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January '79

Servant



**OVERCOMING IN CHRIST
INTERCESSION**

**Vol. 3 no.1
60cents**

editorial

In many areas of this country people are hearing the call to intercessory prayer, believing that the Lord is desiring to bring in to being a new wave of His Spirit. Without warfare there is no victory. When His disciples struggled to free someone from bondage Jesus announced "This kind can only be driven out by prayer! For how can a one enter a strong man's house and plunder his goods unless he first binds the strong man." (Matthew 12:29)

Rev. Doug Kuhl sets the ground work for winning the battle that is going on in our own lives. An Indonesian Evangelist describes his conversion from darkness into light and some of the things the Lord has shown his community about bringing the Gospel into pagan areas of Indonesia. He has witnessed amazing things happen in the revivals there. During the several days he spent with us we were constantly amazed at the miracles he spoke about. "Oh they just happen" he often commented. Also we feature an article on Intercession and Warfare. This paper was originally presented at a Conference on Intercession in Jerusalem last May and was featured by a group called Intercessors for Australia in their recent newsletter. Spiritual warfare is no light matter. We need to be highly trained before we begin.

Other articles include some of Larry Christenson's thoughts on the gift of tongues which would be of interest to many readers at this time. Also we feature an article by Dr. Theodore Jungkuntz which relates the Lutheran Tradition to other parts of the Body of Christ today.

There will be some change in editorial policy for the coming issues of 'Servant'. We hope to concentrate more specifically on local issues, news items etc., which effect the work of renewal as it develops here in Australia and the Lutheran tradition in particular.

KARL BRETTIG

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Overcoming In Christ

REV. DOUG KUHL

There is a picture we could all use to point toward a problem that we all have - the problem not of our victory but of our defeat. Prefabricated houses are made according to a particular plan and put together in the factory work-yard. Then they are taken to the site and erected. In erecting the building however, the owner can shift a wall from here to there. He can make that room larger and this room smaller. He can move the doors around. He can make a lot of alterations to the house but it is still the same basic structure.



Our cover photo shows some of the founders of the Jacob's Ladder Ministry and their wives, pictured at the final service in the old centre. Pictured from left are Steen & Ruth Olsen, Ian & Helen Wade, Doug & Erna Kuhl, Karl & Ruth Brettig, Steve & Jan Haar. Both Steen & Steve have entered the parish ministry in N.S.W., and Queensland respectively.

Also pictured is the opening worship at the new centre located at 122 Torrens Road, Renown Park.

We do the same thing in our lives. We make lots of alterations to the style of our lives but unfortunately we retain the same basic structure. Before we were Christians we used to fight with our neighbours. We had the most fantastic arguments. Now we have changed a little. We have changed our dress a little but, instead of fighting on the street we now fight our fellow Christians. The same basic structure - just a slightly different pattern. New wine doesn't fit in old wineskins. What Jesus wants to work in our lives is a new structure - not just new patterns.

It is the active proclamation of the gospel that we must receive. We must allow that gospel to be active in our midst in the power of the Holy Spirit. Then we must allow it to remain in our hearts and do the work of fermentation that the new wine is meant to experience. The new wine of the new kingdom, of the new creation in our hearts gives our inner beings a totally new structure. We are as the Bible says, born again. We are new creatures in Christ Jesus.

This work of renewal is more like a fermentation than one great stroke of creation. I think we are discovering that in our lives. Faith in Christ and the Word of God which proclaims this new act that He wants to do calls forth the Spirit, and only the Spirit is the one empowered to give us a new inner structure.

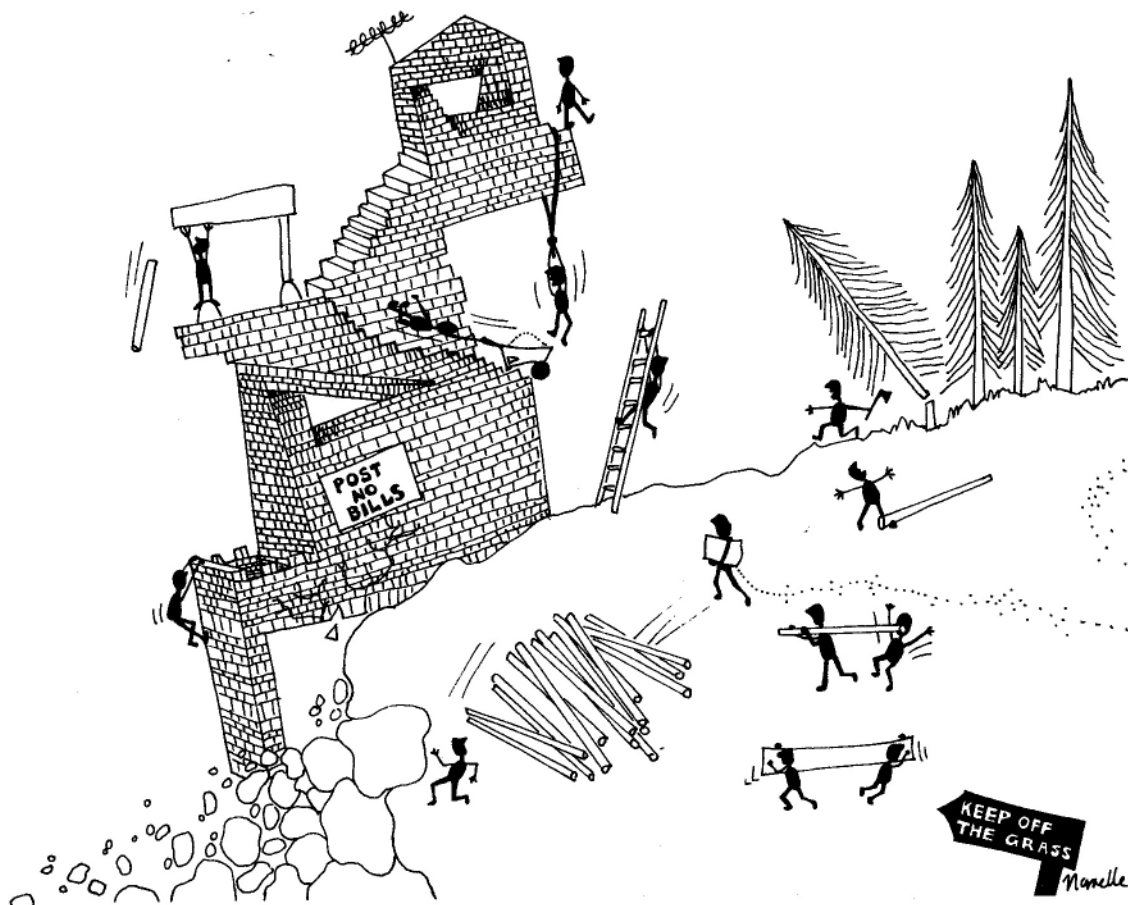
How Scriptural is this new inner structure? In Romans 11, St. Paul says *"How great are God's riches! How deep are his wisdom and knowledge! Who can explain his decisions? Who can understand his ways?"* For Paul the riches, wisdom and knowledge of God had become a daily moment by moment experience in his life. Then Paul goes on to say in Chapter 12 *"So then my brothers because of God's great*

mercy to us I appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him." As in Hebrews 10, Paul says offer your bodies. How easily we try to get away from offering our bodies. We think *"Well, Lord, I'll offer you my thoughts, my study of your Word, our family devotions and my theological studies."* Or we might say, *"Here are the lovely feelings I have in my heart, Lord, the sun is shining, the birds are singing and I'm feeling great....."* But no, what Paul is saying here is *"offer your bodies as a living sacrifice to the Lord."* This involves your thoughts, your feelings, emotions, will, actions, words, speech, motivations, attitudes - the whole thing. Offer that as a living sacrifice to the Lord.

Dietrich Bonhoeffer says in *"Cost of Discipleship"* that there is no cheap grace. It is costly for it demands and calls for all of ourselves. Bonhoeffer also says that faith is entering into realms that we have never experienced before. It's easy when the ground is familiar. It's easy when things are in the orbit of our known selves, our known mind, intellect and patterns of action. In these areas it's easy to say I have faith in the Lord and I'm trusting Him.

