided the instructions. He told Moses,

“You are to speak to the Levites, and you must tell them, “When you receive tithe from the Israelites, then you are to offer up 10% as a raised (heave) offering to the Lord. Your heave offering will be credited to you as if you were giving all the grain from the threshing floor. Again, offer up a heave offering to the Lord and give to Aaron the priest.”

The process was quite simple. People gave 10% of their earnings to the priests and then the priests heaved 10% of what they received to the LORD by giving it to the High Priest. When the High Priest received the heave then The LORD would consider that all of the grain and wine had been given. In other words, when God received 1% then he considered the people had given everything 100%. The Lord’s heave was an honorarium of 1% of the crop and animal production.

Malachi rebuked the priests for not giving God His portion. He asked them in Malachi 1:6, “Where is my honor?” In Malachi 2:2, He reiterated, “You need to honor My name.” In Malachi 3:6, he

accused them of not obeying the ancestors practice of presenting the heave to the High Priest and commanded that they repent and start doing it. He told them that they were robbing Him. The priests were appalled that they were being accused of robbing God, so they asked, “How have we robbed You.” The LORD said, “In tithes and offerings!” Apparently, they were receiving the tithe from the people but were keeping God’s portion.”

When we tithe to the LORD, we are giving Him honor and often times in the Bible honor is linked to a monetary gift or an honorarium. Although much is discussed in Scriptures about honoring God with our finances, there are additional ways we can honor Him than with His tithe. We can honor Him with our time, our tongue and our talents. We honor Him with our obedience and our acknowledgment of His work in us. Jesus taught us how to honor God when we pray. He concluded the prayer with, “...for yours is the kingdom the power and the glory.”

Honor Parents

Next, we should be our parents. Exodus 20:12 state, “Honor your father and mother, that your days may be long upon the land, which the LORD your God is giving you.” Parents should teach their children to honor and respect them and their authority. If we fail to honor and respect parents, we will fail in life. One of the greatest tragedies that people endure is the failed relationships between parents and children. Assigning blame is not relevant because when blame is involved, it is usually too late to correct the situation. Disrespect and dishonor is a systemic problem in societies where children are not taught to properly honor their parents.

The America where I grew up is much different than it is today. Back then, men expressed honor and respect by taking off their hats when they entered a building. They showed honor and respect to their companions by opening the car doors for them. And when walking with a lady on the sidewalk, we were taught to walk closest to the road. The reasoning behind the etiquette was a man’s protection of the lady from a splashing mud puddle as cars passed by.

Our parents taught us to stand when a woman or an elder walked into a room. It was an expression of honor. They taught us not to interrupt another person's conversation. In so doing, we dishonor their opinions. Our parents taught us not to be late for appointments because it dishonored another person's time. It was impolite to keep them waiting. They said being late for appointments was a sign of selfishness and indicated we were more concerned about our time than others. We were taught not to talk back to leadership because it disrespected and dishonored their authority. Many of the things we were taught seem to have gone by the wayside. So, has the honor and respect.

Honor People in Authority

We should honor all people in authority. Paul referenced this group in Romans 13 when he said, "Let every soul be subject to the governing authorities." He reasoned that all authority comes from God and rulers are God's ministers (servants) to avenge and execute wrath on those who practice. Honor is linked to money which is a medium of exchange that determines value. The word "honorarium" is a gift of honor.

Honor is connected to value; therefore, we should honor those in authority because we value their position, their experience, their leadership and their service. And like Paul, we should value the godly authority that is invested to them. Even though leaders go astray and do evil things, there are still some things by which we honor them. This group is comprised of teachers, employers, politicians, policemen, owners of property and businesses and any other person who has been given authority.

Honoring those in authority opens access in the spiritual realm to enhance your position, opinions, and future. Employers recognize those who honor authority and reward them for it. When people show appreciation for leadership, there is a reciprocal appreciation from leadership. Favor is a virtue that comes from God through people. We often find favor with authority when we have an attitude of heartfelt submission. At the same time, people who reject, resist or show adverse attitudes towards authority often find themselves entangled, resisted and refused by authority. Words cannot express the power of

honor as it relates to authority.

Honor Spiritual Leaders

The fourth group could be included in the second group but it seems trivial to lump them with “people in authority” because this group has a more sacred duty. We should honor our spiritual leaders because they have a special place in God’s heart. I was teaching some pastors in Eluru, India and I reminded them of the sacredness of their service to God. I told them that Attorneys look after the legal interests of the people, physicians look after the health of people, financial advisors look after the wealth of people but spiritual leaders are commissioned to look after the souls of people.

Hebrews 13:17 cited this group when the author wrote, “Obey those who rule over you and be submissive, for they watch out for your souls as those who must give account. Doctors must give an account to Medical Associations, lawyers must give an account to the Legal Bar, financial advisors give account to their clients but spiritual leaders must give an account to God for the souls of people. Peter wrote a note to the elders to remind them of their duties and responsibilities. He said in 1 Peter 5:2-3, “Pastor the flock of God, which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly, not as lording over them but being an example to them. The heaviest weight you can carry into eternity is a persons’ soul who God has place under your authority.

Golan Lindsay established a required prayer meeting for all full and part time staff. During the school year, the staff spends an hour every Wednesday to pray together for various needs. During a Staff Prayer in April 2017, we were praying and expressing our love to our leaders. Dr. John Holler described President Dennis Lindsay as a man with extraordinary love. He said, “Dennis Lindsay has a type of love that goes beyond loving his employees, loving his neighbors and loving his friends. President Lindsay even loves his enemies.” His words were an expression of honor and respect toward his employer but it also expressed President Lindsay’s honor and respect toward people. Jesus told us to love our enemies. Dennis Lindsay shows us how to do it.

I have personally seen how Dr. Lindsay forgave his enemies and subsequently found favor with them. Abraham Lincoln once said, “I destroy my enemies when I make them my friends.”¹¹⁷ My mother always taught us, “When you pray for your enemies, you can’t be against them.” When we realize that people are not our enemies but it is the underlying spirit that promotes dissension, division and disruption, it becomes easier to forgive and love those who persecute or speak evil against us.

My son taught me a good lesson on how to forgive. Someone special crushed his heart but in prayer he heard the words from the cross, “Father forgive them, for they know not what they do.” His heartfelt forgiveness of this person came when he realized the person was oblivious to his pain. She wasn’t an evil person. She just didn’t know what she was doing.

Some people are downright evil but most people with whom we conflict are usually unaware of the pain they cause us. When we understand and believe that concept, it becomes easier to forgive. We forgive when we lay aside self; hence Jesus said, “If you want to be my disciple, you must deny self.” Forgiveness opens the door to heal relationships. And we can only forgive when we let go of offenses. No matter who offends you, whether in word or deed, let it go.

Honor Achievers

The fifth group or people to honor are those who achieve greatness. This seems to be a natural thing to do. The Olympics is perhaps the grandest of all recognitions of honor by awarding a gold metal to the winner of each event, a silver metal to the one who comes in second place and a bronze metal to the third-place finisher. We honor on a regular basis those who accomplish a certain status in sporting and entertainment industries. The World Series, the Super Bowl, Professional and college championships are designed to give people and teams awards for their achievements. It starts in grade school when we recognize those who have perfect attendance or all “A’s”.

¹¹⁷ Abraham Lincoln, “Quotes from Abraham Lincoln,” Retrieved April 10, 2017 <http://www.totalgettysburg.com/quotes-from-abraham-lincoln.html>, 2017.

The valedictorian of a high school is the student with the highest GPA ranking and the salutatorian is the one with the second highest GPA. Even in the colleges, students are recognized for their achievements. The Latin term *cum laude* means “with honors or with praise” Typically they are in the top 25% percent of their class. *Magna cum laude* means with great honor and is usually awarded to the top 10 or 15% of the class, while *Summa cum laude* means highest honor comprising of the top 5% of the class.¹¹⁸

As stated before there is a connection between honor and value. When we honor people who have achieved some form of greatness, we value their dedication, we value their focus, we value their commitment, we value their achievements. We value what they value.

It only seems reasonable that we recognize and honor those who have achieved greatness but there is another group that Paul said needs to be honored. We need to honor those who need it.

Honor Those Who Need It

A question arises, why should we honor this group? It makes sense to honor God, our parents, those in authority, our spiritual leaders and those who have done remarkable achievements. But why should we honor those who need it?

Actually, Paul said in I Corinthians 12:22-23 that those members of the body who seem to be weaker are essential and upon them we should bestow greater honor. It is the paradox of the kingdom as it relates to the human body. He confirmed in verse 24 that our presentable parts (that which can be seen) do not need honor but God has placed greater honor on those organs such as the kidneys, liver, and other vital organs, which are hidden. When you think about it, the body can live without eyes, ears, hands and feet but the greater parts of the body, those which keep us alive are in God’s eyes of greater value or honor.

When my son was in high school, he came home from a CFNI

¹¹⁸ Wikipedia, the free Encyclopedia, “Latin Honors,” Retrieved 12 April 2017, https://en.wikipedia.org/wiki/Latin_honors. 2017.

youth group meeting with a question. During the meeting, he had a word, which he believed was from God, so he gave the word to the youth group. It was such an unusual word, that he was concerned he may have been out of order. When I asked him about the word, he told me what he thought the Lord said, “Some of you are armpits in the body of Christ but the Lord wants you not to worry about being an armpit.” It had never dawned on me that armpits were part of the body of Christ, but without armpits, Jesus couldn’t have arms.

I have met some people in the Body of Christ who smelled like armpits. They sat around and seemed to have no purpose in the kingdom but just exist. But without armpits, the arms and hands of the Lord can’t work properly. Thinking about Paul’s message to the Corinthians, I confirmed to my son that I believed the Lord had indeed given him a message.

There are many people we often overlook as needy people. Paul wrote in 1 Timothy 5:3 to honor widows who are truly in need. In the early days of the church the husband was the main provider. He was responsible for generating income to feed his family. If he died, his wife had nothing. So, the church established a principle that women who had no family or income would receive an honorarium from the treasury. They were considered, “widows indeed” and it was the churches responsibility to honor them financially.

Peter confirmed another group that needed to be honored. In 1 Peter 3:7 he wrote, “Honor the wives as the weaker vessel.” He used the same term that Paul used when discussing the hidden body parts as the most important part of the body. Peter confirmed that women should receive greater honor.

Growing up, we were not told why men should stand when a woman walked into the room, or why we had to open the lady’s car door or even why we should walk on the outside of the sidewalk. We were only told, it’s the thing to do. It makes sense now that these common courtesies were expressions of honor for the women in our lives.

Included in the group of those who need honor are those who have had moral failures and seek restoration. Paul said in Galatians 6:1, “Brothers and sisters, if a person is discovered in some sin, you

who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not also tempted. Carry one another's burden and you will fulfill the law of Christ. The law of Christ was considered the Royal Law and was often called the Law of Love.

If there is any group of people who needs honor it would be those who feel like they have failed miserably. There is no feeling like the feeling of failure. The abuse to the psyche, the humiliation of life, the weaken spirit that doesn't want to continue; the embarrassment of failing, the exhausting emotional pain that constantly gnaws at one's ego, the constant mental meditation of one's sin and the feeling of guilt that is associated with it. The only thing these mortal souls need is deliverance from the pain, freedom from the guilt and rescued from their perishing soul. If anyone needs honor, these people do. They need compassion and mercy and that is why Paul said to restore such a person in a spirit of gentleness.

Restoring those who have failed is a type of honor. Forgiving those who have offended is a type of honor. Loving those who have shown you disregard is type of honor. When people sin, when people offend, when people lie about us or even persecute us, we have a choice: We can choose to honor the things that Satan does through them by retaliating or we can choose to honor the image of God in humanity that has suffered from the attacks of Satan. Paul said Ephesians 6:12, "Our fight is not with people but rather the spiritual forces that influence people to behave the way they do."

A strategic principle in God's kingdom is to forgive the person who has offended us. Our forgiveness stops the work of Satan. It prevents his attacks on us. Our un-forgiveness opens the door for the enemy to attack us. Helping people through a restoration process is a type of honoring them. When others have failed and displayed weaknesses, we must value their effort, we must value them as individuals. We must value their lives. We must value their emotions. We must value their future. We need to honor people in pain because we value their health, we value their strength and we value their mind. Pain is mentally debilitating. We honor them with compassion, prayer and healing.

Honor Employees

The final group of people who need to be honored are employees. Actually, providing a paycheck is a means to honor them. Corporate leaders constantly walk the balancing beam of providing people with what they need compared to the financial resources of the company. Typically, people want more than they get and employers pay as little as possible. However, new strategies are planned in board rooms to create a valid and special way to honor employees because they understand the employees generate the income that causes the business to grow and thrive. Finding the balance is important but honor is often more important to the employees than the money.

We should honor employees because we value their time and effort. We should honor employees because we value their commitment and loyalty. We should honor employees because we value their family and work. Honoring those that need it will go far to bringing out the best in people. Honor is an expression of appreciation, gratitude and thanksgiving. We should honor God and our parents. We should honor those in authority especially our spiritual leaders. We should honor those who achieve great success and our employees. But we should especially honor those who need it.

Examples of those who Showed Honor

The prophet Daniel is my favorite example of a man of honor who honored others. As a young boy, he lived the life of nobility but in his mid-teens, Nebuchadnezzar from Babylon invaded his country and took many of the sons of royalty and nobility. The Babylonian king made eunuchs out of them taking away their sexual desire and their ability to produce children. The life of Daniel was a life of honor. He honored God by praying three times a day and he honored those in authority. As a result, God gave him dream interpretations that brought him favor with the king.

As a leader, others conspired against him but he continued to honor God with his prayers resulting in greater favor. He was always honest and truthful with the king even announcing his demise by interpreting the handwriting on the wall. And the next day when the interpretation came true, the governmental leaders of the Medes and

Persians made him a ruler over one-third of the domain. If Daniel had not been a man of honor, he would not have enjoyed the favor he received all of his life. One of the amazing abilities that Daniel exhibited was his ability to adapt to other situations. Adapting to different leaders is an indication of honor.

Men of honor will often be found honoring others. Joseph is classic example. He honored God by denying himself the sexual pleasure of Pharaoh's wife. He honored the baker and the butler by telling them the truth about their dreams. He honored Pharaoh by adapting to the insignificant practices of Egypt and presenting himself to the Pharaoh with a clean face. According to Herodotus, the Egyptians only grew their beards when in mourning but the Jews from Palestine viewed the beard as manly ornament.¹¹⁹

Honor produces favor. Jewish priest, Abravanel, noticed that for each suffering Joseph faced, there was an exact recompense.¹²⁰ The dream interpretation to his family caused his brothers to hate him but it was the dream interpretation of the butler and baker that exalted him in Egypt. His brothers stripped him of the fancy coat but Pharaoh clothed him in fine linen and put a gold chain around his neck. His family cast him into a pit but Pharaoh put him in a palace. His brothers sold him into slavery but Egypt made him lord. It is not difficult to see that honor goes a long way to finding favor.

Esther was a Jewish maiden living under the oppression of the Persian king whom Daniel served. She honored her uncle, soaking in oils for twelve months according to their custom when preparing to meet the king. As a result, she was able to find favor with the king, which saved her Jewish family from extinction.

In the New Testament, Paul honored his religious traditions and customs by circumcising Timothy, even though Timothy was part Gentile and didn't think it was necessary. Paul appealed to the Corinthians to not hinder the faith of their brothers and sister if

¹¹⁹ Charles Ellicot, "Genesis 41:1" *Ellicot's Commentary For English Readers*, <http://biblehub.com/commentaries/ellicott/genesis/41.htm>. 2017. Retrieved 13 April 2017,

¹²⁰ Ibid.

traditions kept them from eating meat. He said in I Corinthians 8:13, “If food causes my brother or sister to sin, I will never eat meat again, so that I may not cause one of them to sin.” Respect and honor are attitudes toward God and other people. Expressing respect and honor makes you an honorable person to be respected.

Honoring people will cause you to win in life. In I Kings 17, Elijah asked the widow woman to provide him a meal of honor before feeding her family. She obliged and her grain barrel was never empty during famine and her oil did not fail. Jesus told his disciples in Mark 10:29-30,

“I tell you the truth, there is no one who has left home or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel, who will not receive in this age a hundred times as much, homes, brothers, sisters, mothers, children, fields, all with persecutions and in the age to come, eternal life.”

It is important to understand the benefits of honor that come to us when we serve Jesus. Honoring him and standing up against evil comes at the cost of persecution.

Examples of those who Failed to Honor

As much as honor will cause you to win in life, dishonor will cause you to lose. Dishonor has tragic results. David dishonored God when he took Bathsheba as a lover. He dishonored his own soldier by hiding the truth and having him killed. David’s sin and dishonor caused the death of his son, whom Bathsheba birthed. David also dishonored God a second time by taking Bathsheba as his wife. They produced a child who grew up and tragically brought division and insurrection to the kingdom. Absalom dishonored his father, which resulted in his own death.

When David came dancing before the LORD in celebration of the return of the Ark of Covenant, his wife Michal ridiculed and dishonored his worship. According to 2 Samuel 6:22, Michal remained barren until she died. Honor is expressed by words that come from the mouth and the attitude that comes from the heart. Likewise, dishonor is expressed by words and attitudes.

Our reactions to situations determine whether or not we honor or dishonor. Jesus told us to turn the other cheek, to give more than asked and to go the second mile. But how does that play out?

Your response to your roommates; your attitude toward your bosses; your feelings about your teachers and the body language you display when parents require you to do something that you would rather not do. Honor will cause you to have the right response while dishonor solicits an adverse response.

Code of Honor

The U.S. Military Academy at West Point has a Code of Honor "A cadet will not lie, cheat, steal, or tolerate those who do." Cadets accused of violating the Honor Code face a standardized investigative and hearing process.¹²¹ Honor codes are words and actions by certain groups of people who have bound themselves by that code. Society would do well to live by the U.S. Military Academy's Code of honor. Choosing not to cheat, steal or tolerate those who do will produce an honorable society filled with honorable people.

¹²¹ Wikipedia, the Free Encyclopedia, "U.S. Military Academy at West Point," https://en.wikipedia.org/wiki/Cadet_Honor_Code. 2017. Retrieved, 11 April 2017.