When the Lord Jesus calls you out of that and into territory you have never known before, like He called Peter to walk on water, you are constantly called into the realms of faith. As Bonhoeffer points out in his book, Martin Luther understood this call of the Lord in the following terms:

"Discipleship is not limited to what you can comprehend - it must transcend all comprehension. Plunge into the deep waters beyond your own comprehension and I will help you comprehend even as I do. Bewilderment is the true comprehension. Not to know where you are going is the true knowledge. My comprehension transcends



yours. Thus Abraham went forth from his father not knowing whither he went. He trusted himself to my knowledge, and cared not for his own, and thus he took the right road and came to his journey's end. Behold, that is the way of the cross. You can not find it yourself, so you must let me lead you as though you were a blind man. Wherefore it is not you, no man, no living creature, but I myself who instruct you by my Word and Spirit in the way you should go. Not the work which you choose, not the suffering you devise, but the road which is clean contrary to all that you choose or contrive or desire - that is the road you must take. To that I call you and in that you must be my disciple. If you do that, there is the acceptable time and there your master is come." (Luther)

We have to be called out of our old familiar patterns of action, thinking,

attitudes and doings into the newness of His new creation. We need to experience the new structures He wants to establish. Romans 12:2 says: Do not conform yourselves to the standards of this world, but let God transform you inwardly by a COMPLETE change of your mind. Then you will be able to know the will of God - what is good and is pleasing to him and is perfect."

In Ephesians 4:22ff Paul asks us to get rid of our old selves and allow our "hearts and minds to be made completely new, and you must put on the new self which is created in God's likeness and REVEALS itself in the true life that is upright and holy."

We need to hang on to the fact and reality that we are justified by faith in Christ Jesus, we need to hang on to that with our whole being, but there's nothing cheap about that. In the act of grasping the good news of being justified by faith in Christ

Jesus, which God holds out to us in the gospel, God also holds out to us the call of Jesus to accept the new structures, the new creation that he wants to call forth in our lives. We now have passed from cheap grace into costly grace which brings forth a new kind of living, a new being, a new person. That's where we become victorious and there are parts of the Body of Christ where this is not as sharp as it ought to be in understanding and experience.

Quite often I hear what I call a 'gummy gospel' - it's got no bite to it. It's a gospel which stops with our defeats and doesn't offer us the possibility of the power to change, to be transformed, renewed and re-structured. Rather it teaches us subtly to put up with the old structure. Jesus told us not to pour new wine into old wineskins. John says *"whoever does not love does not know God, for God is love."* (1 John 4:9) We can't try to rationalize away the truth that the Lord, Paul and John and others proclaim. We must accept what they say and also accept our inability to live according to it. Then we must come to the Lord with that recognition and say *"Lord, what's the meaning of this, you are placing a categorical demand on my life which I can't answer. It's impossible for me, so what's the solution?"*

The Lord says *"My Holy Spirit"* the Spirit Paul calls in Galatians, the Spirit of Jesus, the Spirit who brings to us the life of Jesus and implants that life in us so that in Galatians 2 Paul says *"It's no longer I that lives but Christ that lives in me."* The life I live now I live by faith and I am constantly being called into new experiences and areas that I have never known before. I live by faith in the Son of God who gave Himself for me. That is the theology of the cross. The cross is God's sign of victory to the world. I believe

that's what Luther meant when he pounded out victory in the face of a church that had lost its way. The theology of the cross carries with it death and dying. It involves our dying. But it doesn't stop there. It ends in victory. Christ is Risen! Hallelujah! Paul says that we are not to live as the world lives. We are in the world but we are not of it. This is possible when we see the victory in Christ Jesus.

But there is a need of obedience. We need to say *"Yes Lord I will trust you. I will move outside of my old orbit and I will trust you Lord with a new willing that you desire me to have and to exercise. I know that to will to do this is according to your will."* Our problem is that we are fairly well informed as to what is God's will but we are too scared to exercise a response because of our fear of failure or our past failure. We have previously found it too difficult. So we have tried to rationalize our way out of it and thought that *"maybe it's not for me"* or *"maybe the Word of God is a little bit too idealistic there."*

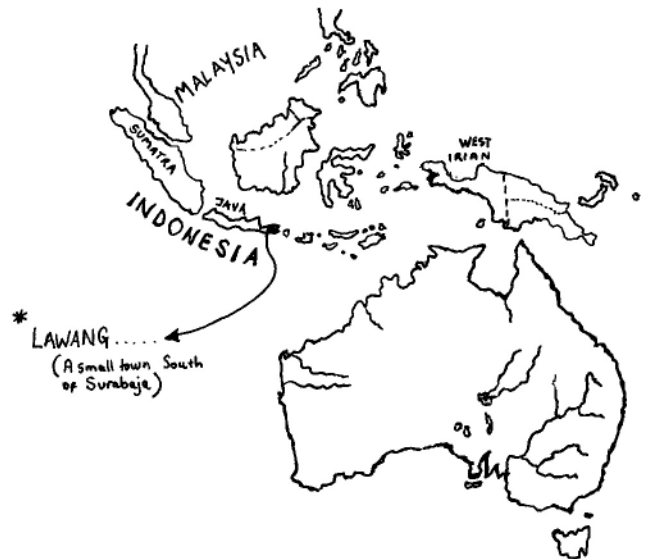
Faith is trusting the Lord to be true to His own words. Trusting that when He says do this or will this then He also gives us the power needed to perform it. Christians all around the world are standing up and saying *"Praise God."* It is happening. We are being given the power to accept new structures and to do things that we had previously considered impossible. There are still areas of weakness and the Lord is causing these to float to the surface every day of our lives. When they became visible to our conscious recognition we surrender them to Him. There is no obedience of faith or no true life without the Spirit for the Spirit of God alone is the Spirit of life. Only His living activity inside us can free us from death's law and from the law of sin. REV. DOUG KUHL

A short time ago we were visited by a man of God named Dato from Indonesia. He brought a message that is almost incredulous to our ears. These are a few excerpts from what he had to say. He is currently working as the Principal of the Lawang Bible School in Indonesia and has been powerfully used by the Lord in the revivals taking place in Indonesia.

GOD AT WORK IN INDONESIA

.... I was born of Javanese and Mandanese descents and my family knew very well of the powers of darkness in their lives. Being born in such a family I was taught all the black magic of my ancestors - all sorts of philosophies of darkness and powers. Practically every night I slept in the cemetery with my grandfather where we would get more revelations and power of the Devil. People don't believe me but my grandfather would turn himself over and become a tiger! People don't believe me but it's true. Many people can do that sort of thing over there through the powers of darkness. Often the things they do seem to be good, many many use them to become wealthy - to become a cat or something in order to gain access to houses. It really happens.

As I was becoming more involved in all this I became very bitterly opposed to a group of young Christians over there. I used to bother them, shake their doors, rap on their windows, throw stones on top of the roof of the church and break the tiles. I simply hated Christians.



One day I was going to see a famous witch-doctor and God gave me a vision. It was a picture of the Lord Jesus Christ and the face of a witch-doctor. As I watched the vision the one on the left, the witch-doctor began to fade. The face of the Lord Jesus became clearer as he looked at me. I became ashamed of myself. I saw that what I really had wasn't much good to me and I wanted to be sorry but I didn't know

how. I really didn't know what to do it was as though God had me in a corner. Then it just passed away. I went out of my room and met the head of a school. He began to speak to me about the Lord Jesus Christ and about His love for me. My heart was wide open for the vision was still vivid in my memory. I said to the teacher, "I want to become a Christian, I want to go to your Christian School." I went to the school and I began to believe in the Lord Jesus and it wasn't long after that, about a month, that I was filled with the Holy Spirit. We were studying algebra and the teacher said let's pray before we start. As we began to pray the Spirit of God just came and filled me. I felt a great liberty and freedom. I went home and burned all my fetishes and began to live in the power of the Holy Spirit, whom I had received. God really began to call me. I began to enjoy the joy of the Lord.

My family opposed me - they thought I had become apostate! But I simply told them *"With the Lord Jesus I know peace in my heart. I tried all the things you told me. I studied everything but I never had peace in my heart. I don't care what you say I am not going to go back to that anymore because Jesus lives in me now."* They left me and gave up.

I knew that God had called me. The longing of my heart was to become a sailor and it seemed that the Lord said, *"Well that's O.K. you can become a sailor."* I went to navigation school but while I was doing the practical part of my course God began to speak to me. He began to show me the sin in the lives of the people on the boat and I could see that this wasn't for me. I lasted about a week. God began to do some amazing things in those days before I had really become a full-time disciple. Seventy-five percent of my friends were converted to Christianity and miracles happened. We got a fellowship going and many of these people became preachers. We didn't learn to steer a boat very well but we did begin to work for the Lord

.... I would like to share a vision the Lord gave to a Javanese lady more recently. There was a field - a dry and very large field, everything was as dry as dry could be. She saw a sister taking a donkey along with her. Jesus was there and he took His cross in His hand and pointed to the sun that was going down. The sister seemed to be going quite a distance. The lady who saw this vision then prayed *"Lord why does it look so dry. I would love to see some grass, something green, but everything is so dry. Lord, what are you trying to tell us from this vision?"*

The Lord said to us that the time is very near. If you see the hand of the Lord Jesus pointing to the sun going



Dato speaking to a woman who has received healing.

down it tells of time running out. Beloved that sun is going to go down and it will be night. The Word of the Lord says, *"While it is yet day let us work for God because the night is going to come when we will not be able to work anymore."*

This woman spoke of the situation in the churches these days. The dryness was the dryness we are experiencing in the world. The world is so dry and thirsty. God has said through His prophets that rivers of living water are going to flow. There will be springs and gardens. This is going to happen in these days. Don't be surprised. You will see things beginning to pop up, new things, newness everywhere around us. God says He will renew and refresh the churches. Praise the Lord! This is the promise of God.

Yet if we are like that sister with a donkey we won't be able to travel very fast - we won't make it. As long as we have the donkey the sun will go down. We need to use the time God has given us while there is opportunity. Let's do good with the preaching of the Word and the joy of the gospel. Let's redeem the time. God is calling us to begin to work for the Lord like we never have before. Let's not be like the woman with the donkey plugging on so slowly. While it is day let's work for God. If we want to see the wonderful things God is doing we need to pay the price God will require of us.

There's not going to be any victory without a battle. A ship's captain really isn't very good unless he can bring the waves under his control. It doesn't take much of a captain to glide along a smooth lake. We need to enter into the spirit of the battle and experience the storms. When we pay this price we will experience the wonderful things God has for us.



A crowded room of eager listeners.

I really believe as David said, this life is full of battles and so constantly there will be problems. If we are going to enter God's presence then we need to be prepared to fight for God and I am convinced that He will give us the victory. David said *"though I am walking through the valley of the shadow of death."* It's a walk of faith, there are many dangers and it makes you scared but we don't need to be fearful because He is with us. He said *"I will be with you right to the end of the age."* We need to know the victory and we will see the victory of God in every situation. Hebrews 5:7-10 has this to say about spiritual battles, intercession, battling in prayer:

"In his life on earth Jesus made his prayers and requests with loud cries and tears to God, who could save him from death. Because he was humble and devoted, God heard him. But even though he was God's Son he learned to be obedient by means of his suffering. When he was made perfect, he became the source of eternal salvation for all those who obey him and God declared him to be high priest, in the priestly order of Melchizedek."

I really love this Scripture. It's a real example of victory for us as the Lord Jesus experienced it. As He died on the cross of Calvary, as He wrestled in the garden He felt so afraid of what was ahead of Him and

He prayed all the more. He knew what was going to happen. He knew that His disciples would leave Him, how they would betray Him, how the soldiers would take Him and persecute Him, spit on Him, give Him a crown of thorns and a cross. Yes He knew it all. He could see it all coming.

Isaiah says, *"His face was marred more than any man."* He battled and wrestled. As He felt it all coming upon Him He prayed with all of His heart *"Father if it be possible, let this cup pass from me, but not my will but let your will be done."* In His wrestling drops of blood fell to the ground, but He knew victory in that wrestling, and as He came to face all that was ahead of him like *"a sheep being led to the slaughter"* He bore our weaknesses, and our sorrows. He knew the victory there on the cross. *"And on that cross Christ freed himself from the power of the spiritual rulers and authorities; he made a public spectacle of them by leading them as captives in his victory procession."* (Col. 2:15)

We need to pay the price God is calling us to pay. We say *"let's go and do miracles in the name of the Lord"* but we forget the battle that goes before. When someone invites us to come to their area we begin to pray together *"Lord what do you want us to do?"* If we feel that it is the witness of the Spirit that we go then we pray *"Lord what do you want us to do in preparation for this campaign."* We don't use ordinary methods. We take Paul's example *"My preaching is not with the will of man but with the demonstration of the Spirit and with power."* We begin to prepare ourselves. Sometimes God will tell us to simply get aside for a while and begin to pray and seek Him. Sometimes we feel there is a great power of darkness over the place we are going to. We begin to wrestle and fight, full of faith that the work of the enemy is already destroyed and we bind him in the name of the Lord.

Many times the government is used by the Devil and we need to battle in that area too. Many times as we wrestle in prayer we feel that there is something over that area and God begins to show us what it is through visions. We sense it by the wisdom of the Holy Spirit and we discern it. It might be unclean spirits, maybe it's a brothel area, and we wrestle until we know that we have the victory. Then we ask God to direct us from there. God shows us what we are to do each day - even what the platform is to be and how many people will come. Usually it's pretty right. God shows us some of the miracles He will do. We battle and fight further until we feel the victory of God in those situations. When that's finished we go.

One example of what happens. In 1972 we had a campaign at Turin, east of Java at the football stadium. There were quite a few difficulties at the beginning but we had already battled in the spirit and we knew that God was going to give us victory so we went ahead with doing what God wanted us to. We were to begin the first day at 3.00p.m. By 2.00p.m. the stadium was full of people - about 20,000 of them. It was difficult to move. Great miracles happened there.

Many times God leads us to pray for certain people or sicknesses. Maybe it's the deaf people. We ask those who are deaf to raise their hands! God has already healed them. He is there in the place. Why did they raise their hands if they couldn't hear! In the campaign it just seems so easy. Honestly you can hardly believe it. But the thing is that back there we paid the cost as we battled in prayer and fasting and God showed us what He wanted to do.

DATO

***NEW FROM SERVANT TAPES**

Living in God's Presence - Dato (Interpreted by Keith Browning)

This dynamic Indonesian evangelist brings a message of faith as he shows that like the prophets of old we too can enter into and live in the presence of God.

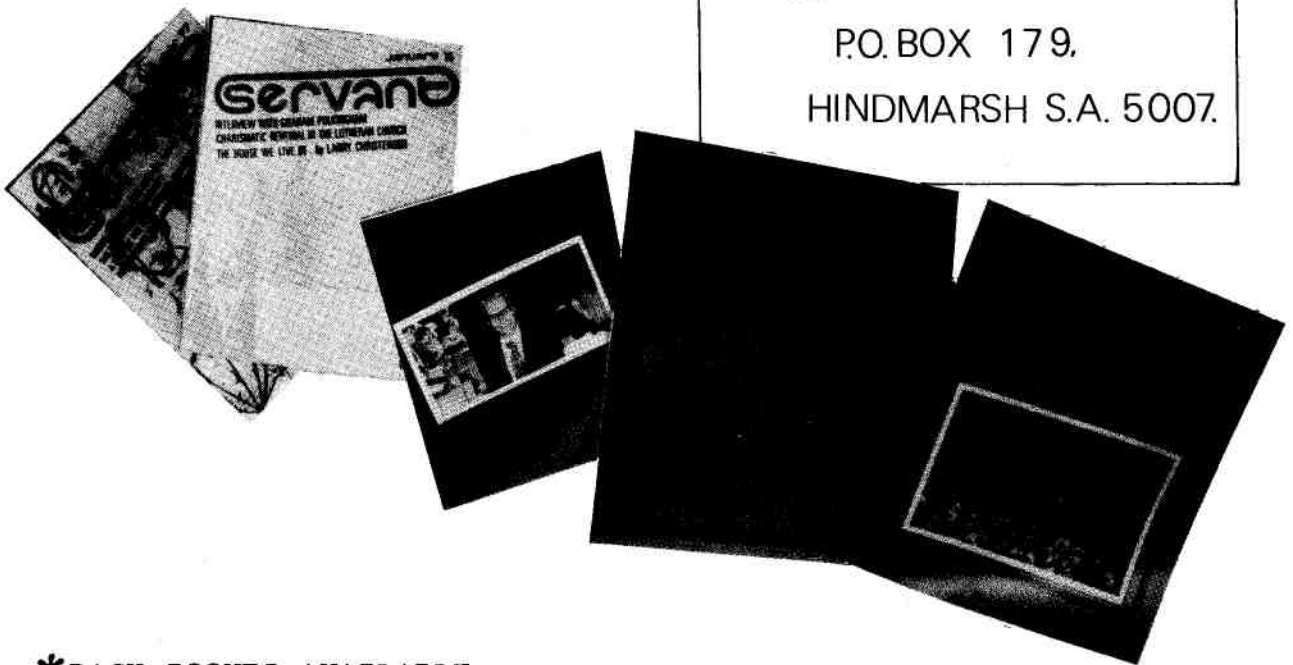
The True Australian Inheritance - Doug Kuhl

In this message Pastor Kuhl contrasts the poverty of what many Australians are being told is their heritage with the true inheritance of the believer in Christ.

Knowing Jesus - Doug Kuhl

What does it mean to know Jesus? This message speaks about entering into a loving relationship with Jesus. It will challenge you toward a deeper walk with the Lord.