Review Questions
Chapter 15

1. What is the difference between honor and respect?
 - a. _____

2. The Ten Commandments are about respect. To whom or what is respect expressed in each commandment.
 - a. First - _____
 - b. Second - _____
 - c. Third - _____
 - d. Fourth - _____
 - e. Fifth - _____
 - f. Sixth - _____
 - g. Seventh - _____
 - h. Eighth - _____
 - i. Ninth - _____
 - j. Ten - _____

3. Who should we honor?
 - a. Honor _____
 - b. Honor _____
 - c. Honor People in _____
 - d. Honor _____
 - e. Honor _____
 - f. Honor those who _____.
 - g. Honor _____

4. What is the Code of Honor at West Point?
 - i. A cadet will not _____
 - ii. A cadet will not _____
 - iii. A cadet will not _____
 - iv. A cadet will not _____ those who do.

CHAPTER 16

DISCERNING TRUTH

Jesus taught us a valuable lesson in his conversation with the woman at the well. The story mentioned in John 4:21-24 was about a food stop that Jesus made when traveling with his disciples from Judea on their way to Galilee. They stopped at a nearby well in Sychar. This particular plot of ground was given to Joseph by his father, Jacob, and the setting was at the community well. It was there that Jesus met a Samaritan woman. Lunchtime was nearing and Jesus had sent his disciples into the marketplace to get food. Most likely, John remained with Jesus and was able to capture the story.

Jesus approached the woman and said, “Give Me a drink.” Her first response was to ask why he was talking to her. Her past life indicated that she didn’t trust men. Here was a Jewish man asking a Samaritan woman for water. Perhaps she thought he wanted more than water. So, she asked, “Why are you asking me for water?”

Jesus had no mal-intentions. Instead, he wanted to bless her and told her, “If you knew the ‘gift of God’ and who it is who says to you, ‘Give me a drink,’ you would ask him and he would give you living water.” Not understanding what he meant she defected and said, “You have nothing to draw water with. How can you give me living water?”

Jesus explained that the water he offered wasn’t from Jacob’s well but from a different fountain that produces eternal life. The woman was interested and asked him for the water. At this point, Jesus taught her a lesson about the difference between what is true and what is truth. He said, “Go call your husband,” to which she responded, “I don’t have a husband.” Her response revealed a hidden message that she was making herself available to Jesus.

Then Jesus said in verse 17. “What you said is true. You don’t have a husband. But the truth is, you have five husbands and presently you are living with a man who is not your husband.” What she said was factual or true. But it wasn’t truth.

The woman exclaimed, “You must be a prophet,” and changed the subject that led to a discussion about religion. She said, “Our fathers worship on this mountain and you Jews say worship must be done in Jerusalem.”

Then Jesus changed her understanding about worship by telling her, “It’s not where you worship that matters; it is how you worship.” He said, “The Father is seeking people to worship Him in spirit and truth.” This story Jesus taught the Samaritan woman the difference between that which is true and that which is truth. So, what is the difference?

Difference Between True and Truth

True things are based upon facts but truth is based upon godly purposes and motivations. What the woman said was true. She didn’t have a husband. But she was hiding the truth. Sometimes, we say certain things about ourselves to give people a certain perception because if we told the truth, they would have a different perception. It wasn’t considered immoral to be a single person so she said she didn’t have a husband. If she revealed the truth, it would make her look bad. For that reason, people hide the truth. But when the truth is hidden, we can’t be transparent.

Our society makes statements that are true but they are not the truth. For example, to destroy the fetus inside the mother’s womb is called abortion. That is a true statement. But the truth is taking the life of an unborn baby is no different than taking the life of a born baby. The homosexual agenda has quickly pervaded society. When people started coming out of the closet, they would say, “Homosexuality is an alternative lifestyle.” While that may be true, the truth is something different. The Bible calls homosexuality an abomination that is displeasing to God.

When it comes to behavior, some Christians tend to speak things that are true instead of proclaim truth. They state, “God will forgive Christians who divorce and remarry.” That is true but when it comes to divorce and remarriage, we should look for truth. Jesus said, “I am the way, the truth and the life.

When he was asked in Matthew 19: 3-9, “What reasons can people divorce?” Jesus didn’t give them reasons to divorce. He gave them a reason to stay together. He responded, “In the beginning, God created the male and female. They are no longer two but one and what God has joined together, let no man put asunder.” Certainly, divorce is a way to get out of a bad situation but “staying together” comes from the mouth of the Word of God.

Truth is not determined by what you say but why you said it. In 1987, the Lindsays sent me on assignment to start a Bible School in Jamaica. One our guest speakers, Arthur Burt, was from England opened my eyes to this concept. During one of his lectures he said, “I have traveled from England to America and the Caribbean for over 40 years and no one has so much as given me a cup of tea.” When he made the statement, I was shocked. Arthur was a fine gentleman who loved the Lord. How could be people be so insensitive to invite someone to minister and not be gracious to them.

In my mind, I questioned, “Could that be true?” Almost as if he was reading my mind, he announced again, “It is true, I have traveled from England to America and the Caribbean for over 40 years and no one has so much as given me a cup of tea.” Then he said, “It is true. But the truth is, I don’t drink tea.” Things that are true are based upon facts but truth is based upon godly purposes and motivations.

After hearing that illustration, I remembered my own personal example. Prior to going to Jamaica, I was the Dean of Students in Dallas. My schedule was kept on a combined Day-Timer with my assistant, Sandy. Normally, I entered all appointments and prided myself in being on time. But one day, I failed to write an appointment in my Day-Timer. Seeing the time slot was opened, I booked a last-minute dental appointment. Reclining in the dentist’s chair, I looked on the wall and noticed the time. Suddenly, I remembered making an appointment with a student and forgot to write it in my Day-Timer.

Hurrying as much as possible, I paid the dentist and scurried quickly to my car. Somehow when people are in a hurry, just a little bit of traffic seems like a lot. I wondered if the young lady had left but when I walked into the office her presence removed any doubt. My

assistant stared at me and then glanced at the student. It was her way of saying I was late for the appointment. I told Sandy, “Please invite her into my office.”

As the student entered, I began to tell her things that were true. I apologized for being late and explained that I had a dental appointment and on my way back to the office, the traffic delayed me. The student wasn’t bothered by my tardiness but inside I was convicted. What I said was true. I did have a dental appointment and the traffic was a bit heavy coming back to the office. But that wasn’t the truth. In truth, I had forgotten about the appointment, which prompted the dental appointment.

We say things that are true to our advantage because the truth would be to our disadvantage. And while some will say what I did was normal and I shouldn’t be so hard on myself, I maintain that unless we learn to live a life of truth and transparency, we will find ourselves in situations where we can’t tell the difference between things that are true and the actual truth.

I recall watching the Republican Presidential Debates and listening to some of the Senators argue about their voting records. Two Senators were saying true things about the other candidates voting records and denying their own record on the same measure. What they were saying was true but the truth was hidden because they were afraid it would adversely affect their campaign. The 2016 presidential election was filled with many lies and deceptions coated with a true garment. Unless people are speaking truth, the things we say can be filled with deceptions.

Biblical Examples of True Statements that are not Truth

One of the dangers of not walking and talking truth is the possibility of falling into deceptive subjectivity. Had Jesus not known truth, he could have been tempted to sin. In Matthew 4:5-6 Satan tried to get Jesus to commit suicide. Quoting Psalm 91:10,11 he told Jesus to jump off a high building. He said, “If you are the Son of God, throw yourself down because the Bible says, ‘He will charge His angels to protect you so you won’t smash yourself on the ground.’”

Satan quoted a true statement from the Bible, but his motivation was deception. He tried to kill Jesus and used Scripture in his attempt.

There is another story about Paul and Silas going near Philippi. Acts 16:16-24 reported a young slave girl joining the Christian group. She announced their coming by yelling out, "These men are servants of the Most High God. They are teaching us the way of salvation. Listen to them." She did this for many days and after a while Paul became annoyed. He turned to her, spoke to the spirit and said, "I command you in the name of Jesus Christ to come out of her." From that hour, she was freed from a spirit of divination. What this girl was saying was true. They were servants of the Most High God. They were teaching the way of salvation. But truth wasn't speaking. Instead, it was a spirit of divination from Satan.

Jesus said in John 8:32, "If you abide in my words, then you will be my disciples and know the truth. And that truth will bring you freedom." Remarking on the value of truth, Solomon wrote in Proverbs 23:23, "Buy truth and don't sell it." In other words, you really can't put a price on the value of truth.

Without truth, our courtrooms will be corrupted, our families will be fractured and our churches will be divided. In some ways, our society is like Israel just prior to the end of the Old Testament era. The prophet Zechariah told the Jewish people that God punished their forefathers because they provoked Him to wrath but he wanted them to do several things to prevent the same judgment in the future. He told them in Zechariah 8:16-17, "Speak each man the truth to his neighbor." He told them to re-establish truth, justice, and peace, and quit perjuring yourselves. These are the things that incarcerates a nation. Unless we are truthful with one another while seeking justice and peace, we will find ourselves walking in a similar deception.

Our court system promotes an un-truth by negotiating lies. If we confess to doing something that we didn't do, then prison time will be less than if we didn't confess and the court determines us guilty. Judges have subjective privileges to throw out certain evidence if they deem it inappropriate. It matters not whether the evidence determines guilt or innocence. Courtrooms are no longer about the accused person. They are about the lawyers' abilities to convince jurors and

jurists to adjudicate innocence or guilt. These were the same tactics Jezebel used when she had two scoundrels to lie about her next-door neighbor just so she could legally seize his property.

The same was true with Stephen in Acts 6:13. At the Synagogue of the Freedmen, certain men set up false witnesses to lie and say that Stephen spoke blasphemous words against the holy place and the law. A society without truth in its courtrooms will find itself pondering at the corner of selfishness and deception and turning onto the road of destruction.

What Happens to Those Who do not Walk in Truth?

Romans 1:18-32 demonstrates the value of truth and what happens to those who suppress it. Paul said in verse 18 that the wrath of God is revealed from heaven against men who suppress the truth in unrighteousness. According to verse 21, he was referring to people who knew God but didn't glorify Him. They knew God but they were selfish and ungrateful; they knew God but their thoughts became vain; they knew God but their hearts became darkened.

In verse 25, Paul noted that they exchanged the truth of God for a lie and as a result, He gave them over to homosexuality and debased minds to be filled with unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit and evil-mindedness. These people become whisperers, haters of God, violent, proud, boasters, inventor of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving and unmerciful.

When people do things to get public approval even though God didn't approve, they will find themselves falling into error. There are four ways to prevent one from falling into error. First, we must realize Satan's potential is in his environment just like a fish's greatest potential is in water.

If the fish is removed from his environment, it can only flop around. But in water, it is quick and difficult to catch. Likewise, birds in a cage can't reach its potential but if you release the bird from his cage, then he will move freely through the air to find food. The devil also has great potential to trick and deceive us when we enter into his

territory of darkness. The best way to overcome his tactics is to shed light upon them.

The second way to prevent becoming a Romans 1 pervert is to rightly divide the word of truth. Paul told Timothy in 2 Timothy 2:15, to be diligent to not deviate from the truth. This indicates that we need to have discernment to know the difference between things that are true and that which is truth.

Thirdly, we must understand that distortion of truth is deception. Oftentimes we associate truth with doctrine but little is accomplished in God's kingdom trying to determine who is right in their interpretation of Scripture. It actually leads to more division, which is a tool of Satan.

My son states, "The Bible might be God's word in text but Jesus is God's word in flesh." This understanding will help balance that which is written in the Bible and that which is written on our hearts. Pauline Parham, who was the daughter of Charles Parham often taught. "Too much Bible will cause you to dry up. Too much spirit will cause you to blow up. The right balance of Bible and Spirit will cause you to grow up."¹²²

The last thing we should focus upon is the understanding of why people lie and why they do not express truth. People lie to protect themselves or to make themselves look good. Lying is self-centered; truth is God-centered. The Scripture gives an accurate definition of liars. The apostle wrote in 1 John 2:4, "He who says, 'I know God' but does not keep his commandments is a liar and the truth is not in him." This text confidently describes Jesus as truth and the Holy Spirit as the Spirit of Truth. So, people who confess Christ but don't obey him are liars.

This same apostle said in 1 John 4:2, "If anyone says he loves God and hates his fellow Christian is a liar." He reasoned, "If one doesn't love a fellow Christian whom he has seen, then how can he love God Who he hasn't seen?" Isaiah was bold enough to tell the

¹²² Pauline Parham lived on the campus and taught at Christ For The Nations in the 1980s.

rebellious people of Israel that they were children of rebels and the offspring of liars.

It is absolutely necessary to discern the difference between true and truth. When the Devil tempted Jesus by quoting Scripture, the words he said were true but the truth was not in him. John 8:44 says, “The devil was a murderer from the beginning and does not uphold truth because there is no truth in him.” John went on to say, “The Devil is a liar and the father of lies.” What an interesting contrast. God is the Father of Truth (Jesus) and the Devil is the father of lies.” Jesus will not tell a lie because he is truth. Satan cannot tell the truth because there is no truth in him. If he is the father of lies, that means every lie is produced from the sperm of Satan.

There was a woman who hated her husband and decided to divorce him. At adjudication, the judge awarded the woman custody of the children but granted the father visiting rights. The woman appealed and told the judge how mean and cruel the husband was to her and she didn’t want him around. But the judge would not relent. He said, “If you want to want to get rid of your husband, you will have to give up his children. So, it is with Satan, he is the father of lies and deception. His greatest potential in our lives exists when we do not walk in the truth. If we want him to leave us alone, we have to give up his children.

Truth is part of the spiritual armor that Paul mentioned in Ephesians 6:14. He called it the “belt of truth.” When fighting wars, men would secure their belts around their waist because it was the instrument that held their sword. The offensive weapon in spiritual warfare is called the sword of the Spirit, which is the Word of God. It is easy to see that Paul connected the sword with the instrument that held the weapon. The Word of God is truth. If we wear it properly, we can defeat the enemy and all his strategies.

Review Questions

Chapter 16

1. What is the difference between true and truth?
 - a. _____

2. Give two biblical examples of how someone said something that was true but it was not truth.
 - a. _____

 - b. _____

3. What did Zechariah say to the people in 8:16-17, that was necessary to re-establish in for Israel to have a good future?
 - a. _____
 - b. _____
 - c. _____
 - d. Don't _____ yourself.

4. How did a corrupt court system lead to Stephen's death?
 - a. _____

5. According to Romans 1:18-32, what happens to a nation that suppresses truth?
 - a. _____

6. What are the four ways we can be prevented from falling into error?

a. _____

b. _____

c. _____

d. _____

CHAPTER 17

LISTENING TO THE VOICE OF GOD

There are two major differences between Judeo-Christianity and other religions. Most religions focus on getting man to God but Judeo-Christianity focuses on God coming to man. Religions are often rule based while Judeo-Christianity is Ruler based. Most religions have laws written on paper while Judeo-Christianity has God's laws written on their hearts. Most religions have rituals but Judeo-Christianity is about relationship. And relationships are not effective without communication. It is for this reason we must learn to communicate with God. So how do we do it? Some people call it praying. Sometimes I chat with God but however it is done, it is important to be in a talking relationship with Him.

Hearing the Voice of God

What does God's voice sound like? Is it a deep gruff sounding voice or a sweet tender sound? In I Kings 19:12 Elijah said it was a "still small voice." Some translations call it a gentle whisper. But what does that mean? In I Samuel 3, we are told about the time when young Samuel first heard God's voice. Verse 1 stated the Word of God was rare in those days and there was no widespread revelation. His mother had promised her first child to God's service and after he was weaned, Samuel moved into the temple with Eli, the high priest.

Apparently, Samuel was in the same room as the Ark of the Covenant because he heard a voice saying, "Samuel." The young lad thought Eli had called him so he responded, "Here I am." But Eli had not spoken because he was asleep. Samuel didn't know that Eli was asleep so he went into his room to find out what he wanted. This happened three times before Eli realized God was trying to talk to young Samuel. It is interesting to know when Samuel first heard the voice of God, it sounded like his father's voice.

How Does God Speak to People?

When I teach Divine Guidance, I explain that God guides us or speaks to us through our conscious and subconscious minds.

According to Caroline Leaf, our conscious mind is in one section of the brain while the sub-conscious part is in a different part of the located in a different section. I like to suggest that the conscious section is connected to the soul while the sub-conscious is closely related to the spirit. Caroline Leaf is a modern-day neuroscientist who has researched the science of thought. She captured microscopic photographs of human thoughts, which look like a tree with branches.¹²³

Leaf asserts that thoughts are electrical impulses, chemicals and neurons on a physical level but when put together it creates a distinct thinking signature, similar to fingerprints and DNA. Every individual is different. She noted that every thought, whether positive or negative goes through the same cycle when it forms. Leaf noted that thoughts are active and they grow and change. They influence every decision, word, action and physical reaction we make.¹²⁴

Her explanation of toxic thoughts triggering negative and anxious emotions sound like a biblical explanation of evil spirits that work in human activity. According to Leaf, both good and bad thoughts influence human decisions, actions and human responses. If that is the case then thoughts are spiritually derived. They produce words, moods, emotions and human behavior.

God speaks to us all the time. Our conscience was given to help us know right and wrong; good and bad. To that extent God provides direction for our decisions. He speaks sub-consciously when we sleep and sometimes through our awakened consciousness. God speaks through our conscious and subconscious minds.

Paul taught in Ephesians 4:22-23 to put away the old man, that is being corrupted with deceitful desires and put on the new man who has been created in the image of God. He also told us how to do it. We are to renew ourselves in the spirit of our minds.

¹²³ Dr. Caroline Leaf, *The Gift In You* (Southlake, TX: Caroline Leaf, Distributed through Thomas Nelson Publishers, 2009), p. 31-33.

¹²⁴ *Ibid.*, p. 181.

Paul closely linked the thinking functions of our mind with our spirits. Jesus also connected people's thoughts with the spiritual realm. In Mark 2:6-9, some legal experts were contemplating Jesus' words in their hearts. They thought, "He (Jesus) is blaspheming, Only God can forgive sins." But Jesus perceived their thoughts in his spirit so he asked them, "Why are you thinking such things in your hearts?"

Early in my ministry, I needed answers about a certain problem I had encountered. As I told a prophet about my situation, he responded by revealing an image I had in my mind. He was operating in the Spirit and began to convey God's word to me that was exactly what I needed to hear. I hadn't said anything but in the spirit, he knew my thoughts. Although this prophet was able to "read my mind," not everyone who practices this art is operating in the Holy Spirit. The Evil Spirit can do the same thing.