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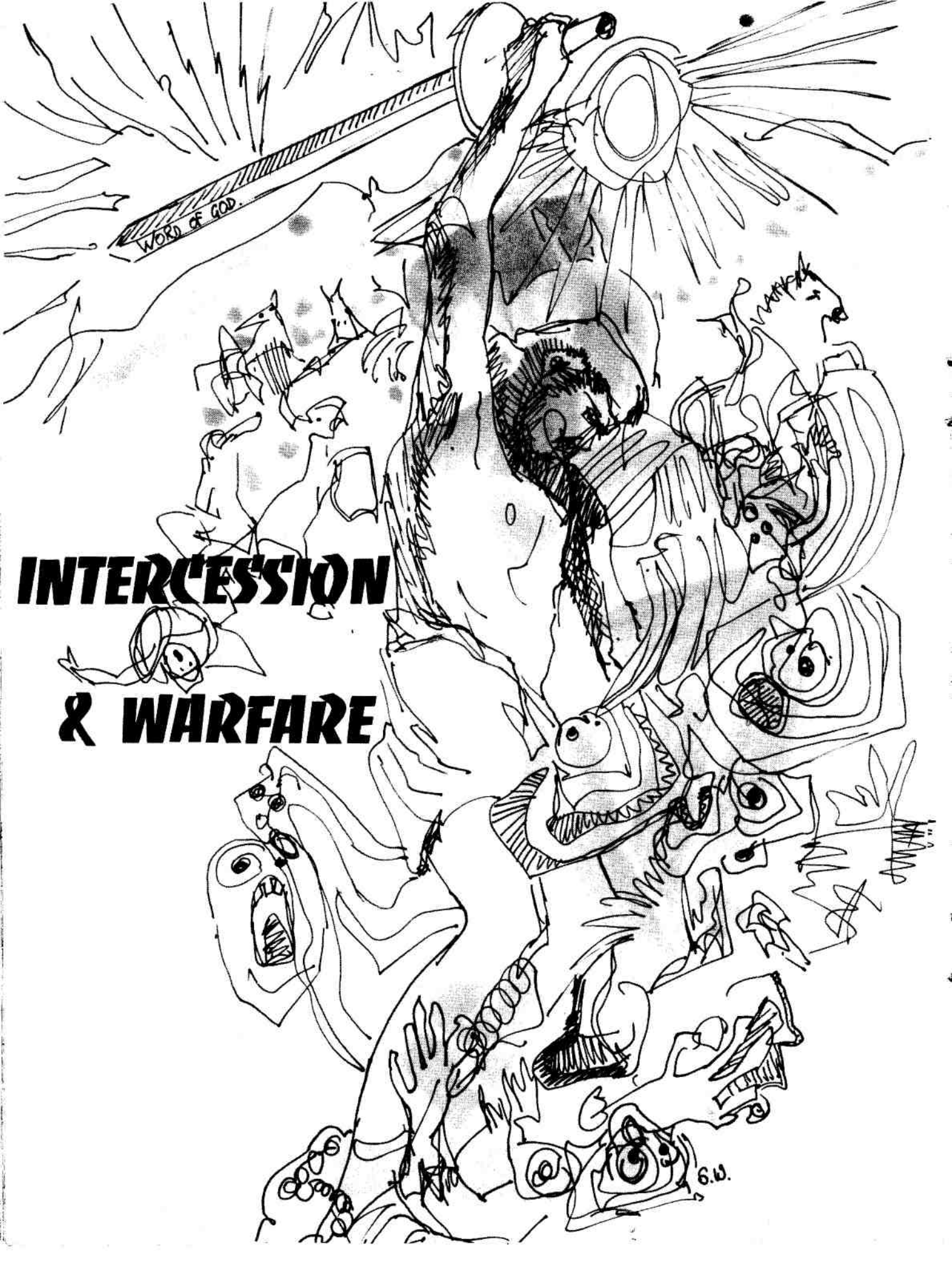


***BACK ISSUES AVAILABLE**

October 1977	"A Look at the Charismatic Renewal"
January 1978	"Does God still speak today?"
April 1978	"Healing"
July 1978	"Spiritual Gifts - Personal Relationships"
October 1978	"Loving One Another - The Acts for Today"

WORD OF GOD.

INTERCESSION & WARFARE



WRESTLING WITH PRINCIPALITIES AND POWERS

God has just not saved us and brought us into the Kingdom to leave us in an eternal kindergarten. He wants us to go through the babyhood, the childhood and the adolescent stages into training as good soldiers of our Lord Jesus Christ. The Apostle Paul said to Timothy, who had gone through these stages, "*Endure hardness as a good soldier of Jesus Christ.*" Most Christians are spiritual pacifists but there is no such thing as spiritual pacifism. There is no such thing as being kind to Satan. Some people seem to think that turning the other cheek means that we should do this to the powers of evil as well. Do not be fooled, those powers are out to destroy us. They will show no mercy. Should those evil powers gain the upper hand they would liquidate us, lock stock and barrel. In Ephesians, Paul, after taking us into the heavenlies in those first chapters, sees by the Spirit that we have been made members of the Body of the Lord Jesus, fellow heirs with the saints, of the household of God, and that we are growing into a holy temple of the Lord. When he has communicated something of this tremendous vision and insight into the heart and purpose of God, he comes down to this reality in Chapter 6. "*Finally be strong in the Lord and in the strength of His might.*" Not in the strength of our intellect, or our Bible training, nor in the strength of our own zeal or devotion or our own natural personalities and talent. "*Put on the whole armour of God that you might be able to stand against the wiles of the Devil.*"

When the people of God put on the whole armour of God and learn how to use the sword of the Spirit, Satan becomes agitated. He does not worry about the noise that the people of God make, nor does he bother much about our hymn singing or our getting together. He just says, "*The Christians are having*

a picnic, let them!" And when we make a powerful noise, he says "*They are having fireworks tonight, let them!*" But when we put on the whole armour of God and take the Sword of the Spirit with the shield of faith and pray, watching, then Satan becomes agitated, then the whole of hell, as it were, mobilises, the alarm bells ring through the whole of the satanic hierarchy, every single principality and power gets into position, geared for war. It is no small thing to pray in the strength of God clothed with the full armour of God and with our weapons in their proper place. Most Christians are not engaged in a wrestling match of warfare, but in a kind of tennis championship! A wrestling match is a sport which is anything but polite! You see 16 stone of naked, sweating flesh sitting on another 16 stone of naked, sweating flesh, with arms twisted up their backs, and their legs nearly torn out of their sockets! Paul was not mincing words when he said, "*For we wrestle not against flesh and blood but against principalities and powers, against world rules of darkness, against hosts of wicked spirits in the heavenly places.*" As we pray, we should expect at times that there will be a real heaviness in our gatherings. We must learn how to cope with this and how to dispell this heaviness. Do we really think that our meetings are in order when everything is light and sweet and beautiful with heavenly twittering birds and spiritual sunsets? We become concerned if there are difficulties in our meetings, thinking that there must be something wrong with our gatherings. No, they are usually very right to the point where Satan says "*I'm going to come in and sit on that meeting and take their corporate arm and twist it up their corporate back, and pull their corporate neck out of its socket. I'm going to twist them round and fling them out of the ring and wind them.*" If we are going to be in this battle for the realisation of the purpose of God and

the coming of the Kingdom of God on earth, we are going to know a very close proximity to principalities and powers and world rulers of darkness and hosts of wicked spirits in heavenly places. Is it not a wonderful thing that the only thing we have to do is to stand... Paul says it again and again *"That you may be able to stand against the wiles of the Devil and having done all, you may be able to stand and withstand in the evil day"*. This is marvellous! We have such a position of victory, through the finished work of Christ, that all we have to do is to put on the full armour of God and stand.

THOUGHTS AND IMAGINATIONS

Look at 2 Cor. 10:3 *"Though we walk in the flesh we do not war according to the flesh for the weapons of our warfare are not of the flesh (i.e. they do not have flesh as their origin or energy), but the weapons of our warfare are mighty through God."* The N.A.S.B. says *"divinely powerful"*. Look at the things that are arrayed against the servants of the Lord. *Fortresses, Imaginations, High things exulted against the knowledge of God.* A fortress is a strong point governing passes, and key roads. If the fortress falls, a whole area falls with it. Let's look at the satanic fortress of *Imaginations* (i.e. Speculations). The root of our modern education is based upon speculations. We have forsaken the truth of God's Word as a standard of chastity, or morality and family life, and now we are going for speculation, for another kind of social unit and another way of life. These are Satanic imaginations. Darwinianism is in its essence a high thing exulted against the knowledge of God. Behind almost every evil thing lies this evolutionary theory. How could Hitler put to death mentally insane people? Because he believed in Darwinianism. Euthanasia. It is not built upon the Book but upon this evolutionary theory. It is the

same with Karl Marx. Didn't it all begin with a thought? And with it many other thoughts built up into a ideology to become a great weapon in the hands of darkness. However, God is above all these things. He uses them as a judgement and as a scourge, bringing thousands upon thousands of people to Himself through them.