God Speaks to us Subconsciously

Providence

Henry Thiessen defined providence as God's ability to preserve all things that He created by exercising His sovereign control over it.¹²⁵ He sovereignly controls the Physical Universe as found in I Samuel 7:10; Job 9:5-7; 37:10; 38:12-35. Psalm 103:19; 147:16-18; Matthew 5:46; Acts 14:17. He has sovereign control over the animal creation as read in Job 12:10; Psalm 104:21,28; 147:9; Matthew 6:26; 10:29. His sovereign control over the Nations of the Earth is revealed in Job 12:23; Psalm 22:28; 66:7; 75:6-7; Isaiah 10:5-7; Daniel 2:38-39; 4:25 and Acts 17:26; Romans 13:1.

God is sovereign over all individuals from birth to death. He forms our spirits, while we are in our mother's womb. He even knowing our future. Examples are found in I Samuel 16:1; Esther 4:14; Psalm 139:16; Isaiah 45:5; Jeremiah 1:5 and Galatians 1:15-16. He controls our successes and failures as noted in Psalm 75:6-7; Luke 1:52; Proverb 21:1; I Samuel 2:6-8; Exodus 12:36. Even when things appear accidental, God is still in control as noted in Exodus 21:13; Job 5:6; Proverbs 16:33; Matthew 10:30.

¹²⁵ Henry Clarence Thiessen, *Lectures in Systematic Theology* (Grand Rapids, MI: Wm B.Eerdmans Publishing Company, 1949.) p. 177-188.

The God of Israel ruled supreme over their needs in the same way He does for us today. Psalm 5:12; 63:8; 121:3; Romans 8:28; Philippians 4:19 and Isaiah 64:4 validate His supremacy. Many people find it difficult to understand that God also has full control over the destinies of people. He knows those who will be saved and those who will not. Psalm 73:24 says, “A man’s goings are established by Jehovah.”

In Psalm 37:23-24, we have the promise that even though we are caught in Satan’s snares and fail morally, the Lord will uphold us by His and so that we are not utterly cast down. According to Psalm 11:6, He even judges the wicked. They find eternal punishment.¹²⁶

God raises up kings and puts them down. He made David sin so he could judge Israel. Even in the New Testament. 2 Thessalonians 2:11-12, God sent a spirit of error to some people so they will believe a lie be judged for it. He even prevented some from sinning according to Genesis 20:6.

Although there many other examples, we must understand that God created the universe and has all rights to deal with His creation as He pleases. He desires for us to live according to the good pleasure of His will and at the same time gave us a volitional component that allows us to choose our desires over His. Unfortunately, when we seek things contrary to His desires, we find ourselves falling short of His glory.

Even when we are unaware of it, God speaks to us subconsciously. And He is actively involved in things that seemingly just happen or appear to be coincidental. I tend to agree with Albert Einstein who said, “Coincidence is God’s way of remaining anonymous.”¹²⁷

Words like luck, fate, happenstance are really the actions of God. When circumstances arise, it is often God doing things without us knowing it. Sometimes, He does them because we asked.

¹²⁶ Ibid.

¹²⁷ Albert Einstein, “Albert Einstein Quotes” *Brainyquote.com*.
www.brainyquote.com/quotes/quotes/a/alberteins574924.html. Retrieved 16 April 2017.

Dreams

God also guides us through our sub-conscious dreams. When we dream, we are unaware of the thoughts that God is giving us. John Sanford believed dreams are God's forgotten language.¹²⁸ Dr. Dement so strongly believed that dreams were given to provide healing for our bodies that he told the American Psychiatric Association in 1960, "We believe that if anybody were deprived of dreams long enough, it might result in some sort of catastrophic breakdown."¹²⁹

Some psychologists use "dream-work methods" to arrive at dream interpretation, but if dreams come from God, then we should discern and interpret dreams by the spirit. In the Old Testament, Daniel and Joseph sought God to find the interpretation of dreams and then gave God the credit when He revealed the message. Suffice to say, God imparts his voice to us sub-consciously, whether by dreams or other means when we are not aware.

God's Mouth to our Ears

Learning to hear God is often a growth process. When babies first learn to talk, they understand words like "da da" and "ma ma" and "no" or "good baby." But their vocabulary grows to the place where they are able to have an adult conversation with God.

Just before delivering a pastoral sermon, I felt the Lord had a word for our congregation. I delivered the word just as the Lord gave it but I was startled to hear what I was saying. These are the words that came from my mouth, "Do you not know that you have three ears?"

I was momentarily stunned at what I said because even I am smart enough to know people only have two ears. And for some reason, I repeated it. "Do you not know that you have three ears."

Then suddenly the revelation came as I explained that we have an "outer-ear" that can be seen and an "inner ear" through which our

¹²⁸ John A. Sanford, *Dreams, God's Forgotten Language* (New York: Crossroad Publishing, 1984), p. 7-11.

¹²⁹ *Ibid.*, p. 121.

sense of hearing works but we also have an “innermost ear” through which God’s spirit speaks to us. The word is as clear today as it was almost forty years ago. The Lord said that many people have a blockage between the inner-ear and the inner-most-ear that prevents them from hearing God. He identified the block as “self.” In retrospect, I wonder if that is the reason why Jesus said, “If you want to be my disciple you have to “deny self.” It becomes difficult to hear God if we are self-centered.

It seems that the most direct way to understand how God speaks to us is through our spirit, whether it is by our conscience, which God reveals right and wrong, or through our intuition, which he speaks directly through our thoughts ideas and impressions. This speech is understood in our spirits when we are openly aware of it. Similar to Samuel’s experience of hearing his name spoken and thinking Eli was calling him, God imparts His thoughts, ideas and impressions to make us aware that He is speaking to.

As I child, I remember walking into a room and my mother seemed to be talking to herself. Her voice was more than a whisper but no one else was in the room. Today, she is 86 years old and I will walk into her house and hear the same thing. She has had a chatting relationship with God as long as I can remember. Now that Dad has passed into eternity, Mom does more talking to God than ever before. Her experiences have certainly opened up the understanding of how an all-powerful God who created the universe and everything in it has the ability to speak to each individual that he creates.

God Speaks from Location

In his book, *I Believe In Visions*, Kenneth Hagin taught his students how to hear the voice of God. He said that we hear God, just like we hear other people but not necessarily with an audible voice. God speaks from location. If God spoke from the back of the room, we would hear his voice from there. If God spoke from the front of the room, we would hear his voice from the front. But God is inside us. Paul wrote in 1 Corinthians 3:16, “Don’t you know that you are God’s temple and God’s Spirit lives in you. So, if the Spirit of God lives in us, then we will hear His voice from within. We hear God through thoughts, ideas and impressions.

Polly Harder is an editor for Christ For The Nations. She wrote a book called, “*You Can Hear Me: Conversations with God*.”¹³⁰ She offered a good idea about starting up a conversation with God by asking him a question and then listening to hear what he says.” Generally, it is a “Yes” or “No” or sometimes “Maybe” answer. The Scripture informs us how God speaks. Amos 4:13 states,

“For behold, He who forms mountains and creates the wind, Who declares to man what his thought is, And makes the morning darkness, Who treads the high places of the earth-- The LORD God of hosts is His name.”

We understand from this verse that God forms thoughts in our mind when he wants to speak to us. All words come from thoughts unless you are speaking in the spirit, then those words bypass the thought mechanisms. We don’t know what we are saying when we speak glossolalia (in tongues) because our mental (thinking) mechanisms are different from the spirit functions.

God spoke to Adam in the cool of the day. Before sin, I believe Adam could actually see and communicate with God like angels currently do. At glorification, we will also be able to communicate that way with Him. But now, we blind walk through this spirit realm discerning His voice amidst the many other spirit voices.

After Adam sinned, he still talked with God. We are not told how it happened. It could have been a vision or perhaps in a similar way that we communicate with Him today, through our spirit. If Amos was correct, that God forms thoughts in our minds, then it is easy to understand how the Trinity operates in us through God’s voice. His communication begins with thoughts. God forms the thought; the thought, when spoken, becomes God’s word (Jesus). **The Father** reveals **the Word** through **His Spirit**. He speaks through our spirit.

According to Ezekiel 36:26, God gives His new covenant people a new spirit. The following verse says, “I will put My Spirit in

¹³⁰ Polly Harder, *You Can Hear Me: Conversations with God* (Frisco, TX: R. H. Publishing, 2016), p. 48, 49.

you.” When God speaks to us, He does it through His Spirit. It is a communication Spirit to spirit.

Discerning Spirits

Now that we know how God speaks to us, it is important to understand that other voices come to our mind also. According to Jeremiah 23:21-40, not all thoughts and voices are formed from God. Regarding false prophets, He wrote in behalf of Yahweh,

“I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in My counsel and caused My people to hear My words, then they would have turned from their evil way.”

I have heard what the prophets have said, who prophesy in My name, saying, ‘I have dreamed, I have dreamed!’ How long will this be in the heart of the prophets who prophesy lies? Indeed, they are prophets of the deceit from their own heart, who try to make My people forget My name (by their dreams)

Therefore, I am against the prophets who steal My words from his neighbor. I am against the prophets who use their tongues and says, “He says.” I am against those who prophesy false dreams and cause My people to err by their lies and their recklessness. Yet I did not send them or command them; therefore, they shall not profit this people at all.

God not only gives us thoughts when we are awakened, He gives us thoughts when we sleep. Satan can also put thoughts into our conscious or sub conscious minds. In Jeremiah’s prophecy, the prophets were speaking and prophesying things that God didn’t say. In fact, God said, they were prophesying lies, which means these things came from the Devil. John 8:44 confirms, “Satan is a liar and the father of lies.” Since all thoughts come from multiple sources, we must follow John’s advice in 1 John 4:1, “Test the spirits to see if they are from God because many false prophets have gone into the world.”

The Greek word *δοκιμαζο* (*pronounced dok-im-ad'-zo*) means to test, examine, prove, or to scrutinize. This is a process called discerning. To do that, we first must understand that there are three sources or voices that we hear in our spirits. One source is God. We

can hear the thoughts or words of God. The second source comes from how we are mentally constructed. We can have our own thoughts. Thirdly, Satan is able to deliver his thoughts.

It is helpful to remember that from these three sources, we actually have between 50,000 and 70,000 thoughts per day.¹³¹ As noted in Chapter 12, these thoughts create moods, emotions, words and behavior. Regardless of the internal workings of the spirit world, we understand that thoughts can be good or bad and they all come from God, ourselves or the Devil.

In Divine Guidance classes, I provide this easy chart to see the sources of guidance, the methods and modes of how spirits work and the results of the type of guidance. It is easy to see from this chart that we have three sources of guidance, which come from thoughts, ideas and impressions. The results prove whether or not the voice or the spirit was from God, self or Satan. The results of guidance are significantly different. God’s words provide freedom. Self-guidance leads to bondage and demonic guidance leads to deception.

	DIVINE GUIDANCE	HUMAN GUIDANCE	DEMONIC GUIDANCE
SOURCE	God	Self	Satan
METHODS	Conscious and Providential	Self-contentment and Self appeasement	Seduction and Domination
MODES	Conditional and Unconditional	Lust of the Flesh, Lust of the Eyes and Pride of Life	Deceptive thoughts, familiar spirits etc
RESULTS	Freedom	Bondage	Deception

¹³¹ Bruce Davis, PhD. “There are 50,000 Thoughts Standing Between you and your Partner Every Day, (*The Huffington Post*, (huffingtonpost.com, 23 July 2013), Retrieved 17 April, 2017, http://www.huffingtonpost.com/bruce-davis-phd/healthy-relationships_b_3307916.html. 2013.

Getting a Word from God

We can't make God talk to us! He seems to have the unction to talk to us when He wants to; yet, when we are in trouble or need answers to solve our problems we quickly go to Him for help. It is important to note that God has given us several tools, whereby we can already hear him without having a specific word. One is mental discernment. It is also called "common sense." In West Virginia my dad and grandfather called it "horse sense." This term originated in medieval England as an expression that non-sophisticated people understood common things although they were not so properly educated.¹³² They called it "horse-sense." Also, the term "horse-feathers" was used to express terms like nonsense or stupidity. In most instances, people can carry out life duties without specific words from God by using the common sense that He has given us.

When it comes to moral issues, man has been given a conscience to know right from wrong. The word conscience means "with knowledge." It is a spirit component next to our volitional capacity. With the conscience, we know right from wrong but with our volition, we choose right from wrong. Unfortunately, humans have the capacity to blur the conscience through selfishness.

In 1973, a landmark U.S. Supreme Court decision was made on the issue of abortion. The courts called it *Roe versus Wade*. Norma McCorvey was the infamous Jane Doe, who was the plaintiff in the case. In June 1969, McCorvey got pregnant and was encouraged by her peers to get an abortion and to tell the courts that she was raped. She came to Dallas, TX and lied about the rape in order to make it easier to get the abortion and her attorneys sued Dallas County District Attorney Henry Wade for the right to get an abortion. She won the case at the U.S. Supreme Court level, which changed the abortion laws of the land.¹³³

In 1995, she had a change of heart and supported making

¹³² Gary Martin, "Horse-sense" *The Phrase Finder*, Retrieved 17 April 2017, <http://www.phrases.org.uk/meanings/horse-sense.html>. 2017.

¹³³Wikipedia, the free Encyclopedia, "Roe v. Wade" Retrieved 18, April 2017, https://en.wikipedia.org/wiki/Roe_v._Wade. 2017.

abortion illegal. She went to congress in 1998 to get the case overturned. In 2005, the U.S. Supreme Court chose not to hear the case. This shows how a person's conscience can change. Early in her life, a wrong moral choice caused her natural conscience to be distorted. Paul explained in 1 Timothy 4:2 that our consciences can be seared and not know right from wrong. He said in 1 Timothy 3:9 that our consciences can be cleared, indicating we know right from wrong.

Norma McCorvey had a seared conscience when she lied about being raped and sued the State of Texas for a legal abortion but after she had an encounter with God, her conscience was cleared and she was able to know right from wrong. It is imperative that believers keep a clear conscience to know the difference between right and wrong; good and evil. God will speak to us through our conscience if we will listen to him but when we habitually choose evil over good, our conscience will become murky or unclear and eventually be seared, where we don't know the difference.

There are other ways that God can consciously speak to us. He uses dreams and visions. Dreams occur while we sleep through our sub-consciousness. But vision are a conscious occurrence and happen while we are awake. Although we remember our dreams and know what happens in the vision, we do not always know what it means; hence, they require spiritual discernment.

The Bible is a good source of hearing God because it is the standard whereby all other words are gauged. If leaders give us words through prophecy, word of knowledge or wisdom but the things they say are not compatible with the Scriptures, we should not easily receive the word.

Angels can also reveal messages from God but Paul rebuked the Corinthians in his second letter (2 Corinthians 11:4) for entertaining a different spirit (angel) that preached a different gospel than what he preached." He then said in verse 6, "Satan disguises himself as an angel of light." Hence, the necessity of discernment.

God can speak to us through intuition, through dreams and visions, through the Bible and spiritual leaders. He can speak through spiritual gifts or even through angels. God has also provided logic

whereby He speaks through common sense. But I think the best gauge for guidance is inner peace. Colossians 3:15 declares,

“Let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.”

Satan can mimic God’s voice; he can appear as an angel of light; he can use people to provide wrong advice and he can impart a familiar spirit or a spirit of confusion to make a person think he has heard God or is hearing God. But Satan cannot not mimic the peace of God.

What about Signs, Wonders and Miracles

In the Old Testament, prophets often gave signs that their messages were from God. Isaiah gave a sign that a virgin would conceive and his name would be called Immanuel. The sign was for Ahaz to believe that the Syrian forces would not invade Judah.

In fact, Isaiah told Ahaz that in 65 years, Ephraim (Israel) would be broken and he told him to ask God for a sign. Ahaz refused to ask God for a sign because he didn’t want to test the Lord. So, Isaiah said, “Okay, I’ll give you a sign. ‘A virgin shall conceive.’” The following chapter, the virgin conceived and in verses 8 and 10 the word Immanuel was mentioned. As in many of Isaiah’s prophecies, the message was also about the Messiah who would come about 750 years later.

Moses performed signs and wonders before Pharaoh as proof that Yahweh was telling the king to let the Jewish people go. Each sign was designed by God to declare his supreme authority over all things including nature.

Luke wrote in Acts 5:12 that the apostles performed signs and wonders as did Paul in 2 Corinthians 12:12. At the same time, Paul wrote in 1 Corinthians 1:22 that the Jews seek signs and the Greeks seek wisdom but the Christians preach a message about the crucified Christ.

The Shepherds on the Bethlehem hillside were given a sign in Luke 2:12 by an angel that the Messiah would be a baby wrapped in strips of burial cloths and he would be lying in a manger. This baby

grew up and performed many signs to prove his Messianic call. The first sign was turning the water into wine. The second sign was to heal the child of a nobleman who served in Herod's court. Jesus said in John 4:48,

“Unless you people see signs and wonders you will never believe!”

Afterwards, he told the man to go home because his son would live.

In Matthew 16, the Pharisees and Sadducees tested Jesus by asking him for a sign. He responded in verse 4,

“A wicked and adulterous generation asks for a sign but no sign would be given except the sign of Jonah.”

In Matthew 12:38-49, Jesus said the same thing but added,

“As Jonah was in the belly of the great fish for 3 days and 3 nights so will the Son of Man be in the heart of the earth for 3 days and 3 nights.”

This sign pointed to Jesus' death, burial and resurrection.

So, what about signs? Should we seek them? If we do, are we considered a wicked and adulterous generation? Are we still to perform signs and wonders as a sign of apostleship like Paul said? I suggest that the reason these Scriptures seem conflicting rests in the definition of signs. I contend there are three kinds of signs found in the Bible: natural signs, allegorical signs, and supernatural signs. Let's discuss each category.

An example of **natural sign** is found in Genesis 1:14, “God gave sun, moon, and stars as signs and for seasons.” The star of Bethlehem was a natural sign to the kings of the east.