What does Paul say about our battle? The weapons of our warfare are not of the flesh. They are not energised by our personality, temperament, grit, or our natural courage, but they are divinely powerful to the destruction of Satanic strong points, to the casting down of speculations and *every thought*. Do you really believe that we have weapons so powerful, so profoundly effective, so dynamic, that we can bring every high thing down and bring thoughts into captivity to Christ as well as destroying Satanic strongholds and casting down speculations?

HANDLING THE WEAPONS OF OUR WARFARE

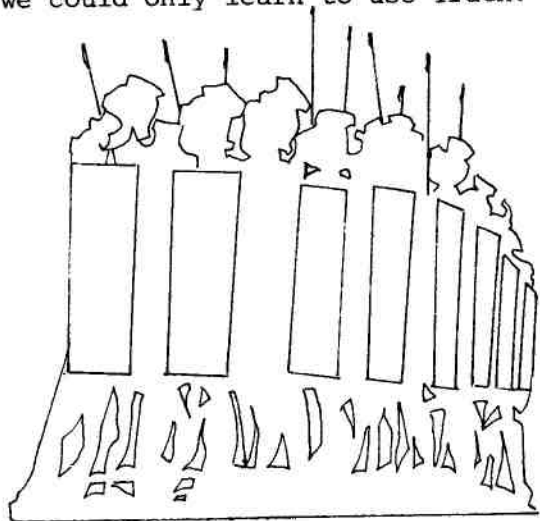
What are these weapons? God is not so foolish as to tip us out into a spiritual conflict knowing the hatred and determination of His enemy to destroy all who are named with the Name of the Lord Jesus. God has given us weapons. What are they? Firstly, let us just say a few things about what they are not.

- 1) Our words. The powers of darkness are never hurt by our words. We can talk and talk and we can pray and pray and pray and we can use words and words and words and even Biblical words, flowery words, paraphrasing the Scripture. Satan is not hurt by our words, indeed he will leave us to it.
- 2) Zeal. Nor is he hurt by our zeal. Some people think that so long as you have some words and plenty of zeal, Satan will fly because he cannot bear zeal. It is true that he would rather

have us asleep than zealous. However, zeal has never bothered the powers of darkness. If Satan plays on our zeal long enough we will become over-zealous and it will be zeal not according to knowledge. He knows just how to push things to extremes, ending up with empty noise and without the power of the Holy Spirit.

3) Biblical knowledge. Our Biblical knowledge doesn't hurt the enemy. I've known people who were like walking Bibles but it hasn't done anything in the place of prayer.

What is the weapon of our warfare? The weapon that provides all the other weapons of the armoury of God is *Truth*, it is as simple as that. Satan is the father of lies and the one thing that paralyses him is Truth. When there is Truth in the inward parts, Truth in our hearts, Truth coming out of our lips, then the enemy is paralysed. Oh, if we could only learn to use Truth. Truth



is not just a doctrine, although it is expressed in doctrine. Never think that Truth is a bit of paper. That which is written is the expression of the Truth. However, if it is left simply in the Book, it doesn't do anything to the enemy. What you and I need to know is how to handle the weapons of warfare which we find in the Bible. Here is the first one: "God is". "I Am

that I Am." What a wonderful weapon to use when the enemy presses upon us we can simply declare that God is: God is Truth; God is Life; God is Love. The Book says, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God. He is the Word become flesh." I find that one of the greatest weapons in the armoury, the Truth of the Person of the Lord Jesus always causes the enemy to collapse. Let's look at the finished work of the Lord Jesus. What a tremendous weapon this is. "They overcame him by the Blood of the Lamb." The Blood stands for the finished work of the Lord Jesus and when we stand on the foundation of His finished work it is God who sees us as absolutely righteous and justified and covered and therefore equipped for the battle. We are in Him, we are joined to Him, through the finished work of the Lamb. There is not a single thing that cannot be effectively paralysed in the whole Satanic hierarchy by the finished work of the Lamb. Look at 2 Col.2:15 (according to Conybeare) "He stripped principalities and powers naked, making a show of them openly, triumphing over them through His cross." What a word to use in prayer! The Devil can't get away from that, he knows it's the Truth and the enemy has to assent to it. Again, in Heb. 2:14, "Through death He destroyed him who has the power of death." He has made Satan nothing! Sometimes the enemy seems so sufficient as if he has everything at his fingertips, but what a wonderful word Jesus has brought to nought all his influence, all his works, all his counsel, all his purpose, all his aims. Brought to nought! Do we believe it? Luther wrote his wonderful hymn "A mighty fortress is our God" in which he says "One little word shall fell him". Oh, if only we believers can get hold of that! We use thousands of words when one little word can fell him. A thousand words of ours going round and round in prayer, and the enemy just sits there. But one little word

from the mouth of God and it pierces through the enemy.

USING THE WORD OF GOD IN PRAYER

This brings me to the whole matter of using the Word of God when we are in a time of prayer and God gives somebody a promise or a statement. There are 8,000 promises in the Book and 31,000 if we take the statements that are not technical promises, e.g. *"Where 2 or 3 are gathered in My name there am I in their midst."* That is a statement not a promise, although most of us take it as a promise. Can any theological brain work that out, the profundity of the truth behind that statement. The Lord Jesus Himself is in the midst of 2 or 3 gathered together in His name; all His authority; all His power; all His infinity of His person, is there present when 2 or 3 are gathered in His name.

Referring to Eph. 6:17, *"Take the helmet of salvation and the sword of the Spirit which is the Word of God, with all prayer and supplication, praying in all seasons in the Spirit."* Here is a context of prayer warfare where the only Sword is the Word of God. Is it not interesting that the only offensive weapon in the whole armour is the Word of God. However, you cannot just take any statement or any promise of the Word of God and use it in prayer. This has destroyed times of prayer. The Holy Spirit has to lead us to the Word and that's why it is called the *Sword of the Spirit*. The Holy Spirit knows the exact word in the whole armoury that can be used in a particular battle, or the exact weapons that must be used and if we will wait on Him and be sensitive to Him, so the Lord brings to us the Word and we can use it effectively together. I'm amazed when people come to prayer times without their Bibles. It's like going into battle without ammunition. Never be without your Bible in real prayer warfare. Use the Word of God as led and directed by the Holy Spirit

in times of prayer and we can only learn how by experience. Be alive and sensitive to the Holy Spirit. Watch and pray. Follow the leading of the Spirit and don't just get lost in your own ideas and thoughts. Follow the Holy Spirit's anointing through a time of prayer, step by step and stage by stage. Avoid sermonettes or Bible precises or preaching at God during our prayers. It seems that times of prayer provide an outlet for frustrated preachers. There seems to be no other occasion in the life of the Church where people can let off steam and tell you what they think, and use the opportunity to preach their little word

than during prayer. But this is a prostitution of prayer. This is not real prayer at all. When the Lord gives a word during a real time of prayer warfare, read the relevant verses, not the whole chapter, and read it distinctly when you contribute it and don't think that you necessarily have to follow it up with prayer. Sometimes you will find to your amazement that someone else has a real assurance about the word given. It has been the exact burden of their hearts, and oh the joy when two people are on in Spirit during prayer. There is a witness of the Holy Spirit to the whole meeting. It is sometimes good to let other people judge the word and if it is really of God someone else will take it up and if it isn't it will die and we must be very humble in this matter. We can contribute something which isn't of the Lord. We all make mistakes.

The Lord has given us weapons for our warfare, mighty through God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God, bringing into captivity every thought to the obedience of Christ. May God teach our hands to war, in such a way that we may go forward and know His victory. LANCE LAMBERT

"SPEAKING IN TONGUES"

in the Charismatic Renewal

REV. LARRY CHRISTENSON

The phenomena of speaking in tongues seems to be, according to observation, related to the growth and spread of the Charismatic Renewal. Why is this? I would like to share some positive values in regard to this which relate to the purpose of the Spirit.

It is interesting that speaking in tongues is the only gift of the Spirit listed in 1 Cor. 12, which was not present, as far as we know, prior to Pentecost. It seemed to have been uniquely associated with the birthday of the Church - a birthday present that God gave to the Church! Before that time there was healing, certainly the word of wisdom, the word of knowledge, miracles and, if you take Daniel interpreting the handwriting on the wall, even interpretation. Speaking in tongues however was a new thing in the fellowship of God's people.

In writing about it Paul seems to see this as a widely distributed gift in the body of Christ. In 1 Cor. 14:5 he says *"I would like all of you to speak in tongues."* This seems to indicate that so far as God is concerned this gift is available in a rather widespread way. I've asked myself why that is so. Why does he say that specifically about tongues when he doesn't make the same statements about healing or miracle working? Part of that is explained in the way that it is suggested tongues be used. Paul says in 1 Cor. 14:28, *"But if no-one is there who can explain, then the one who speaks in strange tongues must be quiet and speak only to himself and to God,"* indicating that that would be for private use. If we were in a congregation where there was an anointed distribution of the gifts of the Spirit in full array and in full power and there was a strong charismatic gift of healing present, say in two or three

people, then those two or three people would probably be able to minister to the normal needs of a congregation of 300 people, together with the other members of the body. Again in the case of the gift of discernment of spirits - the ability to sense dangerous things that could come in and threaten the flock, a small group who have that gift could handle a normal size congregation. However, each one of us have the need for a personal devotional life with God. Each day we need to have a quiet time with God

in which the gift of tongues can play a part. So it seems to me that it's a gift that is distributed rather widely by God because it's something that is simply useful. It's a prayer gift. It's an added dimension to prayer.

The widespread distribution of this gift, then, has some common sense to it. But what about in relation to this particular renewal? One thought



that has come to me whilst just pondering, is that I wonder if God hasn't said - "I'm going to an age which has glorified human reason out of all proportion to reality and sense. I am going to come to a hyper-intellectualized age with a little gift that the intellect won't be able to claim as its own - that is para-intellectual, i.e. it flows from a different stream of our personality as it were and ministers in a way that the intellect can not. I'm just going to do that. I'm going to bring this to college professors who have their Ph. D. and have a lot of knowledge in their heads. I'm going to show them something that can develop a whole other side of their life."

In a sense it's a humbling of the intellect. As Dennis Bennett has said, "When I spoke in tongues it was not an intellectual exercise, but it is the most intelligent thing I ever did." In other words it was a wise decision because it was a response to God that recognised dimensions of my personality that needed that kind of expression that the intellect cannot handle. I think it was Paul Tournier, the Swiss physician, who said, "Glossalalia (speaking in tongues) answers the need of man to carry the dialogue with God beyond the limits of intelligible speech - to express the inexpressible. I believe that it really does that - it's a speaking where the mind is unfruitful but as the apostle says 'my spirit prays'. By exercising this gift a whole other side of our personality gets a chance to come to voice, as it were, and to express itself to God. It's a speaking you might say 'spirit to Spirit'."

I know that simply recognising that was a great help to an elder in my congregation who spoke in tongues but wasn't sure if he was just making it up. He was driving down the free-way one day and he said, "You know when I

was a kid we used to speak pig Latin and if two of us got that going between us we understood each other and nobody else could understand us. We had a lot of fun with pig Latin. It was just an agreement between ourselves that this was the way we were going to talk." Then he said "If I agree that this is praise and God agrees then that's all we need - that's the language! If I lift my voice to God and make sounds that don't make any sense to my mind but agree that it's my praise to the Lord and I'm His child, I can talk to Him in pig Latin if I want to, but I'm going to talk to Him in these sounds instead and He agrees that it's praise and receives it that way, then we have got a language going between us."

For those who are more scientifically minded I'll add this. We had a lecture by a psychiatrist who had done a fair amount of research into this area. He was looking at speaking in tongues as an objective phenomena. He said that one theory is that this is a manner of speech that is controlled by the primitive speech centre. Not the highest speech centre with which we speak English, German etc., but the primitive speech centre. For example, sounds that a child may make or sudden exclamations may come from there. He said that they have had cases where a man stricken with a paralytic stroke had lost the power to speak but could still speak fluently in tongues. The theory is that tongues flow from a more primitive part of the brain that didn't get affected by the stroke.

There is something of a spontaneity there. It's a beautiful co-operation between the Spirit and the believer that God says is a way of speaking mysteries to Him and giving thanks and being edified.

This aroused my curiosity because it would seem to suggest that speaking in tongues is becoming very child-like.

Jesus said that we must become like little children. We enter into a form of speech which we seem to abandon as we grow up but which still has the capacity to give an utterance which is not of the mind or the intellect but rather of a deeper spirit and of feelings and attitudes. It's a possibility that when a person speaks in tongues he arcs over and begins to speak forth sounds and as he continues to speak the Holy Spirit gently settles into that primitive speech centre and prompts the flow of speech. There is just a wonderful co-operation between the speaker and the Holy Spirit where you can scarcely say where speaker leaves off and the Holy Spirit begins. Certainly you are involved. You are determining how fast you are going to speak, how loud, how soft and when you are going to start and stop. All that is under the control of one's will, though you are not consciously computing the sounds the way you do when you speak English.

So I just speak in tongues in my private devotions. Sometimes I say "God I don't feel a thing, in fact it's kind of boring!" I don't believe that I have to always be on a high feeling level but rather say "God your Word says to me that I am being edified and I choose to trust your Word and not how I feel." It's always an exercise of faith to speak in tongues, because if we didn't have the Word to go on it would be the stupidest thing in the world to make sounds that just sound like gibberish. But because the Word says that this thing I have asked the Father for is edifying me I choose to accept that Word. It's the joy of exercising faith that gives such a blessing. I'm a great advocate of the gift of tongues. I think it is a blessing for anyone to seek it and receive it, but I don't make any silly claims for it as regards one's salvation or anything like that. It's just a tool of prayer that God has lovingly created for the believer.

LAST MINUTE REMINDER:

SECOND INTERNATIONAL CONFERENCE ON THE HOLY SPIRIT AND THE CHURCH
14th-19th January 1979 Sydney Australia

REGISTRATION

- ADMISSION TO THE DAILY WORKSHOPS AND CHILDREN'S MINISTRY IS OPEN TO REGISTERED DELEGATES ONLY.

People who cannot attend the whole Conference may register for the days on which they can attend.

Special Note: This offer is not available with accommodation. Accommodation must be booked for the full week.

- Conference bookings CANNOT be accepted unless the registration fee is paid in full.

REGISTRATION FEE

	DAILY RATE	FULL RATE
Single person	\$6.00	\$30.00
Married Couples	\$11.00	\$55.00
Families (school children only)	\$15.00	\$75.00
Pensioners, Students and Children	\$3.00	\$15.00

(NOTE: These figures are Registration Fee only and do NOT include accommodation.)

ACCOMMODATION

Accommodation has been arranged for over 3,000 delegates. Further arrangements have been made with a number of hotels and motels in the area. Because of the size of this Conference, a good deal of accommodation is some distance from the Conference venue, thus necessitating some travelling.

A flexible system of accommodation has been arranged, catering for different budgets, needs and tastes.

- With your registration form, please enclose a cheque to cover the registration fee and accommodation fee. Cheques should be made payable to THE TEMPLE TRUST. Do NOT send cash by mail.

- Telephone bookings or reservations cannot be accepted.

INFORMATION

- THE CONFERENCE SECRETARY,
P.O. BOX 63,
WAVERLEY, N.S.W. 2024. AUSTRALIA

THE LUTHERAN TRADITION

The gospel of
justification
by faith

A recent book on Lutheranism begins with an amazing quotation from the works of the man whose name this church tradition bears, Martin Luther. It signals the fact that Luther had no interest in founding a new church which would then proudly bear his name. His passion was to recall the entire church to a renewed allegiance to Jesus Christ and His gospel. Luther wrote: *"I ask that men make no reference to my name; let them call themselves Christians, not Lutherans. What is Luther? After all, the teaching is not mine. Neither was I crucified for anyone. St. Paul, in 1 Corinthians 3:22 would not allow the Christians to call themselves Pauline or Petrine, but Christian. How could I - poor stinking maggot-fodder that I am - come to have men call the children of Christ by my wretched name? Not so, my dear friends; let us abolish all party names and call ourselves Christians, after him whose teaching we hold"* (from Luther's Works, Vol. 45, pages 70-71).

BORN AGAIN THROUGH THE GOSPEL

The Lutheran Reformation began with an experience. The importance of that experience is not to be found particularly in that which was its subjective expression but more especially in that which was its objective source and foundation. Luther's sensitive conscience at last found and felt peace, the peace based upon the holy Scripture's unconditional gospel of justification by faith in Jesus Christ apart from works of the law. When Luther for the first time grasped this gospel he said, *"I felt myself to be reborn and to have gone through open doors into paradise."* From that moment on Luther could consciously stand as a "new man" and boldly confess with

Peter and John: *"We cannot but speak of what we have seen and heard"* (Acts 4:20). Ever since, the Lutheran Reformation has, when at its best, been characterized by its attempt to think all church traditions through in terms of Scripture and the experience of the gospel of justification by faith apart from works.

THE GOSPEL AND THE CANON

The uniqueness of the Lutheran tradition is not to be found in the oft-repeated slogan *"the church of the open Bible,"* meaning thereby that the Bible is somehow the foundation of the church. It would be far more accurate to say that Lutheranism is *"the church of the opened Bible"* and to mean thereby that in order to serve as foundation for the church, the Bible must be opened by listening to it in terms of the prophetic and apostolic gospel of Jesus Christ. We can illustrate this by taking a look at how Lutherans deal with a very ancient tradition, the biblical canon.