There are also **allegorical signs**. In Isaiah 20:2-4, the Lord told Isaiah to remove his clothes and sandals and walk naked and barefoot for three years as a sign that the king of Assyria would capture the Egyptians and Ethiopians and incarcerate the young and old. Egyptian men would walk naked and barefoot with the buttocks uncovered, to their shame.”

Supernatural signs were often given to demonstrate God's power to man's unbelief. Psalm 105:26-27 declared that God sent

Moses and Aaron to performed signs and wonders before Pharaoh. Some people use the example in Judges 6:12-24 when the Angel of the Lord appeared to Gideon and told him that he would defeat the Midianites but Gideon asked him for a sign.

The angel of the Lord told Gideon to prepare a sacrifice. So, Gideon put the meat and flour on the rock and at the angel's behest, poured broth on it. The angel then took the end of his staff and touched the meat. It ignited with fire as the angel disappeared.

In verses 36-40, Gideon sought God's guidance to confirm His word and asked him to put dew on the fleece and make the ground dry. Next, he asked that the fleece be dry and the ground wet. Both requests were honored because the Lord performed supernatural signs.

After Judas, the betrayer, died, the other eleven apostles believed God wanted to replace him so they selected two men: Joseph and Matthias. After prayer and asking God to select the replacement, they drew lots and Matthias was appointed. They believed God ruled in the selection and the lot falling to Matthias was a sign from God.

This all happened prior to the Holy Spirit outpouring in Acts 2. After Pentecost, the leaders made decisions based upon, "It seems good to us and the Holy Spirit." I contend that signs should be for conformation instead of direction. And while God is able to perform signs, the enemy also has supernatural abilities to deceive. Signs should be indicators that God is doing something.

According to Mark 16:17, signs should not lead us, they should follow us. Mark wrote,

"These signs shall follow those that believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will not hurt them; they will lay hands on the sick and they will recover."

Multiple Methods of Guidance

God uses many methods to speak to His people and in some cases, He uses different methods at the same time. Oftentimes, He guides us consciously and subconsciously at the same time. For

example, Abraham instructed his servant to go back to his home country and secure a bride for Issac. He gave his servant, Eleazar, specific instructions and told him that an angel of the Lord would go before him.

Apparently, this invisible angel impressed Eleazar to pray a prayer in Genesis 24:12,

“Show me the right woman that when I ask for water, she will not only give me water but also give water to my camels.”

To Eleazar, this was a supernatural sign even though the angel subconsciously put the thought in his mind. To that end, the arranged marriage between Issac and Rebekah came from God. The providence of God is often found in this type of sub-conscious guidance, when we aren't even aware of it.

In Acts 8:26, Philip was visited by an angel who told him, “Go south along the road that goes down from Jerusalem to Gaza, which was the desert route.” The message from this angel is considered conscious guidance. And in verse 27-28, when Philip saw a man traveling from Jerusalem back to Ethiopia, the Spirit spoke to him and said, “Join yourself to that chariot.”

That was also conscious guidance. But the man in the chariot was sub-consciously led by God as he read the *Book of Isaiah*. That man happened to be the treasurer for Queen Candice of Ethiopia and their conversation led to the man's salvation and baptism. Perhaps his return to Ethiopia opened the door for the gospel to be preached throughout all of Africa.

Jesus' Explanation of Hearing the Voice of God.

The *Gospel of John* is an excellent book to help us understand the necessity of hearing God's voice. There are two primary words in the Greek vocabulary for “word.” One is *logos* and the other is *rhema*. Typically, when words are revealed by God's spirit, they are called “*rhema*.” The word *logos* is primarily from the Greek word of *logikē* (pronounced *low-gee-ka*) from which English word “logic” comes. Logos are words produced through reasoning.

Oftentimes the word *rhema* is translated as a message but Jesus said something to his disciples that substantiates the substance of *rhema*. John 1:1 referred to Jesus as the Word or the *Logos*. But in John 6:63, the *logos* said, “The *rhema* I speak to you is spirit and life. To that end, the *logos* plus the spirit equals the *rhema*. That is why believers say *rhema* is the revealed word or a word from the spirit.

In John 3:34, 35, some of John the Baptist’s disciples informed him that Jesus was baptizing people. John responded, “Men who come from God speak the words (*rhema*) of God for God does limit the measurement of Spirit to them.” John was telling his disciples that Jesus baptized because he had a word from the Father.

Later in John 5:47, Jesus countered the Jews who wanted to kill him. He told them that they search the Scriptures because they think they will find eternal life. Then he followed up by saying, “But you won’t even believe Moses writings, how will you believe my words (*rhema*)?” In John 6:68, when people were leaving his ministry, Jesus asked his disciples, “Are you going to leave too?” “Simon Peter answered Him, “Lord to whom shall we go? You have the word (*rhema*) to eternal life.”

Jesus told his followers in John 8:47, “Whoever is of God, hears God’s words (*rhema*). He also told the scribes and Pharisees, “You do not hear because you are not of God.” It is imperative that we understand this statement. Unless we are able to have a dialogue with God, we are not of him. And Jesus said in John 12:47, “He who hears my words (*rhema*) and doesn’t believe will be judged by the (*rhema*) on the last day.”

Actually, when Jesus was on earth he affirmed to his disciples that he and the Father were one. In John 14:10, Jesus stated “The words (*rhema*) that I speak to you I do not speak on My own authority, but the Father who dwells in Me.” He said, “I simply speak and do His works.”

In John 15:7, Jesus confirmed that we could have that same relationship with the Father. He said, “If you abide in me and My words (*rhema*) abides in you....ask what you desire and it will be done for you.”

In 1986, I took several students to Jamaica in preparation of starting a new Bible School. We visited a pastor named Menzie Oban. I will never forget what he said one morning. I was my first night visiting with him and his family and we had some of the outreach team staying in his home. Before we ate the evening meal, he stopped and said, “Before we eat physical food, we must eat spiritual food.” He read from Scripture and prayed prior to the meal. He said, “I can live without physical food, but I can’t live without the word of God. This must be what Jesus meant in Matthew 4:4, when he told Satan, “I live by every *rhema* (word) that proceeds from the mouth of God.”

The story of the incarnation began in Luke 1 when an angel visited Mary and told her that she would give birth to the Son of God. Mary responded by saying, “I can’t be pregnant because I have never had sex.” The Angel responded in Luke 1:37. “For with God, nothing shall be impossible.” The literal Greek line is ὅτι παρὰ θεός οὐ πᾶς ῥῆμα ἀδυνατέω and is literally translated, “For with God (no *Rhema*) is impossible.” The English translators use the word “nothing” when they should have used the phrase “no word (*rhema*)” is impossible. Inverting that statement from a negative to possible mode, we would write, “For with God every word (*rhema*) is possible. Mary responded by saying, “Mary: Let it be to me according to your word (*rhema*). Later, Luke mentioned in Luke 2:19, that Mary pondered these words (*rhema*) in her heart.

Christianity is about God coming down to fellowship with humanity. It is not a rule-based religion but a Ruler-based kingdom. It not about laws written on parchments. It’s about the God’s Royal law of love written on our hearts. It not about rituals; it is about a relationship between the Creator and His creation. It’s a communication between God and man. It’s a dialogue, an intimate conversation. It’s about hearing, knowing and obeying His voice. It’s about sharing His Word with others.

Review Questions

Chapter 17

1. What does Caroline Leaf suggest are thoughts?
 - a. _____

2. Our conscience was given us to know what?
 - a. _____

3. How does God speak to people sub-consciously?
 - a. _____
 - b. _____

4. Kenneth Hagin taught that God speaks from where?
 - a. _____

5. Jeremiah stated in Jeremiah 23:21-40 that thoughts are
 - a. _____

6. What did John 4:1 tell us to do when we hear thoughts or spirits?
 - a. _____
_____.

7. What are the three voices or thoughts we hear in our spirit?
 - a. _____
 - b. _____
 - c. _____

8. Complete the chart:

	DIVINE GUIDANCE	HUMAN GUIDANCE	DEMONIC GUIDANCE
SOURCE			
METHODS			
MODES			
RESULTS			

9. Name three kinds of signs:

a. _____

b. _____

c. _____

d. _____

10. What is the Greek word that means “revealed word.”

a. _____

11. What is the Greek word that references Jesus as “the Word?”

a. _____

CHAPTER 18

HEARING THE HEART OF GOD

My oldest sister, Carole, was a year older than me. In high school, she hung-out with a boy name Mickey Plumbley from Mount Hope High School. Even though the distance between our two communities was only thirty minutes away, they wrote letters to each other because long distance telephone calls costed money. Being a bit nose, I saw one the letters lying on her dresser and assumed she wanted me to read it.

Mickey was a fine gentleman and even concluded his letter with a Scripture, Proverbs 3:5,

“Trust in the Lord with all your heart; lean not unto your own understanding but in all your ways acknowledge Him and He will direct your paths.”

I was impressed with him concluding letters with a Scripture. So, impressed, that I decided to do the same thing the next time I wrote a girl who lived outside our city.

By chance, I was invited to sing with the West Virginia High School’s All-State Chorus, which was held in Parkersburg, WV. That’s where I met a girl named Chris. During that week, I developed feelings for her and escorted her home in the back seat of a taxi. The next week, I wrote her a letter and of course, concluded my letter with P.S. Proverbs 5:3, just like Mickey.

Within a few days, a letter came from Parkersburg and with great excitement, I eagerly opened Chris’s letter. In the first paragraph she wrote, “I hope you don’t think I am that kind of girl.” I rushed to by Bible and realized I had written down the wrong Scripture. Proverbs 5:3 states,

“For the lips of an immoral woman drip honey and her mouth is smoother than oil.”

Wow! Did I goof!

This story explains that people with the noblest of intentions

can make mistakes and those mistakes can communicate something you never intended. God's word is always clear when read from His perspective. Sometimes we get it wrong.

You might remember in Chapter 10, I told a story about the time God revealed something to me and I didn't clearly discern what he meant. I thought he previously had told me that I would fulfill a vacancy in the state administration of our denomination. But because I was so focused on the word and not doing my job as a pastor, He spoke a second time and said, "Get your mind off that word. The time will come when you will choose." And He explained what would happen based upon the choice I made.

Later, when the opportunity arose to fulfill the next vacancy, I remembered the first word and applied for the position. When I didn't get the job, I was confused and perplexed for three months until the Lord clarified. "I said, 'You would choose and your heart chose not to do it.'" It was at that time that I realized God hears our hearts more than our words. William Blackstone was right. God judges the motives of people because he is able to see and know their hearts.¹³⁴

There are times when God's voice may sound contradictory. Sometimes, He makes two statements that are polar opposites. How are we to respond when He says something one day and the exact opposite the next day. It happened in the Bible and when it happens to us, we must be mature enough to know that God doesn't make mistakes and He does it for a reason.

Listening to God's voice is necessary but Satan can sometimes mimic the voice of God through familiar spirits. And although he can mimic the voice of God, Satan cannot convey the heart of God. It is for this reason that we must listen not only to God's voice, we must also listen to His heart.

¹³⁴ Philip B. Kurland and Ralph Lebnor, "William Blackstone, Article 3, Section 2, Clause 1, Commentaries 1:247--48, 3:68--70, 109--11, 429—37" *Founders Constitution* University of Chicago Press, Retrieved 30, March 2017. http://press-pubs.uchicago.edu/founders/documents/a3_2_1s3.html. Retrieved 30, March 2017.

What To Do When God Says Two Different Things

Numbers 22 is a fascinating story about Balaam having a conversation with his donkey. The story begins with Balak, a Moabite king, who heard about Israel's large invading army that was destroying his neighboring kingdoms. He decided to do a pre-emptive strike by requesting the Prophet Balaam to curse the people of Israel. He sent a small delegation to the prophet with sufficient payment, called a diviner's fee, to solicit the prophetic action. Balaam asked the delegation to remain that night and he would talk to God about their request. In verse 12, God said, "**Do not go with them.** Do not curse them because they are blessed.

The next morning, he informed the Moabite group of God's word but King Balak wouldn't take "No" for an answer. He sent a larger, more influential group to make the request again, offering more money. Balaam told the second coalition the same thing that he told the first, "Though Balak were to give me his house full of silver and gold, I cannot go beyond what the LORD my God says." But then he said, "Stay here and I will inquire if God has anything else to say in the matter." That night, God said in verse 20, "**Go with them** but only say what I speak to you."

Balaam was faced with the task of obeying God but which voice would he listen to? The one that said, "Don't go." The other said, "Go." Like most people who think they can personally gain by the word of the Lord, Balaam listened to the second voice and he went with the men from Moab. But on the way, he had a supernatural encounter that resulted in his rebellious donkey not obeying his directions.

First, the donkey saw a vision of an angel raising his sword to kill Balaam; so, she veered off the road to protect her rider. Balaam couldn't see the angel and hit the donkey with his stick to guide her back onto the path. Next, the angel stood between Balaam and the path causing the donkey to press against the wall, crushing Balaam's foot. Again, Balaam struck his donkey. Finally, the angel situated himself so that Balaam couldn't go left or right. So to protect Balaam,

the donkey lay down. Balaam struck the animal a third time and according to verse 28, the LORD opened her mouth and she spoke to Balaam saying, “What have I done to you to make you hit me these three times?”

After their short conversation, the vision was expanded so Balaam could see the angel of the Lord. The angel rebuked Balaam for hitting his donkey. He said in verse 22 that God was angry and had become his adversary because he went with the Moabites. In verse 28, the angel said, “I would have killed you by now but the donkey protected you.”

Many liberal theologians cannot believe that the event actually happened but Peter confirmed the story in 2 Peter 2:16 even saying the donkey talked with a man’s voice. People who believe in the supernatural do not have a problem believing this story especially if they believe that Eve talked with Satan through a serpent’s voice.

The point of this story is Balaam’s dilemma of what to do when God says two exact opposite things. In verse 12, He said, “Don’t go.” Eight verses later God said, “Go.” And when he went God became angry and sent an angel to kill him. What do you do when you find yourself hearing two opposite things from God? I maintain, we must be more concerned about hearing His heart than His voice. Later, we learned that Balaam was more interested in the diviner’s fee than actually doing or saying what God wanted.

Abraham’s Dilemma

Abraham was another man who heard God say two opposite things at two different times and had to make a choice as to what to do. In Genesis 12:2, when Abraham was seventy-five years old, he heard God say, “I will make you a great nation.” Ten years later, in Genesis 15:1-18, God renewed that promise through a covenant, confirming that the whole world would be blessed through his son’s lineage.

The following year, Abraham and Sarah realized her womb was barren so Sarah selected a surrogate wife to give birth to Abraham’s son, but that wasn’t God’s will. They were simply trying to make God’s word come to pass. At the age of ninety-nine, God

confirmed His covenant that a child would come through Sarah's womb and he would have the covenant promise. So, for fifty years God had been saying the same thing to Abraham. But in Genesis 22:2-18, God said something different. Historical literature and theologians say Issac was 25 years old when God told Abraham to kill his son.

Surely Abraham questioned, "How can Issac's seed be blessed if I kill him?" It would be fifteen years before Issac would marry and twenty more years before he had a set of twins. But Abraham wasn't privy to the future, He only knew the words that God previously told him and the most recent word, "Sacrifice your only son in the land of Moriah, on one of the mountains that I will show you."

Abraham was so sure that God told him to kill his son that he got up the next morning and started toward Mount Moriah with Issac and his two servants. On the third day, they arrived within viewing distance of the mountain and he instructed his two servants to stay at that location while he and Issac went to the mountain to worship.

Although that culture may be different from ours, reality would suggest that Abraham contemplated the entire trip, "Why would God say one thing for fifty years, that Issac's seed would bless the world, and then in one single statement tell him to offer Issac as a sacrifice. We have a clue to his thoughts in Genesis 22:5 because Abraham told the servants, "The lad and I will go to that mountain and worship; we will come back to you." Hebrews 11:19 explains, "Abraham reasoned that God was able to raise him up, even from the dead."

Abraham heard the voices of God but what was the heart of God. It wasn't his responsibility to reconcile the two words, it was only his responsibility to obey. But which word should he obey? The one that God had been speaking for 50 years or the one he had given just three days earlier?

Tying Issac up and placing him on the altar revealed Abraham's heart. He was willing to give up the two most important things: God's fifty-year old word and his twenty-five-year-old son. He raised the sacrificial knife to kill Issac. But before he could complete the swift downward action with the knife, he heard his name spoken

again, “Abraham, Abraham. Do not lay your hand on the lad or do anything to him.” He had passed the test! He was willing to obey God’s word in worship.

Someone asked, “What would have happened if Abraham had not listened to the last word?” It is important to always be open to hearing the voice of God. If Abraham had not heard the last word, he would have killed his son. Similarly, some pastors are killing their churches because they do not have a current word. We must have a “now” word from God.

The essence of the last word Abraham heard (don’t kill your son) was similar to what God had been saying for fifty years. Abraham was only trying to obey God’s current word and would have killed Issac had God not stopped him. Abraham passed the test of giving God everything in worship.

We must always be listening to the voice of God but having our ear to his heart. It will help us know what He is saying right now. Ministries die because they are living on God’s past word. We must be open to hear God’s word for today. We need a current word from God so our ministries don’t die. Hearing the heart of God is vital.

Jesus was Tempted with a Past Word

When Jesus was in the wilderness, he was tempted in a similar manner that we are today. He was tempted with thoughts, ideas and impressions. Some thoughts were biblical but the enemy twisted them. Satan took him to the pinnacle of the temple and Jesus stood overlooking the city. Looking beyond the overhang he could see the ground. A thought hit him, “Jump.” Perhaps a second thought came, “What would happen if I jumped?”

Knowing his own divine purpose and destiny clashed with the temptation to prove it. That is when Satan said, “Prove your identity! Prove that you are part of the Godhead. If you jump, Psalm 91:11-12 says, “Your Father will give angels charge over you and they will catch you so you don’t smash your foot against the ground.”

In 1 Chronicles 28:9, David said, “God searches the heart of the individual and knows the intent of his thoughts.” The thoughts that Jesus had were from an evil source. They were not his thoughts;

they were coming from Satan, who used Scripture in an effort to kill him. While Satan was saying, “Jump,” the Holy Spirit was saying, “Don’t jump!” If Jesus was only listening to God through Scripture, he could have committed suicide with biblical justification. The Bible was written as a standard of God’s instruction to us but if we only read the Bible and fail to hear the Spirit, we may find ourselves out of sync with God’s word.

The best way to distinguish any differences between the voice of God and the heart of God is get close enough to God’s heart that we can hear it beat. We must be like John who laid his head upon the chest of Jesus. Listening to the voice of God is important but hearing His heartbeat and feeling its rhythm will prevent you from going astray.

Dr. Lindsay tells the story of what happens when you cut a small piece off a human heart. He said the piece of heart continues to beat for a short time at the same rhythm. And if you detach a piece from another heart, it also will continue to beat for a short time. But if the two detached pieces with different beats are made to touch each other, they will start beating with the same rhythm. We need to touch the heart of God so ours can beat to His rhythm.

Why must we listen to God’s Heart?

This message is not to de-emphasize the Word of God. On the contrary, our life is totally dependent upon His word. The message is to illustrate that the enemy seeks to deceive us by any method possible, even the voice of God. There are four reasons why we must not only listen to God’s voice, we must also listen to his heart.

As a deceiver, Satan can mimic God’s voice but he can’t mimic his heart. Believers must have pure hearts to be able to properly discern spirits. Discerning spirits is really discerning the thoughts, ideas and impressions that causes emotions, feelings and attitudes. The key to proper discernment is to have a pure heart. Hebrews 4:12 records that God is able to judge the thoughts and the intentions or motives of our hearts. If our motives are not pure, our thoughts can be skewed.

Familiar spirits or deceptive thoughts can come as angels or

messengers of light but Jesus said in John 10:4, “The sheep know the true shepherd’s voice.” We have the ability to hear and know the voice of God but if our hearts are not pure, we can’t truly see from God’s perspective. That is what Jesus meant when he said, “Blessed are the pure in heart, for they shall see God.” Another way of saying it, “They shall see from God’s perspective.”

There is a second reason why we should listen to more than His voice. When we only listen to His voice, we have a tendency to hear what we want to hear. I grew up in a strict legalistic, traditional, Pentecostal church. The young men had contemptuous slogan, “We don’t smoke and we don’t chew and we don’t go with girls who do.”

We were taught that holiness was God’s standard of living for his people but the church preached holiness as if it was man’s standard. They focused on the outward, instead of the inward. We understood holiness as refraining from certain vices such as smoking, drinking, mixed bathing, dancing and most things where people had fun. Preachers focused on an unwritten dress code, the length of their hair and the type of jewelry women wore. Such things incarcerated people to the denomination. When the Charismatics came to town, I learned that they were focused on the Holy Spirit and what God was doing on the inside.

I jumped on their bandwagon because they served God with their whole heart. I was also intrigued because they seemed to be free to do things that I was prohibited from doing. What the Charismatics called Freedom, my denomination called licentiousness. But Pope John II said, “True freedom is not the ability to do as you want but rather the obligation to do as you should.”¹³⁵ True freedom has restraint. Just like a railroad car is only free to move when it is on track, we have the Holy Spirit within to keep us on the right track. Paul said in 1 Corinthians 10:23, “I have the right to do anything, but not everything is beneficial and not everything is constructive.”

¹³⁵Fr. Dave Dwyer, CSP, “Daily Jolt” 16, July 2015, *Busted Halo*, Retrieved 22 April 2017, <http://bustedhalo.com/dailyjolt/freedom-consists-not-in-doing-what-we-like-but-in-having-the-right-to-do-what-we-ought-pope-john-paul-ii-2>. 2015.

The third reason why we should hear God's heart deals with our own hearts. When we only listen to the voice of God, we have a tendency to judge the Bible soulishly. Man's soul is comprised of his mind, will and emotions. These three soulful components interact with the spirit and body and reveal one's attitude and behavior. If the Bible is God's word in text and God is spirit, then we must read the Bible from a spiritual perspective rather than a soulful perspective. In other words, we should allow the Holy Spirit to reveal the Bible to us. Instead of using human reasoning to figure it out.

Human reasoning would require us to interpret certain stories like, Jonah and the Whale, Balaam and the talking Donkey or even Adam and Eve in the Garden as metaphorical or allegorical rather than literal. But we can easily embrace them as literal stories if we view them through the eyes of the spirit.

Our minds can't comprehend talking donkeys or a human-gobbling whale because they don't occur in the natural world. But if we see things from God's perspective (the spirit world) then it is not so difficult to believe. From a soulful perspective, our minds, our wills and our emotions are gauged to believe what we see, hear, taste, touch and smell. Those things are natural. But God is supernatural, meaning, He extends beyond our natural capacities and is not limited to the natural operations of the physical realm. He can make a lame man walk and a mute to talk. He can cause a deaf man to hear and a blind man to see. These are supernatural activities.

If God's word comes out of His heart, then we must treat Scriptures as spiritual words and embrace them completely and not read them from a soulful perspective but rather a spiritual perspective. Only then can we understand the concepts of the Kingdom of God that Jesus taught his disciples. Only then will we believe truth. And when we know the truth, we will be set free.

When I was young, very few parents were divorced. Laws were enacted making it difficult to break a marriage covenant. In fact, couples had to prove to a judge that their spouse had faulted them in such a way, that the marriage could no longer work. Legal reasons such as abuse, adultery and mental torture had to be proven in some states to get a divorce. But as I grew older, no-fault divorce laws were

enacted making it easy for couples to divide. They didn't need a reason, they only needed to say, "Our relationship is irreconcilable."

So today, when people read the Bible to determine legitimate causes for divorce, they read what Jesus said in Matthew 19:9, "And I say to you whoever divorces his wife, except for sexual immorality and marries another, commits adultery; and whoever marries her who is divorced commits adultery." They seek causes to get a divorce because they read the Scriptures soulishly.

If we read the whole text from a spiritual perspective, we would understand that God permits divorce because people's hearts are hardened but in the beginning, it was never God's intention for divorces to occur. When the Pharisees asked what reasons must people have to obtain a divorce, Jesus gave them a reason not to divorce. He said in verse 4-5,

"Have you not read that He who made them at the beginning made them male and female. And for this reason, a man shall leave his father and mother and be joined to his wife. And the two shall become one flesh so that they are no longer two but one flesh."

Then Jesus boldly declared, "What God has joined together, let no man separate." Reading the Scriptures soulfully, gives us freedoms and permissions to do as we will. But reading the Scriptures spiritually, gives us liberty to do as God wills.

The last reason is similar to the third. When we only listen to the voice of God, we have a tendency to read between the lines. When we read between the lines, we read into what God is saying; therefore, pleasing ourselves. Christ For The Nations was birthed in a healing and faith environment. That is why "faith" is such an integral part of the history and pillars of the organization. But when people use faith as a celestial shopping list, it demeans the purpose and intention of faith. In chapter ten we highlighted faith because it one of the main values taught and believed at Christ For The Nations. But faith can also be distorted if it is not adhered to from a spiritual perspective.

Oftentimes catchy clichés' are preached from pulpits that give the wrong impression and eventually create doctrines that God never

intended. Preachers and people were reading between the lines. One such cliché is often spoken, “Stepping out in Faith.”

It is understandable that we must “walk by faith” because 2 Corinthians 5:7 states, “We walk by faith and not by sight.” But preachers read between the lines and use a similar analogy when preaching about Peter’s miracle of walking on water. They appeal to the people to “step out in faith.” Unfortunately, people take the man of God at his word and they try to step out in faith, when faith is not there. When we read between the lines of what the Scriptures says, we can possibly teach faith improperly; therefore, setting people up to fail.

Faith is not something we can conjure up or orchestrate. Hebrews 12:2 states that Jesus is the author and finisher of our faith. He is the author of our faith because he is the “word” of God. Romans 10:17 says, “Faith comes by hearing God’s word.” We can only have faith if it is preceded by God’s word. If God hasn’t spoken, we can’t have faith.

People say, “Well the Bible is God’s word, therefore everything in it applies to me.” If you really believe that, then take a stick and hit a pool of water and see if you can part the water like Moses did. Moses could only have faith to part the Red Sea because he had a word. Jesus was the author of his faith.

In the same way, Peter did not step out in faith, he stepped out on the word that Jesus spoke. Jesus bid him to come. Peter simply obeyed. But his faith was shaken when he started looking at his surroundings instead of keeping his eyes on Jesus who was the author and finisher of his faith.

We will not read between the lines of Scripture if we read them the way they were intended to be read. For example, Paul explained spiritual warfare by relating it to a soldier’s armor. Combat is both offensive and defensive. Whether we are talking about real time wars or competitive athletics. Soldiers in the first century had defensive armor but they also an offensive weapon.

Spiritual warfare is a war of spirits. The enemy attacks with spirits or thoughts that dissuade us from God and His kingdom. At the same time, the Holy Spirit gives us spirits to combat the enemy. The following chart from Ephesians 6:13-20 shows the defensive armor its' spiritual component and what it protects.

Physical armor	Spiritual armor	Protection
Helmet	Salvation	Protects Mind
Breastplate	Righteousness	Protects Heart
Girdle	Truth	Protects our Private Parts
Shoes	Peace	Protects our steps
Shield	Faith	Protects from enemy

You will notice that faith is part of the defensive armor. It is not designed to defeat the enemy. It is designed to protect us from the enemy. We have offensive weapons that help us win the battles. The next chart from the same Scripture describes our offensive weapons.

You will notice that our offensive weapons are God's word and our prayers and discernment.

Physical Weapon	Spiritual Weapon	Action
Sword	God's word (spiritual)	Penetrates Darkness
Praying	Praying in the Spirit	Invokes God's Spirit to help in battle
Discerning	Watching	Discernment of spirits
Praying	Supplication for Saints	Unity
Praying	Supplication for Leaders	Submission

It remains critical that we test the spirits to see if they are from God. But how do we do that.

How to Test the Spirits

The Bible tells us to test three things. We are to tests prophets, test apostles and test spirits. The apostles in Jerusalem sent out a teaching so the churches in the first century so the church could learn to test apostles and prophets.

The Didache, Greek for *The Teaching*, is the name of the document being circulated today but the original Greek document was originally entitled in English, "*The Lord's Teaching Through the Twelve Apostles to the Nations*." Chapter 11 was a chapter dedicated to help test apostles and prophets. A few years ago, I wrote a paraphrase edition called *The Teaching*¹³⁶ Below is the Apostles decree regarding apostles and prophets:

- Receive every apostle who comes in the name of the Lord but do not allow him to remain more than a day. If there is a need, he can stay an extra day. But he if remains any longer than that, he is a false prophet.
- When the apostle leaves, he shouldn't take anything with him except enough bread to get to his next destination.
- If he asks for money, he is a false prophet.
- You are not to accuse or judge any prophet who speaks in the Spirit because every sin shall be forgiven except the sin of speaking against the Holy Spirit.
- Just because a prophet speaks in the Spirit doesn't mean he is a true prophet. You can discern a true or false prophet by whether or not he holds the ways of the Lord.
- If a prophet orders a meal in the Spirit but refuses to eat it he is probably a true prophet but he orders a meal in the Spirit and then eats it, treat him as a false prophet.
- Every prophet who teaches the truth, but does not do what he teaches, is a false prophet.

¹³⁶ Randy Delp, *The Teaching*, (Cedar Hill, TX: Lifeworld International 2008), p. 14.

- If a prophet has been proven to be a true prophet; yet, for the sake of demonstrating the mystery of Church in the world, he does things that are contrary to what he teaches others to do, then you are not to judge him. That judgment belongs to God because ancient prophets did similar things.
- Whoever says in the Spirit, “Give me money” or “Give me something else,” don’t listen to him. But you are not to judge him if he tells you to give to others who are in need.

The methods of testing prophets and apostles were designed to test the hearts of the men who were the leaders of the church. The intent was to prevent them from using their positions or authority to gain personal favors and finances from the people. Perhaps using this method could possibly filter true and false apostles today.

There was no written method outlined to test spirits; however, there should be an objective method whereby we can filter good and bad spirits. I have highlighted four ways to test spirits. (1) Does the spirit agree with God’s Word in text. (2) Does the spirit agree with Jesus, who is God’s word in flesh. If the same spirit that raised Christ from the dead dwells in us, he will also give us life. (3) Does the spirit glorify Jesus. John 16:14 says any spirit from God will glorify Jesus. (4) Can it be confirmed in the body of believers. All people have blind spots, which are areas outside our peripheral that can’t be seen. In like manner, we all have sinned and come short of the glory of God. This leaves us with spiritual blind spots and we need other spiritual people to see things in our lives that we can’t see ourselves.

People Who walk to the Sound of God’s Heartbeat.

Back in the 1980s when I first taught the difference between hearing the voice and heart of God I concluded my message with a challenge for the students to hear the sound of God’s heartbeat. The remaining portion of this chapter is a challenge for Christ For The Nations’ students, staff, alumni and friends to meet:

God’s heart has always resounded with a pulse rate of righteousness and holiness. The hallmark of God’s character has always been stamped with the truth, absolute truth; not something relative that is changed with the times but immutable truth, that which displays God’s attributes through infinity.

God's justice will forever be manifested. Sprays of blessings will reward those fragmented praises and infernal outrage will be retribution for fragmented faith. God is a God of justice, giving life to the believer and announcing death to those outside the faith. But who are those walking in faith? Those who march to the heartbeat of God; those whose lives have been changed and caught up in Jesus; those whose desires have been lost in deity.

The Church of the Living God must pay heed to this warning. Those who are infatuated with the world will find themselves infuriated with destiny. Those who flirt with sin, winking and courting the adulteress will not go unpunished but will find their eyelashes singed with an unquenchable fire.

Who are those walking in faith? Those who do not desire sin; those who refuse to react to the tempter; those who keep their eyes out of the shadows and on the Savior; those who refuse the flattery and passions of sensualism; those who stand up against the torrents of humanism; those who do not bow to the gods of materialism.

Who are those walking in faith? Those who hear the heartbeat of God. They are people like Abraham, who will go wherever God requests; people, like Noah, who will obey the ridiculous; people, like Moses, who will continue though the task be great; people like Shadrack, Meshach, and Abednego, who are willing to face the fire of man in order to escape the fire of God; people like Daniel, who would rather pray to God and face the den of lions than to fall prey to man and face the Lion from the Tribe of Judah.

Who are those walking in faith? According to Hebrews 11, they are people like Isaiah, who are willing to be sawn asunder for the sake of Christ; those people who are willing to face the sword of man with sword of the Spirit; those who are willing to suffer imprisonment by politics, knowing all along they are really prisoners of Christ.

Who are those walking in faith? Those who are willing to endure torture, flames, pain, and hunger; those who are willing to go destitute, to be persecuted, and mistreated for the Gospel's sake; those who are willing face the jeers instead of the cheers; those who are willing to live in huts instead of mansions.

Who are those walking in faith? Those who are willing to die for Jesus. These and only these can claim the title, "men and women of faith." For faith can only be faith when one has become faithful even unto death.

Review Questions

Chapter 18

1. What was Balaam's problem that almost caused his death?

2. Explain the dilemma of Abraham when God told him to sacrifice Issac

3. What were the two most important things that Abraham had to give up in order to obey God.

4. What were the two most important things that Abraham had to give up in order to obey God.

- a. _____
- b. _____

5. What was the temptation that Jesus faced in the desert?

6. What are the four reasons we must listen to God's heart and not just His voice.j

- a. _____

- b. _____
- c. _____
- d. _____

7. Complete the Chart

Physical Weapon	Spiritual Weapon	Action
Sword		
Praying		
Discerning		
Praying		
Praying		

8. What are the three things the Bible tells us to tests.

- a. _____
- b. _____
- c. _____

9. What are the four ways to test spirits?

- A _____
- b. _____
- c. _____
- d. _____

CHAPTER 19

THE CALL OF GOD

Most people have cell phones, which means most people know what the word “call” means. But not everyone understands the “call of God.” The Hebrew word for call is *qara* (*pronounced -- kav-ran*) and it conveys the idea of “calling out” or “to summon.” Sometimes it is translated “to invite.” The Greek word for call is *καλεο* (*pronounced -- ka-lay-o*) and has the same meaning but a second Greek word *κλεισιον* (*pronounced - klay-sis*) is a different form of *kaleo*, which means “to invite.” The word “to invite” is typically used to describe “calling.” Paul used both words in Ephesians 4:1 “I, therefore, the prisoner for the Lord, urge you to live worthily of the *calling* (*κλεισιον*) with which you have been *called* (*καλεο*). The Latin word for calling is *vocatio* and it closely relates to the Old French word *vocare*, which means to call. It is from this Latin term that we get the word “vocation.” Hence, your calling is your vocation.

Two Parables about Calling

There are two parables in the New Testament that Jesus used to explain the difference between “the called” and “the elect.” Being called had to do with the invitation but being chosen or elected was a separate matter. The first parable is found in Matthew 20:1-16. It was about hiring laborers in the workplace and it seemed to be a message about the religious Jews who believed their works were worthy of their future relationship. In this parable, Jesus focused on the wages of the servants who worked all day in the fields and the one servant who only worked an hour but received the same pay.

People who were looking for work would typically get up early in the morning and stand at the employment station to be hired. Employers would come by and *call out* those who wanted to work and negotiated their rate of pay. About every three hours the Employment Officer would stop at the station looking for more workers. At the eleventh hour, he stopped by the employment station and saw people still standing around doing nothing and asked them, “Why are you idle and not out working?” They responded, “No one has *called us out* to hire us.” The officer said, “Come work this last hour and I’ll give you

what is fair.” At the day’s end, they stood in line to pick up their pay. When the employer paid everyone the same amount, those who had worked in the fields all day were upset because the last workers who worked only an hour got the same pay as those who worked ten hours. To answer their complaint, he said in Matthew 20:16 *“Many are called but few are chosen.”*

The second parable is found in Matthew 22:1-14. It was about a wedding feast that a king was preparing for his son. The invitations had already been sent out but when the marriage feast was about ready, the father sent servants to call those who had been invited, telling them that it was time to come to the wedding of the prince. Those who had been invited (or called) responded negatively to the invitation. In fact, some even killed the servants who were calling.

When the king heard about it, he sent his army to destroy them. He also gathered other servants and told them that the previous invitees (called ones) were not worthy to attend the wedding and commanded that they go and call more people even if they weren’t worthy and bring them to the wedding so the wedding hall will be filled. When the king arrived, he saw one person who wasn’t wearing wedding clothes and told the servants to cast him into outer darkness, where there will be weeping and gnashing of teeth. He concluded the parable with the same statement, *“Many are called but few are chosen.”*

The parable of the wedding has several characters. The King represents the Father and the prince represents Jesus. The first group of invitees represent the religious Jews who rejected and killed Jesus. The servants are the angels and those who attended were the chosen ones. The man who sneaked into the wedding with improper attire was cast into outer darkness represented the devil or those whom he has deceived. The significance of this parable was to show that many people are called but not everyone makes it to the wedding.