The typical Protestant Bible is composed of 66 books of which 27 are found in the New Testament. But nowhere in its official confessional writings has Lutheranism ever listed the names of those 66 books. This means that Lutheranism does not define the content of the biblical canon merely by appealing to some ecclesiastically approved tradition. Instead this tradition is itself repeatedly subjected to a similar discernment by the contemporary Christian. If such a Christian thereby discovers in a particular biblical book a clear witness to the same gospel of justification by faith in Jesus Christ as did the early church from which he received

the biblical canon, he is assured by the Spirit's own witness that this book is indeed normative for his faith and life.

In other words, the collection of some 60 to 70 books into a single book called the Bible was itself a prophetic and inspired act carried out by the early church and as such it requires discernment on our part. There are several criteria for such discernment, but the key test will always be whether or not the gospel of justification by grace alone apart from works of the law is guaranteed. Only in this way will Jesus be truly and consistently confessed as Lord.

Initially such an approach to biblical authority might seem threatening. But its beauty is that it turns our eyes away from humanly constructed props for our faith and brings them to rest on the God who justifies the ungodly in Christ and who through Him promises: *"Come to me, all who labour and are heavy laden, and I will give you rest"* "Matt. 11:28, RSV0. Thus Lutheranism's appeal to Scriptural authority is primarily an appeal to the gospel as the pervasive expression of the lordship of Jesus Christ.

And yet the question must be raised: if there is this unity in the confession of a common creed, why is there not also a corresponding unity of communion around a common altar?

THE GOSPEL, LITURGY, AND THE CREEDS

As a vital part of its own tradition, Lutheranism has retained the three ecumenical creeds - the Apostles', Nicene, and Athanasian creeds - and much of the medieval baptismal and

eucharistic liturgies. It is certainly a remarkable expression of Christian unity that Christians from different denominations will on any given Sunday morning confess their faith at the eucharist in the words of the Nicene Creed. Lutherans are happy to join in this expression of unity. And yet the question must be raised: if there is this unity in the confession of a common creed, why is there not also a corresponding unity of communion around a common altar?

The Lutheran answer to that question once again leads us to speaking about the gospel. Although Lutheranism has traditionally appreciated the common use of ancient creeds and liturgies, it has nevertheless not seen the unity of the church as constituted by such a usage of common forms but by agreement in the actual preaching of the gospel and in the administration of the sacraments in a manner consistent with the gospel and the Scripture. The 16th-century rupture between Lutherans and Roman Catholics occurred because the contending parties at that time were convinced that such agreement could not be made apparent. However, recent theological dialogues between respected Lutheran and Roman Catholic theologians and persistent rumours about the possibility of Roman Catholic recognition of Lutheranism's key theological document, the Augsburg Confession, by the time of its 450th anniversary in 1980, keep many Lutherans and Roman Catholics alike prayerfully hopeful of expressing such agreement in the gospel soon...

THE GOSPEL, THE EUCHARIST, AND AUTHORITY

No matter what the theological issue might be, the most characteristic question which Lutheranism has to raise regarding it is how one view or the other will affect the gospel. For instance, Lutheranism's view of the eucharist is not merely a matter of a "literal" interpretation as opposed to a more "spiritual" interpretation.

Rather it is at root an "evangelical" (that is, gospel-oriented) interpretation as opposed to a "legalistic" (that is, law-oriented) interpretation. Either the eucharist is a God-appointed means to communicate His grace to us through the body and blood of Christ or it is a God-appointed commandment whereby man through his own acts of obedience must achieve some merit which will guarantee his justification before God. It is either gospel or law. And Lutheranism's interpretation, while abiding by the Scriptural text, also abides by the evangelical context provided by the incarnate Lord Jesus, for it is Jesus as Saviour who is Himself the content of the Biblical text.

The issue is similar when it comes to the question of authority in the church. To hear the early Reformers tell it, they were not advocating disobedience toward the pope and his bishops because they resented authority as such. As a matter of fact they had a high regard for authority, but they could not in good conscience obey an authority which, in their minds, did not in practice allow the gospel to be and remain the gospel, but dealt with the gospel in such a way as to transform it into law.

In his *Apology of the Augsburg Confession*, Melancthon argued that bishops have authority even to the extent of "creating traditions" as long as these are not interpreted as in any way necessary for a person's justification by God and as long as they contribute to good order and peace in the church. He was concerned, however, that such traditions not be imposed as matters of conscience relative to the all-important question of justification. He could even quote Hebrews 13:17 ("Obey your leaders") as applying to bishops, but he emphatically called for careful discernment of a bishop's instructions demanding disobedience on the basis of Galatians 1:8-9 ("a gospel contrary to that which we preached to you") if a bishop's

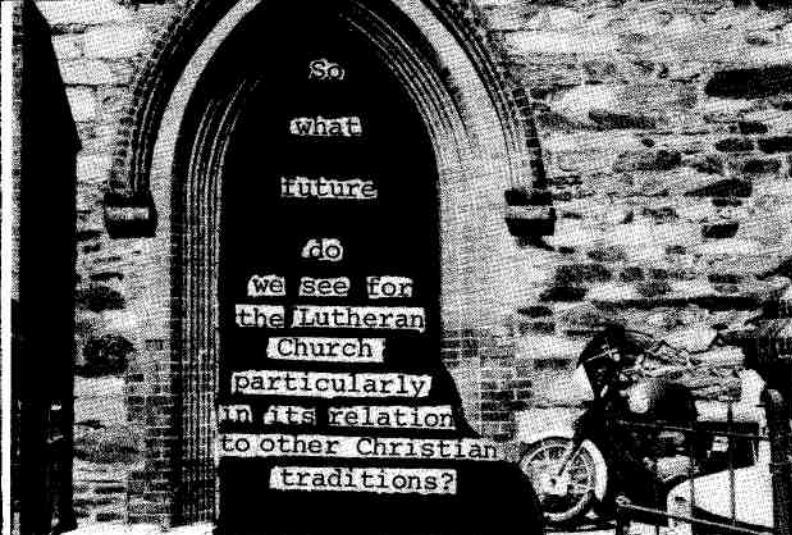


instructions should have the effect of contradicting the gospel of justification.

In another document Melancthon actually picked up on an old concern of Luther when he conceded to the pope a superiority over all other bishops "by human right, making this concession for the sake of peace and general unity" and, all-importantly, if the pope in turn "would allow the gospel." Lutheranism would hold to the same principles today.

THE GOSPEL AND THE FUTURE OF THE CHURCH

We have tried to show that Lutheranism at its inception and as a confessional movement has had as its over-riding objective the communication of the one gospel of Jesus Christ. Lutheranism has been convinced that if a church's gospel proclamation is in order, everything else will soon follow. Luther once wrote: "Where this single article (justification) remains pure, Christendom will remain pure, in beautiful harmony, and without any schism. But where it does not remain pure, it is impossible to repel any error or heretical spirit" (from *The Book of Concord*, edited by Theodore Tappert, p. 540).



If it remains faithful to its own origins as a movement growing out of existential encounter with the gospel as taught in Holy Scripture, Lutheranism will not pull back in fear and create new issues in an attempt to preserve an independent institutional identity forever separated at the altar from other Christian traditions. Rather it will flow as a confessional movement wherever the Holy Spirit is gathering Christ's people through the gospel in its various forms. It will resist the security of trying to preserve its gospel in a kind of denominational formal-dehyde and instead run the martyr's risk of losing that institutional life for the sake of leavening the entire lump of Christendom as a confessional movement "with an eternal gospel to proclaim" (Rev. 14:6). It will express unity with all Christians who can in good conscience confess that same gospel. But that also means that it will encourage all Christians to look at the gospel of justification as the lodestar whereby to seek agreement on all issues including the ecumenical movement, the charismatic renewal, and the role and nature of ethical norms in our rapidly changing society.

EVANGELICAL AND SCRIPTURAL

Lutheranism will be living up to its genius when it remains gospel-oriented and Scriptural. To be Scriptural without being evangelical is to reduce

God's word to law. For instance, to present Jesus merely as a model for our lives rather than first of all as our Saviour is to leave us powerless to grow "to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13). Only when the context of every Biblical passage is the gospel of justification by faith in Jesus Christ apart from the law, is Scripture truly the truth which will make us free (see John 8:31-32). Apart from that truth Scripture can just as quickly bring us under condemnation.

On the other hand, to attempt to be evangelical without being Scriptural is to reduce God's gospel-word to mere wishful thinking, for it is Scripture which gives testimony to this gospel as an event in history - an event in no way merely created by man's fertile imagination as a desperate attempt to save himself, but an event which comes to man as a Spirit-breathed "external word" giving witness to what God has done outside of us and is giving to us in Jesus Christ.

The one gift which the Lutheran tradition has to offer the entire body of Christ is this single-minded attitude regarding the Biblical gospel. When the full expression of Christian unity is finally achieved (in whatever form), the aspect of traditional Lutheran belief and practice which I most hope to see preserved and enjoyed by all Christians is Lutheranism's gospel-oriented and Scriptural approach to every issue.