The Church and the Definition of the Elect

In both parables, the “called ones” represented all the Jewish people but the chosen ones were those Jewish believers who embraced the New Covenant of Christ. Today, the called continues to refer to the both Jew and Gentile believers, which Jesus labeled his

“church.” The Greek word for church is ἐκκλησία (*pronounced ek-lay-see-ah*) and comes from two Greek words ἐκ καλεο, which means those who are “called out.” The two parables were first directed to the religious Jews who had been called by God to be part of His kingdom but rejected His Son; hence they were not chosen.

Similarly, the parables could pertain to the “called out ones” or the church; however, the term “elect” or “chosen” should be reviewed. The Greek word for “chosen” or “elect” is εκλεκτος (*pronounced – e-lect-tos*). From this word, that we get the term “elect.” Democratic countries understand the election process because people are voted for governmental positions. But the kingdom of God is much different. There is only one vote and it belongs to the King.

Although the term “Elect one” has never changed since it was first recorded between 3000 and 3200 B.C., the word “elect” has had a metamorphous from when it was first used. The original usage of the term “elect” occurred in the *Book of Enoch* and referenced the people living in the days of Noah as mentioned in Genesis 6:1-4. Enoch’s story highlights an event that occurred in the days of Jared, Enoch’s father, when two hundred angels rebelled against God and descended to earth to intermarry with human women to reproduce children after their own kind.

The offspring of this union produced giants and when these giants died in the flood, their spirits were considered terrestrial spirits instead of celestial spirits and were not permitted into heaven.¹³⁷ In Enoch’s memoirs, he differentiated between this human-angelic species and the human species that was made in God’s image. Those made in God’s image were called “the elect.”

Internal evidence of the *Book of Enoch* indicate that Noah wrote a portion of the content from his own memoirs. From Noah, we understood both concepts of “the elect” and “Elect one.” Referencing the Messiah in Enoch 45:3, Noah wrote, “The “Elect one” will sit upon a throne of glory and choose the believers conditions and

¹³⁷ Randy Delp, *The Impact of the Book of Enoch on Christianity and Other Religions* (Bloomington, IN: Author House 2017), p. 129-130.

countless habitations.” Noah announced that the Elect one, also called the Son of Man, would be the one to keep the elect from falling. Noah predicted the resurrection in Chapter 50 when he wrote,

“In those days, the earth will return what was entrusted to it. Sheol will return what it has received and hell will give back what it owes. For in those days, the Elect One will arise and choose the righteous and holy from among the dead, for it is the day of their salvation.”

Noah’s understanding of “salvation” was different from our current understanding of salvation. The elect consisted of those who God had chosen not to die in the flood. In retrospect, only eight souls were saved, Noah and his family. At the same time, his prophetic insight about the end times helped him write the above passage because Enoch had previously predicted a dual destruction: one by water and the other by fire.

After the flood, the term “chosen” took on a new meaning. It referred to a race of people, specifically the lineage of Shem. The concept of “being saved from our sins” was not a concept that Enoch or Noah employed. It seems that their understanding of salvation meant the temporary elimination of the fallen angels. Salvation included God’s judgment upon the Nephilim terrestrial spirits and a final destruction that will occur at the time of the end. Enoch wrote that the Most High (God) would come with 10,000 holy ones to bring a final judgement.

When Moses brought the children of Israel out of Egyptian bondage, they were described as his “chosen people” Deuteronomy 7:6; 12:21; 14:2 and Isaiah 45:4; 65:9,22 reference Israel as God’s elect.

The salvation of Israel also had a different meaning from what we employ. The salvation of Israel was a term used when they were in exile or captivity and prayed for deliverance. Hostile regimes taxed them and placed heavy burdens upon them but when they were freed, they were considered saved from these regimes.

Ezekiel 3:19 and 33:9 introduced another concept of salvation. It meant being saved from destruction or the saving of one’s own life. Salvation here meant being saved from death. The closest thing to the understanding of being saved from sin is found in Jeremiah 51:6. The

prophet warned the people to flee in order to save their own lives and then explained that their sins, or the result of them, was killing and destroying them.

The New Testament doctrine of the “Election of the Saints” has some modification to Noah’s doctrine. The New Testament offered a new concept of salvation of being saved from one’s sins. The framework of the phrase, “The Lord is our Salvation” was also preached in the Old Testament and referred to the Messiah or the Savior of Israel. The New Testament Messiah eliminated sin and reconciled humanity back to God. Jesus became our salvation and his death, burial and resurrection executed the plan that was agreed upon from the foundation of the world.¹³⁸

Today, the church is considered “the elect” because it has been chosen by the king. It includes both Jew and Gentile believers. Jesus, is considered the “Elect one” who was chosen from the foundation of the world. Taken from the *Book of Enoch*, 1 Peter 1:20 states, “Jesus was chosen before the foundation of the world but was revealed at the end of the times for the church.”

Calling and vocation have taken on a different context in today’s society from what Paul taught to the first century Christians. This generation tends to categorize a dual calling. They refer to a general calling and a specific calling. The Biblical understanding of calling or vocation was about the church. In Romans 1:7, Paul told the Roman church that they were “called to be saints or called to be holy.” And in Romans 8:28, he said, they were called according to God’s purposes.

General and Specific Calling

The term general calling indicates a calling for all believers. Paul said it was a holy calling in 2 Timothy 1:9 and a heavenly calling in Hebrews 3:1. It was a calling related to God’s purposes that we might be conformed to His image (Romans 8:28-30.) Jesus said it was a calling for sinners to repent.

This generation has taken on the concept of specific calling

¹³⁸ Ibid.

from the Latin language to mean vocation. People attend college to pursue a vocation. People attend CFNI either because they know their specific calling in life and attend a Bible School to fulfill that call. Some come to CFNI seeking God and to know a specific calling in life.

It is helpful to differentiate between a job and a vocation. A job is the work you do to make money. A vocation is the field or activity one pursues life's work. Examples would include: My vocation is medicine – my job is a nurse at Presbyterian Hospital. My vocation is entertainment – my job is the leading role in “*Gone With the Wind*.”

Some people use the same model to differentiate Christian ministry. They say, “My vocation is Christian ministry and my job is pastor First Pentecostal Church.” While the statement might be culturally correct, it doesn't explain the biblical view of calling. We are called to be saints and our job is pastor, nurse or entertainer. Another word that is used to explain our jobs is the word “occupation.” It comes from the Greek word *πραγματευομαι* (*pronounced prag-mat-yoo'-om-ah-ee*), which means occupy. The Greek understanding “to occupy” was about doing business as in a trade. It also is the derivative base word for the English “pragmatic,” which means to deal with problems that exist in a reasonable and logical way instead of depending on ideas or theories.

Our earthly assignment as the “called ones” is to deal with problems in a way that makes sense to people, whether we are doctors, lawyers, preachers, tradesmen, educators, politicians or whatever vocation we choose. Jesus indicated in Luke 19:13, that the church (called ones) has a mission to help people but in the parable of Matthew 22, he explained a difference between being called and being chosen.

Difference between Calling and Chosen

As stated above, Jesus used the statement, “Many are called but few are chosen,” to conclude parables found in Matthew 20 and Matthew 22. In both parables, there was a distinction between “being called” and “being chosen.” In the first parable, all the employees were “called out” to work but the Master “chose” or “elected” what to pay

them. In the Parable of Wedding Banquet in Matthew 22, the king invited or “called out” people to come to the wedding but not everyone gave an affirmative RSVP. In fact, three people gave excuses why they couldn’t come and others mistreated the messengers. Those who refused the call were killed and the king explained that they were not worthy to attend, at which point he called and chose other people to fill their seats.

Jesus told both parables to inform the religious Jews that they were called but only some were chosen. Both parables also addressed the issue of worth. In the first parable, everyone had worth but those chosen had greater worth. In the second parable those who refused to attend the Son’s wedding were not worthy or had no worth even though they had been called. Jesus wasn’t the only person that used those terms. Other New Testament writers also distinguished the difference between being called and being chosen.. In Romans 8:28-30, Paul wrote:

“All things work together for good for those who love God and who are **the called** according to his purposes. Those he foreknew, he predestinated to be conformed to the image of his Son...that his Son would be the firstborn among many brothers and sisters. To those he predestinated (to be conformed) he called...Those he called, he justified and those he justified he glorified.

Two verses later, Paul wrote, “*Who will be bring a charge against God’s elect*”? It may not seem natural to connect the called with the chosen in this passage but it amply applies.

Most evangelical theologians will accept this passage as Paul’s reference to the salvation of the church and our participation in a future kingdom of God. At the same time, we cannot deny that Paul’s words are presently being carried out in our daily lives. Notice the sequence of thoughts Paul reveals as it relates to the salvation of the church or “the called.” He stated, “*For whom He foreknew, He predestined. Those He predestined, He called. Those He called, He justified. Those He justified, He glorified.*” The sequence begins with God’s foreknowledge and ends with our glorification. Within the sequence, he explains that the church (the “called out” ones) are predestined to be conformed to

Christ's image. In other words, God intentionally put the onus on Himself to form us into the image of His Son.

After making his case, Paul asks three questions that begin with the pronoun "who." He asked, "Who shall bring a charge against God's elect (chosen?) Who is the one condemning? Who shall separate us from the love of God? With each question, Paul has an answer. First, accusations against the church are meaningless because God has already justified. Second, condemnation or guilt from others have been answered in Christ's crucifixion and his current position making intercession in our behalf. Third, when it comes to separating the church from the love of God, no one, no spirit and no thing is capable of doing it.

In 2 Thessalonians 1:11-12, Paul differentiated between being called and being chosen. In Jesus' parable, many were called but not everyone who was called was found worthy. Paul wrote,

"Therefore, we pray always for you that our God would count you worthy of this calling and fulfill all the good pleasure of His goodness and the of work of faith with power, that the name of our Lord Jesus Christ may be glorified in you..."

He intimated that the church is called but God is at work making us worthy of that calling.

Likewise, 2 Peter 1-11 distinguished between calling and chosen. In verse 3, he stated that God has called us. In verse 4, Peter explained that God has given us everything that we need to overcome the evil of this world that seeks to dissuade us from His promise. Twice Peter used the phrase "make every effort" from verses 5 through 11, indicating a process. The basis of our calling is faith. But he said if we are to grow in Christ, we must add spiritual virtues. He said make every effort to add to your faith the following: excellence, knowledge, self-control, perseverance, godliness, brotherly affection and unselfish love. In my opinion that the sequence is not necessarily a specific order but rather a list of things required for believers to grow in grace. These have been provided for us, but we must take the responsibility to grow by embracing these spiritual virtues.

Continuing the context of growth, Peter stated that these spiritual virtues will cause the church to grow and by not having them, we will become ineffective and unproductive in our pursuit of finding intimacy with Jesus. He told the church that people who do not have these virtues are spiritually blind and have forgotten that Christ has cleansed them from past sins. He concluded by writing,

“Therefore, **make every effort** to be sure of your **calling and election**; hence, you will never stumble by continuing to grow in Christ. It is your entrance into the eternal kingdom of our Lord and Savior, Jesus Christ, which has been richly provided for you.”

Paul also wrote to the Galatians that they had fallen from grace by thinking they should be circumcised. He said this persuasion to be justified by circumcision had hindered them from seeing the truth of Jesus and in fact caused them to be estranged from Christ. He confirmed that Jesus had called them to live by faith and not by the works of the law.

The Called and the Church

The very nature of their names suggests a relationship. The Greek word “called” is *kaleo* and “the church” is the *ek kaleo* or *ekklesia*, meaning those who are called out. A good illustration to describe the church is to envision me asleep in my bed when my wife enters the room. She turns on the light and awakens me from sleep. Our conversation may go something like this:

Terry: (*Happy and Cheerful*) Arise! And Shine! Breakfast is on the table.

Me: (*Turning over and pulling the cover over my eyes*) But I’m still sleepy. I need more rest.

Terry: (*Pleading*) But sweetheart, the meal is already prepared and its getting cold.

Me: (*Begging*) I had a late night. I need a few more minutes.

Terry: (*Pulling the covers from my cozy body*) No excuses! Come on get up!

The church is that body of believers who has been called out of a deep dark sleep in the world's systems and the Holy Spirit has come into our rooms, turned on our spiritual lights and started the process of getting us into God's kingdom. According to the 1 Peter 2:9, "He has called us out of darkness into the marvelous light." Paul said in Colossians 1:12-13, "The Father has qualified us and delivered us from the power of darkness and translated us into the kingdom of His Son." He said in Ephesians 5:8, "For you were formerly darkness, but now you are Light in the Lord; walk as children of Light."

According to Jesus in John 16:8, the Holy Spirit was sent to move upon people as it related to sin, righteousness and judgment. His work among those in the world is to convince them to believe that Jesus is the Messiah and to embrace his kingdom. His work among believers is to lead them into righteous living. His final work deals with the world of judging or adjudicating based upon the truth. His mission is to go between the church and Jesus and guide us into truth. That is why He is called the Spirit of Truth. The Holy Spirit does not act on His own. He hears from heaven and reveals to the church what He hears.

The "called of Jesus Christ" make up the church. The Roman church consisted primarily of Gentile believers. Paul wrote to them in Romans 1:6, "You are also the "called of Jesus Christ." The use of the conjunction "also" indicates that the Gentile believers are part of the church just like the Jewish elect. Romans 11:7 describes two groups of Jews. One group is the elect or those who embraced the message that Jesus preached and the other group is called "the rest." The second group of Jews had hardened hearts and failed to embrace the gospel.

Paul continued to address the futuristic Jewish nation. He stated in Romans 11:11-26 that God's purpose for hardening their hearts was so the gospel would go to the Gentiles for a period of time but after the time of non-Jewish believers is over, then all Israel will be saved. Paul acknowledged that the Jewish non-believers were enemies to the church for the sake of the Gentiles but for the sake of election,

they are beloved by God. He concluded his instruction about “the called” by writing in verse 29, “The gifts and callings are irrevocable.” Once God calls, He doesn’t change His mind.

When discussing the elect, it would be a disservice to leave out the first chapter from the *Book of Enoch* in which the term “elect” was first used. I wrote my doctoral dissertation on *The Impact of the Book of Enoch on Christianity and Other Religions*.¹³⁹ The Bible had very little to say about the person of Enoch. In the Old Testament, he is listed in the genealogy from Adam to David. He lived 365 years and was translated into the spirit realm without dying.

The Book of Jude was written by Jesus’ brother and verse 14 of Jude’s book was a quote from the *Book of Enoch*. He wrote, “Now Enoch, the seventh from Adam, prophesied about these men also, saying,

‘Behold the Lord comes with ten thousand of His saints to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds, which they have committed in an ungodly way and of all the harsh things which the ungodly sinners have spoken against Him.’”

This quote summarized Chapter 1 in the *Book of Enoch*. Some translators place the verse as the entire Chapter 2 probably to highlight the fact that the verse was quoted by Jesus’ brother. The significance of using the *Book of Enoch* in this chapter is to prophetically explain that the end time events were predicted prior to Noah’s flood. The *Book of Enoch* is usually called *1 Enoch* to differentiate it from other books with the same title that were written after the birth of Christianity. Manuscripts and fragments in various languages have traced *1 Enoch* to a period prior to Christianity. Archeologists point to a publication of around 200 to 300 years prior to the birth of Jesus.¹⁴⁰ This is significant because it highlights the impact Enoch made on the first century church and Christianity itself.

¹³⁹ Randy Delp, *The Impact of the Book of Enoch on Christian and Other Religions*, (Plymouth, FL: International Seminary 2016), p. 2.

¹⁴⁰ Andy McCracken, *The Book of Enoch: Modern Translation of the Ethiopic Book of Enoch*. Translation by Michael Knibb. London: S.O.A.S Library at the University. 17 February 2004. Lifeworld International Electronic Library, 2017

The *Book of Enoch* was actually not written by Enoch but rather his son, Methuselah, who according to Enoch's memoirs was commissioned to preserve Enoch's notes and pass them on to future generations. The book actually had three authors. Methuselah, Noah and a Jewish compiler probably living around 500 B.C. or later. Although the translated *Book of Enoch* does not make the distinctions, my dissertation pointed out which chapters were written by Methuselah, Noah and the compilers. Internal evidence of the book clearly makes the distinctions.

Ten years earlier, I wrote a paraphrased version of the *Book of Enoch* called, *The Living Enoch*, which provides up-to-date verbiage and language for the readers' understanding. In that paraphrase, I footnoted the content in the *Book of Enoch* to cross reference with the biblical text making the same reference. Those footnotes are displayed in the remaining portion of this chapter.

Chapter 1 of *1 Enoch* begins with a narration of Methuselah about his father's memoirs. The title of Chapter 1 is "Enoch's Prophetic Blessing Over the Elect¹⁴¹ and the Righteous. The first sentence announced the Prophetic Blessing, to whom would be blessed and when it would occur. He wrote, "The following was Enoch's prophetic blessing over the elect and righteous, who will be living in the day of tribulation,¹⁴² when all the wicked and godless will be removed.

This introductory statement was followed by the equivalent of a certified or notarized statement from Enoch. It began one of his journals. He wrote,

I, Enoch, a righteous man whose eyes were opened by God,
declare that the angels of heaven showed me a vision of the

¹⁴¹ The remaining footnotes in this chapter identify cross-references of the content in Enoch 1. The Elect were those "chosen" by God to have eternal life. Isaiah 45:4; Matthew 24:31; Mark 13:27; Romans 8:33; Colossians 3:12; Titus 1:1; I Peter 1:2; II John 1:1.

¹⁴² Day of Tribulation references the time period when the Lord returns to earth to separate the wicked from the righteous, to judge mankind, and to carry out their sentences. This is also called, the Day of the Lord. Matthew 24:21, 29; Mark 13:24.

Holy One. I heard everything they said. The vision was not for my generation but for a remote one, which would come later. My parable is for the elect:

“The Holy Great One will leave His dwelling place in heaven. He will tread upon Mount Sinai¹⁴³ and appear in the strength of His might. His appearance will frighten everyone¹⁴⁴ The rebellious angels will quake. Yes, they will greatly fear and tremble unto the ends of the earth. The tall mountains will be shaken and the high hills will be lowered. They will melt¹⁴⁵ like wax before the flame and the whole earth will be broken into pieces. Everyone on earth will perish and then judgment will come to all men. He will make peace with the righteous and protect the elect. Mercy will be upon them because they all belong to God. Prosperity, blessings, and God’s help will come to the elect. Light¹⁴⁶ will appear and make peace with them.

The final statement in Chapter 1 or verse 1 of Chapter 2 was quoted by Jude. Enoch concluded his statement,

Behold! He comes with ten-thousands of His holy ones to execute judgment upon all and to destroy the ungodly. He will convict all flesh of their ungodly works and of all the

¹⁴³ The Lord comes to Mt Sinai – Deuteronomy 33:2

¹⁴⁴ Coming of the Lord - Isaiah 13:6; Isaiah 34:8; Jeremiah 46:10; Joel 1:15; Joel 2:11,31; Amos 5:18; Zephaniah 1:14-18; Zephaniah 3:18; Zachariah 14:1,3,13, 20; Malachi 4:5; Matthew 16:27; Matthew 25:31; Mark 8:38; Luke 9:26; I Corinthians 1:8; I Corinthians 5:5; I Corinthians 1:14; I Thessalonians 5:2; II Thessalonians 1:7; II Timothy 4:8; II Peter 2:9; II Peter 3:10; Revelation 1:10.

¹⁴⁵The destruction of the earth - II Peter 3:10-12.

¹⁴⁶ The Light refers to an invisible “spiritual light” as opposed to physical light that can be seen. Old Testament, New Testament and non-canonical writings reference Jesus as this Light. These same books indicate that we too are light. - Thomas 24, “There is a light within a man of light and lights up the whole world. If he does not shine, he is darkness.” Also in Thomas 50 Jesus told the disciples, “You are children of the Light, the elect of the Living Father.” In Thomas 77, Jesus said, “It is I who am the light, which is above them all.” James 1:17 confirms that God is the “Father of Lights.” Other passages about the Light include: Isaiah 9:2; Isaiah 60:19; Micah 7:8; Matthew 5:14; John 1:7-9; John 3:19-21; John 9:5; Ephesians 5:8.

harsh things that ungodly sinners have spoken against Him.¹⁴⁷

The Calling of the Called

It is interesting that the church or “the called” must engage and embrace Jesus in order to be part of “the called.” Paul said in Romans 10:13, For everyone who calls on the name of the Lord shall be saved. In Acts 2:21, Luke wrote the identical statement. The calling is initiated by Jesus. His calling is the promptings of the Holy Spirit and wooing of his people to be identified with the church. It is a picture of two birds at mating season, calling one to another. Jesus calls out to us but we must respond to the call by calling back. So, they that call upon the name of the Lord shall be saved.

A similar picture is seen in John 15:16 when referring to “the elect” or “the chosen.” Jesus said, “You have not chosen me. I have chosen you that you should go forth and bear fruit.” Too often, people isolate the first part of that verse to confirm that the church is the elect or chosen of God. But we fail to mention what we are chosen to do. Jesus said, “I chose you and appointed you to go and bear fruit that remains.” But what is the fruit?

The word “fruit” is mentioned many times in the Bible and has several definitions. It can refer to physical fruit that we eat as seen in Genesis 1:12 or the spiritual fruit as it relates to one’s character as noted in a listing of nine “spiritual fruit” in Galatians 5:22. Fruit can also refer to words that come from the mouth as seen in Proverbs 12:14; 18:20; Hebrews 13:15.

Fruit is also used to explain reproduction such as God’s command in Genesis 1:28 to be fruitful and multiply. All fruit derives from seed and God told the serpent in Genesis 3:15 that an ongoing conflict between the seed of Satan and the seed of woman would remain until one is defeated. The seeds mentioned here referred to reproductive fruit.

When Jesus stated that he had chosen us to bear fruit, he probably was referring to reproductive fruit because he wanted fruit

¹⁴⁷ Judgment of Evil people - Jude 1:14; Revelation 1:7

that didn't spoil. The rest of the paragraph explained how we are to produce that type of fruit. Jesus said, "These things I command you, that you love one another." The concept of being chosen in John 15:16 had nothing to do with salvation.

It had everything to do with reproducing quality kingdom servants that did not retreat when the enemy attacked. It is possible that Jesus' referred to spiritual fruit as it related to the character of believers because his message was about the spiritual virtues found in his kingdom. His admonition to "love one another" was a command to produce the spiritual fruit mentioned in Galatians 5:22-23.

Our call to see and enter Christ's kingdom is the picture of a two love birds calling to one another. The bridegroom calls the bride and she responds by returning the call. The call of the bridegroom is like an invitation, the return call from bride is a statement that I am available and ready to enter covenant. The "called ones" then reproduce offspring for the kingdom that are true and faithful to the king. Such is the purpose of the church. The Great Commission is our mission.

Review Questions

Chapter 19

1. What is the Hebrew word for “calling out?” What does it mean?

2. What is the Greek word for “to invite?” How is it described?

3. Who were the two parables found in Matthew 20 and Matthew 22 directed?

4. What does the Greek word ἐκ καλεο mean and how does the Greek word ἐκκλησία?

5. What does the word εκλεκτος mean?

6. What book was the word “Elect One” first mentioned?

7. What is the general calling of all believers?

8. What was the difference between those who were called and those who were chosen?

CHAPTER 20
THE GREAT COMMISSION

One of the most misunderstood books in the Bible is the *Book of Psalms*. The Hebrew word for psalms is “*tehillim*” and is translated songs of praise. The Greek title is *psalmoi* and means songs sung to the accompaniment of stringed instruments. The *Book of Psalms* consists of 150 individual songs strategically compiled into five different books. Songs can be classified as praise songs, historical songs, imprecatory songs and songs of Thanksgiving. New Testament authors quoted some of the songs as prophetic and pointed to a future Messiah who would rule Israel. These are called Messianic Psalms.

Many of the psalms were written and sung or attributed to David, a musician who developed his talent on the backside of the Judean hills caring for sheep. He sang about his victories and his sorrows but many of his songs were Messianic in nature. Psalm 2 is such a heavenly song whose lyrics were a dialogue between Yahweh and His Messianic Son.

The words capture the heart of the Father and was sung by the apostles in Acts 4:25-26 when Peter and John were taken in custody by the Sanhedrin Court to answer questions about a 40-year-old lame man who they healed in the name of Jesus. The judicial bench could not dispute the notable miracle because the man stood shoulder to shoulder with Peter and John perfectly healed. But still, they severely threatened them not to speak or teach in the name of Jesus.

Peter and John joined the other apostles and leaders of the church and prayed for boldness and citing Psalm 2:1-11. This psalm explained their situation, so they sung:

“Why do the nations rebel and the people plot vain things?
The kings and rulers of the earth form a united front and
conspire against the LORD and his Messiah, saying, ‘Let’s
free ourselves from the burden’”

Although Acts 4:25-26 does not record the rest of the psalm, I want to finish the lyrics as it relates to the Great Commission. As the

song continued, the lyrics created a beautiful interaction between Yahweh, the Father, and His Messianic son, Jesus. The lyrical dialogue resonates:

But the LORD God in heaven laughs and says, “I have installed my King (My Messiah) on my holy hill.”

Then the Messiah, the king of heaven makes an announcement that occurred when God’s word was planted into the womb of Mary. Prophetically, Jesus sung:

“Here is the decree from the LORD God. He said to me,
“This very day I have become your Father. And I declare
this day that you are my son.”

After Jesus makes the announcement of Mary’s conception, his Father, Yahweh, responded to his son’s announcement with his own. He said to Jesus,

“Ask me and I will give you the nations as your inheritance
and the ends of the earth as your possession.”

This psalm poignantly pointed out the heart of God. His heart is for people because He loves the nations of the world and He sent His son to rule them through his kingdom but how does that apply to the church and the Great Commission?

On several occasions in the New Testament, Paul regarded the church as the body of Christ. In Romans 12:5 Ephesians 4:12 and 1 Corinthians 12:17 he confirmed that the church was the Christ’s mystical body. As such, he speaks from his position of authority and we, the church, act upon it. We are his hands, feet and mouth on earth.

God has spoken to me many times throughout my lifetime, but on three separate occasions early in my ministry He gave me specific insights with lengthy messages. They were usually about three typewritten pages long and were meaningful to my personal life and ministry. When these words came to me, I would type them on my typewriter and later made electronic copies of them. On September 8, 1981 between 11:00 and 11:37 AM the Lord shared some personal

things with me. I was thirty-one years old at the time. After sharing the personal things, He said,

“Come to Me where My love dwells and see in the spirit what My love is like.”

His statement sounded so profound and magical and I tried to capture the moment so I mentally asked Him, *“Where does your love dwell Oh Lord?”*

He answered, *“My love dwells in the hearts of men who receive Me.”*

Trying to grasp what He was saying, I asked another question, *“How can I go into the hearts of men?”*

He responded, *“By looking beyond their flesh and beyond their personality and seeing their desire.”*

This was all very unsettling to me because He spoke in spiritual terms but I was trying to figure out what he was saying in physical terms. So, I asked, *“How can I look beyond their flesh and personality?”*

He said,

“By not seeing their flesh and not seeing their personality and only seeing their heart. You can tell if men love Me by the way they treat Me, My Word, and My people. For if they are cruel and not understanding, they are not dwelling in My love. If they look beyond the flesh and personality of others, then they dwell in My love. If they grumble at the efforts of others and if they complain at the ways of others, they have not My love flowing from them.”

Then He said, *“Look at My dwelling place.”*

Instantly, I saw a huge, plush, soft, comfortable looking chair. He said, *“Is it not fit for a king?”*

In my mind I thought, *“That’s the biggest chair I have ever seen and it looked so comfortable.”* Then He said, *“Sit on My throne.”*

The chair didn't look like a typical throne that one might see in photographs or at the movies. And I just keep thinking, "*That's a huge comfortable looking chair.*" At his behest, I climbed upon this chair as three-year-old would climb upon a large chair. After getting into the chair, I seemed to sink into its comfort and then placed my arms upon the armrests of the chair. Suddenly, I realized that I was sitting on the Throne of God.

Guilt pervaded me for sitting in God's seat. I felt so unworthy to be there. As I started to climb down, He asked,

"Why will you get up? Why will you not remain seated? Do you not know that we reign and rule and have all authority from that seat? We are partners together. I have chosen you as My partner. I have the plan, the purpose, and the power. I give it to you, in order that you may share it with My people. As a partner, your sharing, will be my sharing. My plan, purpose, and power will be your plan, purpose, and power. And together, we will conquer."

I am not sure if what I experienced was a vision because it was more of a dialogue with God. And in the dialogue, He would say something and I would see or feel it. But it certainly gave me an appreciation of our work on earth. We are the body of Christ and we sit with him on his heavenly throne. According to Psalm 2, when the Father was talking to Jesus, he was also talking to the church. He said to us, "*Ask me and I'll give you the nations.*"

The mission of Christ For The Nations is quite simple, "We exist to impact humanity with the gospel of Jesus Christ." I love the name "Christ For The Nations." It captures the heart and name of our Lord. His name is Christ and he has a heart for the nations. This final chapter will delve into the great mission that Jesus gave to his disciples. It is found in four locations: Matthew 28:18-20; Mark 16:15-19; Luke 24:44-49; Acts 1:6-9.

Matthew 28:18-20 gives us the mission.

"Then Jesus came up and said to them, 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.”

Mark 16:15-19 gives us an understanding about believers and what they do.

“He said to them, ‘Go into all the world and preach the gospel to every creature. The one who believes and is baptized will be saved, but the one who does not believe will be condemned. These signs will accompany those who believe: In my name, they will drive out demons; they will speak in new languages; they will pick up snakes with their hands, and whatever poison they drink will not harm them; they will place their hands on the sick and they will be well.’ After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.”

Luke 24:44-49 explained the necessary means of how they would accomplish his commands. They would receive the Promise of the Holy Spirit and be gifted with supernatural power to preach repentance and remission of sins in the name of Jesus. Then he said to them,

“These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.”

Afterwards, he opened their minds to enable them to understand the scriptures, and said to them,

“Thus it stands written that the Christ would suffer and would rise from the dead on the third day, and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And look, I am sending you what my Father promised. But stay in the city until you have been clothed with power from on high.”

Acts 1:6-9 was written by Luke, who also wrote the *Gospel of Luke*. This passage provides a strategy for the church to take the gospel of the kingdom to the world. Luke maintains in his gospel and

the *Book of Acts* that the requirement necessary for evangelization is the power of the Holy Spirit.

“So, when they had gathered together, they began to ask him, ‘Lord, is this the time when you are restoring the kingdom to Israel?’ He told them, ‘You are not permitted to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth.’

After he had said this, while they were watching, he was lifted up and a cloud hid him from their sight.” The strategy is quite simple. Start in Jerusalem; move toward Judea; go to Samaria; go the farthest parts of the earth.

There are four things that connect these declarations. First, Matthew and Luke talk about authority. Second, Matthew and Mark mentioned baptism. Third, Mark and Luke indicated that these were Jesus’ last words on earth before going to heaven. Fourth, all four passages give us a mandate to go.

Matthew heard Jesus said, “Go into all the world.” Mark understood the message to mean, “Go to every creature.” Luke understood that the assignment was to saturate the nation of Israel with the gospel. Jerusalem, Judea and Samaria are all cities or regions in Israel. And once Israel understood the gospel, they were go everywhere else.

Analysis of Matthew 28:18-20

It is interesting to note that Jesus used universal or absolute words. Typically, when people in our culture use absolute words, they do so to persuade others. For example, “My grandson wanted to go to a party so he told his dad, “Everyone is going to be there,” thinking my son would not want his son to be left out of the party. Also, I overheard my granddaughter say, “No one is going to summer camp so I’m not going.” Actually, five hundred teenagers were at the camp. Even her friend, who she thought wasn’t going, showed up.

Universal, absolute words such as “all,” “everyone,” “no one,”

and “never” should not be used unless you are God. This passage has four absolute words. All authority in heaven and on earth has been given to me. Make disciples of all nations. Baptize them and teach them everything I have commanded. Behold, I am with you always, even to the end of the age.

All Authority

Authority is a spiritual substance in the same way faith is a spiritual substance. Hebrews 11:1 states, “Faith is the substance of things hoped for.” Paul said in 2 Corinthians 5:7, We live by faith and not by sight. So, faith is a spiritual substance that can’t be seen. Authority is also a “spiritual substance” that cannot be seen physically but we use symbols to indicate or describe authority. Kings wear crowns; police wear badges; corporate leaders have the biggest offices; pastors sit on the stage. An organizational flow chart is the best way to reveal positions of authority and the person at the top has all authority in that organization.

Authority has its rights and privileges. People in authority are decision makers; they give permission and they have a measure of control. Jesus said, “All authority has been given to me.” The Father gave Jesus permission to make decisions. He gave him total control. As king of God’s kingdom, Jesus has all rights. So, when he said, “All authority has been given to me,” then the words he spoke afterwards were his kingly commands.

It must be understood that in God’s kingdom, authority is given; however, in the kingdom of darkness, authority is taken. Jesus was given authority and based upon that authority he told his disciples to do two things: teach and baptize. The word “therefore” immediately follows the statement, “All authority has been given to me.” This suggests that his statements following his statement about authority were not suggestions but rather commands to be fulfilled. He said, “All authority has been given to me; therefore, Go, baptize people.” This was followed by, “All authority has been given to me; therefore, teach the nations to obey my commands.”

Another Great Commission – Forgive

While most scholars maintain that John did not provide a

Great Commission from the words of Jesus, it is my opinion that his words in John 20:21-22 enhances our understanding of the Great Commission found in Matthew, Mark and Luke's writings and should at least be investigated as the means to engage others for the cause of Christ. In Luke 24:49 and Acts 1:5 Luke wrote that the disciples would receive the Holy Spirit and they would have power to be witnesses.

In John 20:19-22, Jesus met with the disciples for the first time after his resurrection. For some reason, Thomas, also known as Didymus, was absent from the meeting. Jesus showed the disciples the nail prints in his hands and feet and then did something unusual. He said to them, "Peace be with you! Just as the Father sent me, I also send you." Then Jesus breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."

We must remember that the numerical verses in the Bible were not part of the original text. There were inserted to make it easier for translators to copy the text. Verse 22 says, "Receive the Holy Spirit" and verse 23 says, "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." By inserting the number of the verse, and superficially reading the passage, one can easily disassociate the two verses because it seems there are two different ideas conveyed. But when you connect the two concepts, Jesus is saying receiving the Holy Spirit will give you the power to forgive. If this is true, then we must understand that a primary purpose of the Holy Spirit is to help people forgive others.

Retaining Sins

Jesus said, "If you forgive the sins of any, their sins are forgiven; if you retain the sins of any, they are retained." Christ's implications are strong; humans have the ability to forgive sins. But they also have the ability to retain the sins of others. Looking at this verse will help us fulfill the prayer of Jesus in John 17:20-21. He told his Father, "I am not praying just for my disciples, but also on behalf those who will believe in me through their testimony, that they will all be one, just as you and I are one."

The great commission is fulfilled when people believe the testimony of another person. When they believe, they are baptized and

taught to obey Christ's commandments. It takes a forgiving heart to convince others of the power of God to forgive. But what does it mean for us to forgive?

The Greek word ἀπιεμι (*pronounced af-ee'-ay mee,*) is translated forgive but the word literally means "to send away." It is used in several contexts. When a husband divorces his wife, he sends her away. The primary meaning is to let go or to give up or even to go away or leave. When the word is used in relation to sins or offences it is translated forgive.

In the English language, the word forgive is comprised of two words "fore" and "give." The word, "fore" means "in front of." Examples include: forehead, which is in the front of your head; forearm is the front part of arm that extends from the elbow to the wrist. When attacked, a man uses his forearm to defend himself because it is in front. Foreplay is the sexual activity prior to sexual intercourse.

The second word "give" means to yield or to give way to another. So, putting "fore" and "give" together, we create the idea of yielding or giving in to another person first. The single meaning of forgiveness is to let go of others sins or offences against us. A spiritual insinuation is connected to forgiveness and un-forgiveness.