DR. THEODORE JUNGKUNTZ

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New Centre For Servants Of Christ

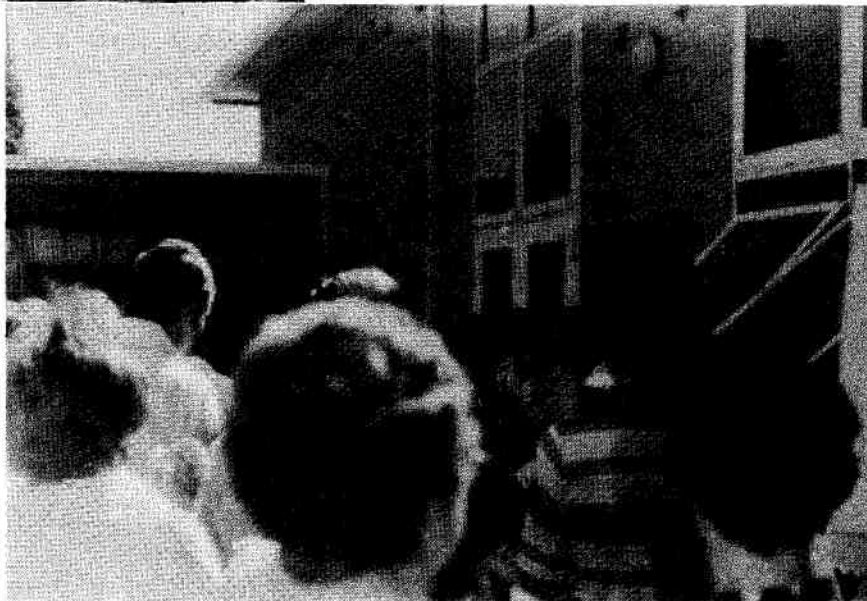


THE OLD.....

The old Jacob's Ladder worship centre. Once the scene of many struggles and victories, it will live in many of our hearts as the place where God answered so many of our needs in reaching out to people on the streets of our City.

THE NEW.....

The opening of the new Servants of Christ Community, worship centre located at 122 Torrens Road, Renown Park, marks the transition of the old Jacob's Ladder ministry into the new concept of a Christian Community in the midst of a post-Christian City.



"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious oil upon the head, running down upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon which falls on the mountains of Zion. For there the Lord has commanded the blessing, life forever more." Psalm 133.

notes

LUTHERAN CONFERENCE - Wednesday, 17th January

In conjunction with the International Conference the Temple Trust is sponsoring denominational rallies. Hence the first national Lutheran Conference on the Holy Spirit will be held on the 17th January, in Sydney. Information regarding the venue etc., can be obtained by writing to the Temple Trust or contacting L.C.R. (Australia).

PRAYER FOR THE NATION

At this time some 2,500 prayer groups are meeting regularly to pray for the Billy Graham Crusade in May. Many others have been praying for the second International Conference on the Holy Spirit. We invite you to join in the stream of intercession that is being offered for this nation. Pray that a spiritual renewal or revival will break out across this land.

REGIONAL GATHERINGS

In addition to the regular monthly L.C.R. meetings being held at 122 Torrens Road in Adelaide a camp was sponsored by L.C.R. at Camp Kedron in S.A.'s Riverland on 15-17th December, 1978.

Regular prayer groups are also meeting in regional areas of Adelaide. There is a weekly meeting held at 122 Torrens Road, Renown Park, Sunday nights at 7.00p.m. The following is a list of contact people:-

Mr. Brian Hansen, 64 Mitcham Avenue, Lower Mitcham, 5062 (Ph. 277 4952)
Mr. Geoff Strelan, 130 Kingston Avenue, Edwardstown, 5039
Mr. Gunter Stark, 109 Elizabeth Street, Banksia Park, 5091
Mr. Glen Heidenreich, Manoah Christian Community, Upper Sturt (Ph. 339 3951)
Mr. David Trudinger, (meetings in various homes in the Warradale area)
(Ph. 295 6388)

Queensland

Mr. Ian Reinbott, Cnr. Bridge & McDougall St.s, Toowoomba, QLD.

If you know of other prayer groups that you would like to see added to this list please write to Servant Magazine, P.O. Box 179, Hindmarsh, S.A. 5007.

DAVID du PLESSIS TO VISIT ADELAIDE

In 1936 David du Plessis received a remarkable prophecy through the British evangelist, Smith Wigglesworth, that the Lord would pour out His Spirit upon the established church and the ensuing revival would eclipse anything which the Pentecostals had experienced. David himself would be greatly used by God to bring acceptance of the Pentecostal message to the established churches.

Born in 1905 in South Africa, of French Huguenot stock, David du Plessis was converted in his teens and baptized in the Holy Spirit in 1918.

Resident in the United States of America since 1949, he served on the staff

news

of the Second Assembly of the World Council of Churches in 1954, and as Pentecostal Fraternal delegate to the Eighteenth General Council of the Presbyterian World Alliance at Sao Paulo, Brazil, in 1959.

During 1960 he participated in the Consultation on Evangelism of the World Council of Churches at the Ecumenical Institute in Switzerland and in the Commission of Faith and Order at St. Andrews University in Scotland.

Mr. du Plessis has preached in many countries of the world and feels called to labour for better understanding and closer fellowship between Pentecostal movements and to bring the Pentecostal message and blessing into all ranks of all Christian churches. He was present as an observer at the Second Vatican Council called by Pope John XXIII - the one representative of Pentecostal Churches at this Council, among all the Bishops of the Roman Catholic Church as they worked toward ecumenical co-operation and unity.

Mr. du Plessis was also present at the International Charismatic Conference in Dublin, in June 1978 and spoke briefly at the workshop on Ecumenical relationships. More recently, he attended the Singapore Christian Summit Convocation and is programmed as a speaker at the Second International Conference on the Holy Spirit and the Church, which is to be held in Sydney from 14th to 19 January, 1979.

This man of God, known throughout the world as "Mr. Pentecost" has seen the beginnings of that early prophecy fulfilled in a remarkable way. He writes: *"In the older churches and the younger churches, in home churches and foreign churches, in Roman Catholic, Orthodox, Protestant and Pentecostal churches, things are happening that can be understood only in the light of the eschatological fulfillment of Joel 2. God is pouring out His Spirit upon all flesh. It seems all churches are opening their windows and doors to the refreshing breezes of spiritual renewal."*

By courtesy of The Temple Trust and sponsored by the Adelaide Ecumenical Charismatic Fellowship, David du Plessis will speak at a rally to be held in Maughan Church, Adelaide Central Mission, 43 Franklin Street, Adelaide on Wednesday, 24th January, 1979 at 7.45p.m.

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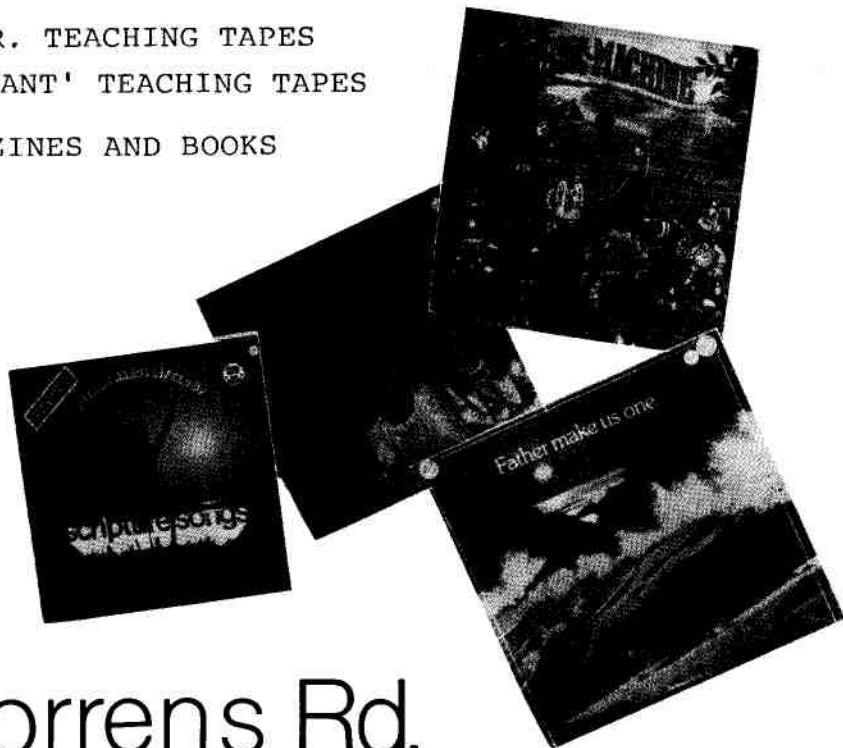
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