If a person owes you a debt, but you forgive that debt, then you release him of any financial obligation connected to the debt. You just let it go. Instantly, that frees the person from a financial bondage he has incurred. In the same way, letting go of someone's offence will free them from the bondage of the obligation connected to that sin.

So, Jesus said if we forgive a person's sins, we let them go. They are gone. But if we retain their sins, then they are retained. That has even deeper spiritual implications. To retain someone's sin means you now have possession of that sin. It has become yours. You are now in bondage to that sin because you did not let it go. You retained it.

As a pastor and minister for over forty-seven years, I have experienced people who failed to forgive others. Spouses who failed to forgive their partner for adultery found themselves in their own

adulterous situation years later because they retained the sin.

Ministry leaders who were offended by the words of other leaders would not let that offence go and later they found themselves doing the same thing to others. When we retain the offences and sins of others instead of letting them go, we put our own souls in bondage to the sins we retain. Jesus preached the forgiveness of sins because he knew the devastation that occurs we hang on to the other's offences.

Seven Generations of Martyrs

In 2015, twenty-one Coptic Christian men were captured in Libya by a militant ISIS group. The Islamic State of Iraq and Greater Syria released a video¹⁴⁸ of these brave believers as ISIS soldiers bound them and marched them onto a Mediterranean beach and in a unified manner beheaded them. These Coptic Christians were witnesses of Jesus. The Greek word for witness is μαρτυς, (*pronounced mar'-toos*). The words witness and martyr are the same. To be a true witness for Jesus, one must be willing to die for your faith.

Paul provided a strategy for world evangelism in his letter to Timothy. He wrote in 2 Timothy 2:2, "So you, my child, be strong in the grace that is in Christ Jesus. And entrust what you heard me say in the presence of many others as witnesses to faithful people who will be competent to teach others as well." This one verse, highlights seven generations of witnesses and shows the message of the gospel of Jesus Christ expands world-wide.

The first generation is Jesus Christ. He was the first martyr or witness. Today, Jesus is a witness in heaven with scars to prove his martyrdom. The second generation was Christ's disciples. He gave them a commission, "Go into all the world and make disciples. He told them in Acts 1:8, you shall be my witnesses in Jerusalem, Judea, Samaria and to the uttermost parts of the world. History reveals that all the apostles were martyred for their faith.

The third generation was Paul. He experienced Jesus in a vision and spent the rest of his life preaching the gospel. According to

¹⁴⁸ Jared Malsin, "Christians Mourn Their Relatives Beheaded by Isis" (*Time.com* Posted 23 February 2015, Retrieved 15 July 2017) <http://time.com/3718470/isis-copts-egypt/> 2015.

the patristic fathers¹⁴⁹ Paul was also martyred. Clement wrote in 95-96 A.D. that Paul and Peter were martyred. Dionysius of Corinth wrote a letter to the Romans between 166-174 A.D. stating that Paul and Peter were martyred in Italy. Eusebius also cited the letter. *The Acts of Paul* was written around 160 A.D. and it described Paul's martyrdom. It stated that Nero condemned Paul to death by decapitation. Tertullian wrote in 200 A.D that Paul died a similar death as John the Baptist, who was beheaded. Eusebius of Caesarea (320 A.D), Lactantius (318 A.D), Jerome, (392 A.D.), John Chrysostom (349-407 A.D.) and Sulpicius Severus (404 A.D.) recorded the martyrdom of Paul.

In this verse, the fourth generation of witnesses was Timothy. Paul led Timothy to Christ and mentored him in the faith. The apocryphal *Acts of Timothy* records that Timothy was eighty years old in the year 97 A.D. He tried to halt a procession in honor of the goddess Diana by preaching the gospel. The angry pagans beat him, dragged him through the streets and then stoned him to death.

The fifth generation were the people that Timothy preached to. Paul called them "faithful people." This generation has continued for the last two millennia. During this time, faithful people have carried the cross of Christ and preached the gospel message so others could be saved. The early Patristic Fathers, the Catholic priests and church leaders, the Reformers and leaders of past movements. Some of their most recent names include Billy Graham, Gordon Lindsay, Kathryn Kulhman, Oral Roberts, Aimee Semple McPherson, Pat Robertson and Reinhardt Bonnke.

The sixth generation is labeled "others." These are the ones who "faithful people" preached to. These are the unknown and often forgotten men and women who have given their lives for the cause of Christ. They are our parents, pastors, Sunday School teachers and friends who led us to Jesus. who have encouraged and guided us along the way.

¹⁴⁹ Wikipedia, the free Encyclopedia, "Paul the Apostle-Death, Retrieved 15 July 2017. https://en.wikipedia.org/wiki/Paul_the_Apostle#Death 2017.

The seventh and last generation is us. We are the generation with the responsibility to preach the gospel of Jesus Christ, to keep the glow of God's glory burning inside and spread the fire to others who will be kindled with truth. These seven generations are linked from Christ to us. These seven generations are responsible to spread the gospel to the uttermost parts of the world.

Ginger Lindsay says, "We are either a missionary or a mission field. Every missionary has two things: a mission and a message. Jesus was the first missionary sent from heaven. His message was the gospel about God's kingdom. The empowerment of the Holy Spirit has created missionaries around the world in every century since Christ to preach the good news of his kingdom. Today, Christianity remains the largest of all the religions with an estimated 2.2 billion adherents.¹⁵⁰ Our mission is not complete, until the gospel has been preached to the uttermost parts of the world. Our message is about Jesus, the Bread of Life.

The Purpose of the Sifting

Meal preparations today are so different than they were twenty to forty years ago. In America, meals are prepared in boxes or cans and sold at the grocery store. Patrons purchase the bread and use microwaves to quickly heat the food. When my wife and I were first married, we would go to the store to get a bag of flour to make our own make bread. Instead of buying cooked bread or canned biscuits, they were made from scratch using a recipe. I hadn't given much thought about the how the flour was made until I visited a developing country and watched women make flour like the women did when the Bible was written.

As I watched the process, I understood the context of Luke 22:31 when Jesus told Simon Peter, "Satan has asked to sift you as wheat, but I have prayed for that your faith may not fail. And when you turn back, strengthen your brothers." Jesus compared preparing or process of getting a message to the process of making flour.

¹⁵⁰ Michael Dimock, "Global Christianity – A Report on the Size and Distribution of the World's Christian Population" *Pew Research Center* <http://www.pewforum.org/2011/12/19/global-christianity-exec/> 2011. Posted December 19, 2011, Retrieved July 16, 2017,

Wheat is a plant in the field. The plant has to be cut and gather from the fields. The women would take her wheat to the threshing floor and one handful of wheat at a time, they would thrash or beat the plant against the floor in order to separate the grain from the stalk. Once all the plant had been beaten and the grain was detached, they took pitch forks and shovels to winnow the wheat. Winnowing was the process of separating the good grain from the chaff (the bad stuff.) If the chaff isn't eliminated, the bread would taste horrible.

Then came the sifting. They would press and grind the grain between two millstones until it became a powder. We call this power "flour" and this process was the only way to refine the flour to make it tasty. If they didn't go through the process, the bread wasn't tasty and the people would not buy their bread. Then the women would take the flour and use their own recipes to bake delicious bread to sell to the merchants or to feed her family. You will notice that Satan can't do anything to us without Christ's permission. Jesus has all authority and Peter belonged to him. Nothing could happen to Peter unless Jesus allowed it. Satan asked to put pressure on Peter and to grind him like wheat between two millstones.

The Greek word *ἐξαιτεομαι* (*pronounced ex-abee-the'-om-abee*) means "to ask from." Some translations like NET, NASB, ESV and NRSV interpret the word as "demanded" but the English understanding of "demand" includes certain rights to make the demand. The proper translation of this verse does not include these rights. In fact, this particular word "ask" is more like begging Jesus for permission to sift Peter.

Satan's purpose was to crush Peter, but Jesus understood the necessity of the sifting process in order to make Peter's message (bread) taste good to the world. Every testimony involves a test. Every good message comes from someone's mess. Sometimes difficulties and tests push us away from God but Jesus granted Satan's request because he knew the end result. He told Peter, "But I have prayed for you" that when you "turn around" you will strengthen the brethren."

Peter wasn't sifted alone. Jesus went through the sifting process too. He was pounded and beaten. His back was thrashed. He was tortured with nails in his hands and feet and he was executed on a

cross without cause. He was the Bread of Life and he had to go through process to make the bread taste good. He wanted people to like his message and it required sifting.

Good missionaries have a mission and a message. We must go through process in order to taste good. Our tests, trials and tribulations are designed by Satan to get us to fail but Jesus uses them as the entry way into the kingdom. Jesus had to go through process because he is the bread of life. He had to go through the process so the food would taste good to others.

If people won't eat our bread, they will not be strengthened. If we are not tasty, they won't like what we are selling. Our tests in life are given to develop our character or to make the texture of the bread edible. We have to go through the fire in the baking process to make the bread tasty for others. Seven generations of martyrs, beginning with Christ, have been through the process. Missionaries cannot do the mission without the message. The message requires the process of sifting and baking. Then we can say, "Taste and see that the Lord is good."

THE END

Review Questions

Chapter 20

1. What are the four passages of Scripture that are called “the great commission?”

- a. _____
- b. _____
- c. _____
- d. _____

2. What were the four absolute words Jesus used in the Great Commission?

- a. _____
- b. _____
- c. _____
- d. _____

3. What did Jesus mean in John 20:19-22 when he mentioned the “retain sins?”

4. What or who are the seven generations of martyrs found in 2 Timothy 2:2?

- a. _____
- b. _____
- c. _____
- d. _____

5. What is the purpose of sifting?

APPENDIX A

Old Testament Patriarchs

Name	Patriarch when born	Years as Patriarch	Last Patriarch when died	Years as patriarch
Adam	Adam	930	Adam	930
Seth	Adam	930	Seth	112
Enosh	Adam	930	Enosh	98
Kenan	Adam	930	Kenan	95
Mahalalel	Adam	930	Mahalalel	55
Jared	Adam	930	Jared	132
Enoch***	Adam	930	Seth/Enoch	112
Methuselah	Adam	930	Methuselah	234
Lamech	Adam	930	Methuselah	229

YEAR OF THE FLOOD

Noah	Enosh	84	Methuselah	600
Shem	Methuselah	100	Methuselah	150
Arphaxad	Shem	60	Shem	60
Salah	Shem	30	Shem	30
Eber*	Shem	31	Shem/Eber	31
Peleg	Shem	160	Shem	160
Reu	Shem	130	Shem	130
Serug	Shem	107	Shem	107
Nahor	Shem	159	Shem	159
Terah	Shem	73	Shem	73
Abram**	Shem	33	Abram	75
Isaac	Shem	108	Isaac	105
Jacob	Shem	48	Jacob	27

ENDNOTES

*According to the Book of Jasher, Shem and Eber served as co-patriarchs for 31 years also see Genesis 10:21.

**Technically not a patriarch because Shem and Eber were still alive after he died. But historical in Jewish and Islamic history, Abram was considered a patriarch.

***Enoch didn't die but was translated.

APPENDIX B

Directors of the Institute

1.	Marvin Solum*	1970 - 1972
2.	Allen Beck	1973
3.	John Garlock	1974 - 1977
4.	Charles Monroe**	1978 - 1979
5.	David Kast***	1980 - 1981
6.	Harold Reents	1982 - 1985
7.	Bob Mahaffy	1986 - 1988
8.	Jack Carter	1989
9.	Eric Belcher	1990 - 1995
10.	Harold Reents	1996 - 1997
11.	Larry Hill****	1998 - 2004
12.	Carroll Thompson	2005 -
13.	Adam McCain	2006 - 2012
14.	Dutch Sheets	2013 - 2014
15.	John Hollar*****	2014 – 2018
16.	Golan Lindsay	2018 - Present

* Marvin Solum was the first director of the Institute

**Dr. Charles Monroe was named Chancellor in 1978 and upon his departure, Freda Lindsay led the Institute with the help of Academic Deans.

***David Kast was the first Academic Dean that led the school under Freda Lindsay's leadership.

****Larry Hill was named the first Director of the School after Freda Lindsay. Prior to his directorship in 1998 and from 1973, Freda Lindsay served as COO of the Institute and a leadership staff consisting of Academic Dean, Dean of Students and Registrar as primary leaders of the Institute.

*****John Hollar reinstated the director's position under the oversight of the COO. In May 2018, he remained as an elder and father of the Institute as Golan Lindsay led the Institute as COO in the same order as his grandmother.

APPENDIX C

NAMES OF SPIRITS IN THE BIBLE

1. Accusing spirit – Job 26:4
2. Angry spirit – Genesis 4:5-7; I Kings 21:5
3. Anti-Christ spirit – 2 Corinthians 11:4; I John 4:3
4. Bondage - Romans 8:15
5. Compelling spirit – Job 32:18; Mark 1:12
6. Complaining spirit – Job 7:11
7. Controlling – 2 Thess 2:7-12; Acts 13:8-12; 16:16-19
8. Dead spirits – Matthew 14:26; Mark 6:49;
9. Deaf and Dumb (Mute) spirit – Mark 9:17-25;
10. Deception or error spirit – I John 4:6
11. Demons spirits – Revelation 16:14
12. Disobedient spirit – Num 14:20-23; Psalm 106:33; Eph 2:2
13. Divination spirit – Acts 16:16
14. Divisive spirit – Judges 9:23; Isaiah 30:1
15. Evil distressing spirit – I Samuel 16:14, 15, 1, 23; 18:10
16. Evil spirit – Acts 19:15-16; Luke 7:21
17. Familiar spirit Num 5:14; I Sam 28:7, 8; I Chro 10:13; 33:6
18. Fearful or timid spirit - 2 Timothy 1:7
19. Filthy spirit – 2 Corinthians 7:1
20. Foul spirit – Mark 9:25; Revelation 18:2
21. Guiled spirit – Psalm 32:2
22. Haughty spirit – Proverbs 16:18
23. Impatient spirit – Exodus 6:9; Job 21:4
24. Impulsive spirit – Proverbs 14:29
25. Infirm spirit – Luke 13:11
26. Jealousy spirit – Number 5:14, 30
27. Lying spirit – I Kings 22:22; 2 Chronicles 18:21
28. Messenger spirit – Job 4:15-21
29. Mocking spirit – Job 15:12-13
30. Murderous spirit – I Samuel 19:9
31. Obstinate spirit – Deuteronomy 30:30
32. Oppressive spirit - Isaiah 61:3
33. Perverse spirit – Proverbs 15:4
34. Seducing spirits I Timothy 4:1
35. Sorrowful grievous spirit – I Sam 1:15; Prov 15:13; Isa 54:6
36. Slumber or deep sleep spirit – Isaiah 29:10; Romans 11:8

37. Spirits that are unnamed- Matthew 8:16
38. Suicidal spirit – Matthew 17:15-18
39. Testing spirit – I Kings 10:1-5; 2 Chronicles 9:4
40. Troubled spirit – Daniel 2:1
41. Tormenting spirit – Mark 9:20; Luke 9:39
42. Unclean demon spirit – Luke 4:33
43. Unclean spirits - Matt 10:1;12:43; Zech 13:2; Mark 1:23,26;
44. Unfaithful spirit – Psalm 78:8
45. Vexed spirit – Ecclesiastes 1:14;
46. Warring spirit – Joshua 5:1; 2 Chronicles 21:16
47. Whoredom spirit – Hosea 4:12; 5:4
48. Wicked spirits - Matthew 12:45
49. Worldly spirit – I Corinthians 2:12
50. Wounded spirit – Proverbs 18:14

APPENDIX D

GREEK NAMES FOR ANGELS OR SPIRITS:

Greek Name	Description	Col . 1:16	Col. 2:15	Ep h. 1:21	Ep h. 3:10	Eph. 6:12	Rom 8:38
αρχηε	chief of rulers, archangel	Yes	Yes	Yes	Yes	Yes	Yes
εξουσια	authorities or those with delegate authority	Yes	Yes	Yes	Yes	Yes	No
δυναμις	mighty powers or those empowered to do miracles and wonders	No	No	No	No	No	Yes
τηρονοσ	thrones or political leaders of those in authority	Yes	No	No	No	No	No
κυριοτεσ	dominions or those involved in political	Yes	No	Yes	No	No	No
κοσμοαο ατορ σκοτοσ	rulers of darkness of this world	No	No	No	No	Yes	No
πνευματι κοσ πονεοια	spirits of sexual perversion	No	No	No	No	Yes	No
αγγελοσ	Angels- messengers or those sent with a message	No	No	No	No	No	Yes

APPENDIX E

ANGELIC KINGDOM

Over Kingdom of God	Greek Name	Description
Angel of Jehovah	ἄγγελος Κυρίου	In O.T. An angel or messenger who brought messengers to God's people. Not mentioned in N.T. could possibly be Jesus or Holy Spirit
Archangels	Ἀρχαγγελοι	Chief angels who govern other angels
Authorities	Εξουσια	Angelic spirits delegated to influence authority on earth
Dominions	Κυριοτες	Those angels who influence specific areas on earth or in heaven
Powers	Δυναμις	Protecting angels Spirits that produce miracles and supernatural activity or even destruction against God's enemies
Thrones	Τηρονοσ	Angels that influence individuals to establish kingdom principles i.e. humility, love, faith
Angels	Ἀγγελος	These convey encouraging messages to believers

APPENDIX F

DEMONIC KINGDOM

Over Kingdom of Darkness	Greek Name	Description
Devil or Satan	διάβολος or satan	The Devil means accuser and Satan means adversary and they oppose the work of God. At one time the Devil was Lucifer, which means Day star but rebelled against God and was cast from heaven
Archangels	Αρχηγε	Chief Ruler or principalities of darkness that govern other spirits
Authorities	Εξουσια	Delegated authority from Devil or Satanic archangels
Rulers of Darkness of this world	κοσμοκρατορ σκοτοσ	Those evil spirits that influence specific strongholds and addictions
Prince of the Power of the Air	Δυναμισ	The powers that cause environmental calamity, tornadoes, hurricanes earthquakes etc. They also work in the people who are disobedient to God
Sexual spirits of perversion	πνευματικος πονερεια	Spiritual pornea that includes perversion, wickedness and immorality
Demons or evil spirits	Δαιμόνιον	These are bad angels and have become messengers of Satan to discourage believers

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